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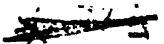

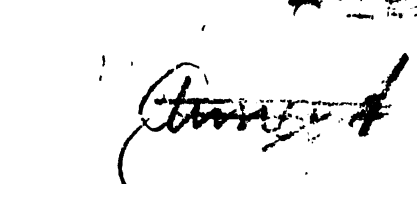

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THE MONTHLY REVIEW,

For JANUARY, 1767.

A Digeſt of the Laws of England. By the Right Honourable Sir John Comyns, Knt. late Lord Chief Baron of his Majeſty's Court of Exchequer. Vol. IV. 1l. 10s. Knapton, &c.

WE have already, in ſeveral former articles*, given our opinion with reſpect to the merit of this valuable Digeſt: and we have the pleaſure to obſerve that the volume now under conſideration is in no degree inferior to thoſe which precede it. It opens with title JUSTICES, and ends with title PURVEYANCE.

Under title Juſtices, we meet with the learning reſpecting *Treaſons* and *Felonies*, which we muſt confeſs however to be a very extraordinary arrangement, as few, we believe, who had occaſion to inquire into thoſe ſubjects, would have directed their ſearch to a head ſo apparently foreign. The matter, nevertheleſs, concerning theſe criminal articles, is extremely copious, and accurately divided. Indeed it is not too much to ſay, that there are more particulars of information under each head of this digeſt, than are to be met with in any other work of the like nature. But one of the moſt copious and ſatisfactory titles, is that of *Parliament*; under which, the various matters reſpecting that great aſſembly, are judiciouſly and minutely analized.

Our Readers, we apprehend, will not be diſpleaſed with the following particulars concerning the manner and form of impeachments, which will ſerve to exemplify the method in which the materials are arranged.

L. 19. *In what Manner impeached.*

'A Peer may be impeached in parliament by articles exhibited at the ſuit of the king by the attorney-general; as, againſt the Earl of Briſtol. Ruſh. 249. Vid. Ant. (L. 12.)

By articles exhibited by another peer. Ruſh. 254.

* See Vol. xxviii. p. 169. Vol. xxxi. p. 190. and Vol. xxxiii. p. 16.

So the commons may, by parol, charge a peer before the king and lords. Seld. Jud. Parl. 24. (3 vol. 2 p. 1596, 1598, 9.)

Or a commoner. (Vide Seld. 3 vol. 2 p. 1598, 9.)

So before the lords at a Conference. Seld. Jud. Parl. 30, 31, 32. (3 vol. 2 p 1598, 1599.)

The right of impeachment by the commons was allowed by the lords. 20 June 1701.

Upon an impeachment by parol, the lords, by their committee, may draw a particular charge, and deliver it to the party accuſed. Seld. Jud. Parl. 31. (3 vol. 2 p. 1599.)

Or the commons, by a committee, may draw a particular charge, and ſend it to him. Seld. Jud. Parl. 32. (3 vol. 2 p. 1599.)

Or the party, being a peer, upon report of a conference, may make anſwer. Seld. Jud. Parl. 32. (3 vol. 2 p. 1599.)

But the moſt uſual proceeding is, to ſend an impeachment by ſome member to the bar of the lords, and afterwards to exhibit articles. Seld. Jud. Parl. 32. (3 vol. 2 p. 1598, 9.)

L. 20. *In what form.*

In the proceedings upon an impeachment by the commons, a member attends with others at the bar of the lords, there, in the name of all the commons of England, impeaches ſuch an one, and acquaints the houſe, that the commons in due time will exhibit particular articles againſt him, and maintain them. Lords Journ. 1, 15 Ap. 1701.

Though the commons impeach only for a particular grievance, they may afterwards exhibit other articles againſt him. Seld. Jud. Parl. 21. (3 vol. 2 p. 1595.)

And the delivery of articles is not neceſſary till the party appears. Seld. Jud. Parl. 23. (3 vol. 2 p. 1596.)

Except where the commons will file them upon record before. Seld. Jud. Parl. 24. (3 vol. 2 p. 1596.)

L. 21. *Articles of Impeachment.*

If articles are not exhibited againſt the lords impeached, the lords, by meſſage, remind the commons of it. Lords Journ. 5 May 1701, 15 May 1701, 4 June 1701.

But the commons are judges of the proper time for exhibiting them. 31 May 1701. Yet the lords claimed a power to limit the time. 4 June 1701.

When the articles are prepared, a member carries them to the lords. 9 May 1701. Lords Journ.

But they are not read by the commons at the bar. Lords Journ. 9 May 1701.

Articles of impeachment need not purſue the ſtrict forms of law. Seld. Jud. Parl. 22. 27. (3 vol. 2 p. 1595. 7.)

After

After articles are read, a copy of them is prayed, and awarded to the lords impeached. Lords Journ. 9. 24. Ray. 382.

And a day given to him to anſwer. Ray. 382.

L. 22. *When committed upon Articles or not.*

In an impeachment for a miſdemeanor, the lord impeached does not find ſecurity. Lords Journ. 9 May 1701. Seld. Jud. Parl. 101. (3 vol. 2 p. 1624.)

Nor ſhall be committed upon common fame, without ſpecial matter againſt him. Seld. Jud. Parl. 29. (3 vol. 2 p. 1598.)

Nor ſhall be committed, whether he be a peer or a commoner, till judgment againſt him. Seld. Jud. Parl. 98. 101. (3 vol. 2 p. 1624, 5.)

So a peer may continue in his place, except upon debate in his own cauſe, till judgment. Seld. Jud. Parl. 98. 101. 3 vol. 2 p. 1624, 5.)

But where an impeachment is for a capital offence, he ſhall be committed to cuſtody. Seld. Jud. Parl. 97. (3 vol. 2 p. 1624.)

Yet the commitment will ſometimes be omitted; at the diſcretion of the lords. Ray. 382.

And where an impeachment is for high treaſon generally, without ſpecial matter, it is uſually omitted. It was omitted in the caſe of Lord Clarendon, though the commons complained of it. Life of Clar. 251 and 302.

So if a commoner be impeached for a miſdemeanor, upon his anſwer he may be required to find ſurety for his attendance. Seld. Jud. Parl. 98. (3 vol. 2 p. 1624.)

And he may be committed for his refuſal, or till bail. Seld. Jud. Parl. 98. (3 vol. 2 p. 1624.)

So if he be in cuſtody before impeachment, he ſhall anſwer there. Seld. Jud. Parl. 101. (3 vol. 2 p. 1625.)

So if committed for treaſon, he may be bailed by the lords with the king's licence. Semb. Life of Clar. 253. 257.

L. 23. *Anſwer.*

After anſwer by a lord impeached, a copy of it is made, and ſent to the commons. Lords Journ. 14, 24.

Then the lord impeached may petition for council. Lords Journ. 3 Jan. 1680.

And for his trial.

The anſwer does not obſerve any ſtrict form. Ruſh. 274.

He may ſubmit himſelf to the king's mercy. Seld. 3 vol. 2 p. 1491.

Or plead not guilty to the whole.

Or an act of pardon as to one article, and not guilty to the reſidue. 3 Ruſh. 1374.

L. 24. *Replication*, &c.

After Anſwer, the commons join iſſue by Replication. 23 May 1701.

And may conſider whether they will reply or not. Seld. Jud. Parl. 199. (3 vol. 2 p. 1628.)

If the commons delay a replication, the lords remind them of it. 21 May 1701.

But upon an information *ex parte domini regis*, the commons cannot reply, or demand, that the defendant ſhall be put to his anſwer. Seld. Jud. Parl. 109. 118. (3 vol. 2 p. 1628, 1631.)

So upon an impeachment, if the commons do not reply, the lords may. Seld. Jud. Parl. 109. (3 vol. 2 p. 1628.)

So to the replication, the defendant may rejoin, &c.

After iſſue joined, in capital caſes, ſometimes a committee has been appointed of both houſes, viz. lords and commons, to adjuſt the preliminaries of the trial.

Sometimes omitted.

And, in the caſe of a miſdemeanor, refuſed, though deſired by the commons. 6, 10, 17 June, 1701.'

The ſeveral cauſes of impeachment likewiſe, which are methodically exemplied in the following extract, are very well worthy of attention:

L. 28. *Cauſes for Impeachment.*

For Treaſon.

The Duke of Norfolk was impeached for high treaſon, 28 H. 6. Art. 1. 2. 3. Seld. Jud. Parl. 27. 3 Vol. 2 P. 1597.

For high treaſon in ſubverting the fundamental laws, and introducing arbitrary power, Lord Finch, Sir Robert Berkley, Lord Strafford. 2 Ruſh. 606. 3 Ruſh. 1365. (Vid. Ruſh. Pt. 3 vol. 1. 136.)

L. 29. *For Neglect of Office as an Ambaſſador.*

The Duke of Suffolk was impeached, 28 H. VI. for that being ambaſſador, he conſented to the delivery of divers towns, to the king of France, without the privity of the other ambaſſadors. Vide Art. 4. (Vid. Seld. 3 vol. 2 p. 1597.)

The Earl of Briſtol, that he, being ambaſſador, gave falſe informations to the king. 1 Ruſh. 249.

That he did not purſue his inſtructions. Art. 2. 1 Ruſh. 250.

That he purſued his embaſſy for his own profit only. Art. 4. 1 Ruſh. 250.

Cardinal Wolſey, that he made a treaty between the Pope and the King of France, when ambaſſador to H. VIII. without the privity of his king. 4 Inſt. 89. 156.

That he joined himſelf with the king. 4 Inſt. 90.

L. 30.

L. 30. *Privy Counſellors.*

The Earl of Briſtol was impeached, 2 Car. that he counſelled againſt a war with Spain, when the king affronted us, to the diſhonour and detriment of the realm. Art. 3. 1 Ruſh. 250.

That he adviſed a toleration of papiſts. 1 Ruſh. 251.

That he enticed the king to popery. 1 Ruſh. 252. 262.

Michael de la Pool was impeached, 10 R. II. That he incited the king to act againſt the advice of parliament. Seld. Jud. Parl. 25. (3 vol. 2 p. 1596.)

The Spencers, that they gave bad counſel to the king. 4 Inſt. 54.

The Earl of Orford, that he adviſed a prejudicial peace. 8 May 1701.

Lord Finch, that he, being ſpeaker of the commons, refuſed proceedings in the houſe.

L. 31. *Admiral.*

The Duke of Buckingham was impeached, for that he, being admiral, neglected the ſafeguard of the ſea. Ruſh. 308.

The Earl of Orford, that he hazarded the navy, and had neglected to take ſhips of the enemy. 8 May 1701.

L. 32. *Chancellor.*

Michael de la Pool was impeached, that he, being chancellor, acted contrary to his duty. Seld. Jud. Parl. 26. (3 vol. 2 p. 1596.)

Lord Somers, that he ratified a peace not approved by the parties concerned under the great ſeal. 16 May 1701.

That he put the great ſeal without warrant. 16 May 1701.

And to a blank commiſſion. 16 May 1701.

That he made unlawful and irregular decrees and orders, and delay of juſtice. 16 May 1701.

Michael de la Pool was impeached, that he purchaſed lands of the king, which he had procured to be ſurveyed under their value. Seld. Jud. Parl. 24. (3 vol. 2 p. 1596.)

For a fraudulent purchaſe from the king. Seld. Jud. Parl. 26. (3 vol. 2 p. 1596.)

So John Lord Somers. 16 May 1701.

L. 33. *For Purchaſing or Having a Plurality of Offices.*

The Duke of Buckingham was impeached for a plurality of offices. 2 Car. Ruſh. 306.

For purchaſing of offices. Ruſh. 306, 334.

The Earl of Orford for exerciſing incompatible offices. 8 May 1701.

So the Lord Halifax. 9 June 1701.

L. 34. *For Maleſeazance to the King.*

The Duke of Buckingham was impeached for giving a medicine to the king, without advice of the phyſicians. Ruſh. 351.

L. 35. *To the Publick Good.*

So the Spencers, father and ſon, were impeached for that they prevented the great men of the realm from giving their counſel to the king, except in their preſence. 4 Inſt. 53.

That they put good magiſtrates out of offices, and advanced bad. 4 Inſt. 53.

The Earl of Orford was impeached, that he encouraged pirates. 8 May 1701.

L. 36. *For Procurement of Illegal Patents.*

Sir G. Mompeſſon was impeached for the procurement of patents of monopoly. 18 Jac. Ruſh. 24, 27. Seld. Jud. Parl. 31. (3 vol. 2 p. 1598.)

L. 37. *For Corruption in Office.*

Lord Bacon, chancellor, was impeached for bribery. 18 Jac. Ruſh. 28. Seld. Jud. Parl. 31. (3 vol. 2 p. 1599.)

The Duke of Buckingham, for the ſale and purchaſe of offices. Ruſh. 334.

The Lord Finch for unlawful methods of enlarging foreſts, when aſſiſtant to the Juſtices in Eyre. Art. 3. (Vid. Ruſh. part 3. vol. 1. 137.)

For threatening other judges to ſubſcribe to his opinion. Art. 4, 5, 6. Vide Ruſh. part 3. vol. 1. 137.

For delivering opinions which he knew to be contrary to law. Art. 7. Vid. Ruſh. Pt. 3. vol. 1. 137.

For drawing the buſineſs of the court to his chambers. Art. 8. (Vide Ruſh. Part 3. vol. 1. 138.)

L. 38. *For Oppreſſion or Deceit.*

So an impeachment was exhibited for ſeveral extortions and deceits to the publick. Seld. Jud. Parl. 19. (3 vol. 2 p. 1594, 5.)

An article was exhibited againſt Cardinal Wolſey for exerciſing legatine authority, to the prejudice of the prerogative, and oppreſſion of ordinaries and houſes of religion. 4 Inſt. 89.

So againſt the Earl of Orford, for converting the publick money to his own uſe, without account. 8 May 1701.

L. 39. *For Regard to private Intereſt.*

So an impeachment was againſt the Earl of Orford, that he procured from the king, to himſelf, exorbitant grants in lands and money. 8 May 1701.

So

So againſt Lord Somers, 16 May 1701.

For taking money, &c. from a foreign prince, without giving an account for it. 8 May 1701.

For ſelling goods, taken as admiral, for his own uſe, without accounting for a tenth to others. 8 May 1701.

Lord Halifax, for obtaining grants of eſtates forfeited for rebellion. 9 June 1701.

For obtaining grants of money when there was a war and heavy taxes. 9 June 1701.

And grants out of the king's woods. 9 June 1701.

When we conſider the various cauſes of impeachment above enumerated, one might be apt to wonder that ſo many ſtateſmen have eſcaped proſecution. How few have there been, for inſtance, who have not 'put good magiſtrates out of office, and advanced bad?' How few have there been who have not 'procured to themſelves exorbitant grants in lands and money?' Under this laſt head of impeachment, it may be a doubt, worth the conſideration of thoſe who are quartered on the public, whether penſions previouſly ſtipulated in caſe of diſmiſſion from office, together with reverſions to ſome booby of an heir, who has not yet abandoned his battledore and ſhuttle cock, may not, without any violence of conſtruction, fall within the idea of *exorbitant grants?*

Intereſting Hiſtorical Events, relative to the Provinces of Bengal, and the Empire of Indoſtan. With a ſeaſonable Hint and Perſwaſive to the Honourable the Court of Directors of the Eaſt India Company. As alſo the Mythology and Coſmogony, Faſts and Feſtivals of the Gentoos, Followers of the Shaſtah. And a Diſſertation on the Metempſychoſis, commonly, though erroneouſly, called the Pythagorean Doctrine. By J. Z. Holwell, Eſq; Part II. with Cuts. 8vo. 3s. 6d. ſew'd. Becket and De Hondt.

NOTWITHSTANDING we have had many learned and curious accounts of the eaſtern empire, and ſome of them under the ſanction of names which bear high and deſerved authority, yet we have been able to obtain very little information concerning the religion of the Bramins; and even that little hath been very unintelligible. Mr. Holwell's account, therefore, cannot fail of being acceptable to all who have any curioſity relating to the ſubject.

In our Review for October 1765, we gave ſome account of the firſt part of this work; in which we made our Readers pretty well acquainted with the Author's general ſentiments, in regard to thoſe holy ſcriptures of the Gentoos, the Shaſtah

of Bramah, and the Viedam *; and they will remember the high reverence which he then expreſſed for the Shaſtah, as the pure, original, the uncorrupted fountain of the latter. Mr. H. hath not yet cooled in his zeal for that *biblia ſacra* of Indoſtan. 'I thought it moſt unjuſt, ſays he, (in his dedication of this ſecond part, to the Duke of Northumberland) that the wiſdom and tenets of Bramah and the ancient Bramins ſhould be longer diſgraced by the ſtrange innovations and practices of their modern brethren; for from theſe unworthy ſucceſſors alone have been diſſeminated the general accounts which we are hitherto made acquainted with of the theology of theſe people.

'Hence it is that although the wiſdom of the eaſtern ſages has been proverbially famous, yet we find them repreſented to us, in moſt relations, as a race, from the beginning, equally credulous and ignorant. From ſuch imputations I have endeavoured to vindicate them; not by laboured apologies, but by a ſimple diſplay of their primitive theology, which I would willingly hope cannot but be acceptable to the public, in ſo inquiſitive and learned an age as this.'

This ſecond part opens with Chap. iv. wherein, by way of *introduction*, the Author briefly treats of the religious tenets of the Gentoos, followers of the Shaſtah. He had before premiſed, that in the proſecution of this fourth general head, he ſhould touch only on the original *principal* tenets of thoſe ancient people the Gentoos; for, ſays he, 'were we to penetrate into and diſcuſs the whole of their modern ceremonials, and complicated modes of worſhip; our labour would be without end: theſe are as diffuſe, as the ancient fundamental tenets of Bramah are ſhort, pure, ſimple and uniform; in this predicament the Gentoos are not ſingular, as the original text of every theological ſyſtem, has, we preſume, from a ſimilar cauſe, unhappily undergone the ſame fate; though at firſt promulged as a divine inſtitution.'

Mr. H. now begins with caſting a ſlight glance over the earlieſt accounts of Indoſtan. Mentioning the invaſion of that empire by Alexander the Great, he condemns the hiſtories thereof, by Arrian and Q. Curtius, as ſtrongly tinctured with invention and romance: and he ſpeaks of the renowned king Porus as a mere imaginary being. As to the grounds on which he has taken ſo much liberty with theſe celebrated hiſtorians, we refer to the book, and ſhall proceed to what more immediately regards the main deſign of this part of the work.

Touching the antiquity of the Gentoo-ſcriptures, he is of

* *Viedam*, in the Malabar language, ſignifies the ſame as *Shaſtah* in the Sanſcrit, viz. *divine words*: or *words of God*.

opinion

opinion that the Heaven-deſcended Shaſtah of Bramah *, is as antient, at leaſt, as any written body of divinity that was ever produced to the world. He enters on a detail of the origin of this book; of the ſeveral innovations and changes it has ſuffered, by *expoſitors* and *commentators*;—[a ſpecies of vermin from whom *no ſcriptures* are free] and having informed us of the genuine conceptions and belief which the Bramins themſelves entertain of the antiquity of their ſacred oracles, with the remarkable innovations (very ſimilar to the corruptions of the Chriſtian ſcheme by the Roman-catholics) they have undergone; he aſſures us that the particulars he recites have been repeatedly confirmed to him, in various conferences with many of the moſt learned and ingenious among the *koyt*, or tribe of writers. The following is his ſummary review of thoſe particulars; viz. that 'they date the birth of the tenets and doctrines of the Shaſtah, from the expulſion of the angelic beings from the heavenly regions; that thoſe tenets were reduced into a written body of laws, four thouſand eight hundred and ſixty-ſix years ago, and then by God's permiſſion were promulged and preached to the inhabitants of Indoſtan. That theſe original ſcriptures underwent a remarkable change or innovation a thouſand years after the miſſion of their prophet and law-giver Bramah, in the publication of the Chartah Bhade Shaſtah †; and that three thouſand three hundred and ſixty-ſix years paſt, theſe original ſcriptures ſuffered a ſecond and laſt change or innovation, in the publication of the Aughtorrah Bhade Shaſtah ‡, which occaſioned the firſt and only ſchiſm among the Gentoos, that ſubſiſts to this day, namely between the followers of the Aughtorrah Bhade Shaſtah, and the followers of the Viedam.'

Mr. H. now proceeds to offer a few conjectures in ſupport of his favourite idea, that the original tenets of Bramah are of the higheſt antiquity, and not copied from any ſyſtem of theology that hath ever been promulged to, or obtruded on the belief of mankind. He endeavours to ſhew that thoſe celebrated ſages of the Eaſt, Zoroaſter and Pythagoras, viſited India, not to *inſtruct* but to *receive* inſtruction from the Bramins; and he concludes, that 'the *Metempſychoſis*, as well as the three grand principles taught in the greater Eleuſinian myſteries; namely, the *unity of the godhead, his general providence over all creation*, and *a future*

* The account which the Gentoos give of Bramah, their divine legiſlator, is, that he was an angel, appointed by God to write down his holy laws in *debtah nagur*, the language of angels; after which he was ſent from Heaven to promulgate thoſe laws: that he aſſumed the human form, took upon him the government of Indoſtan, and tranſlated, for the uſe of his people, the whole body of laws he brought with him into the Sanſcrit tongue, then the univerſal language of all Indoſtan.

† The firſt expoſition.

‡ The ſecond, and moſt voluminous commentary.

ſtate

ſtate of rewards and puniſhments; were fundamental doctrines of Bramah's Shaſtah, and were preached by the Bramins, from time immemorial to this day, throughout Indoſtan: not as myſteries, but as religious tenets, publicly known and received; by every Gentoo, of the meaneſt capacity. This is a truth, which, we conceive, was unknown to the learned inveſtigator of the Eleuſinian myſteries; or it is probable he would, with more caution, have aſſerted, that the eaſtern nations received their doctrines from the Egyptians.'

That Pythagoras took the doctrine of the Metempſychoſis from the Bramins, is a determined point with our Author; who obſerves, that this doctrine being in future times, ſtyled *Pythagorean*, is owing to an egregious miſtake, which could only proceed from ignorance of its original.

Having ſettled the antiquity and originality of the Gentoo theology, the Author goes on to preſent his readers with the fundamental doctrines of the Bramins, ranged, in this chapter, under five diſtinct ſections, tranſlated from the firſt book of the Shaſtah; ſubjoining to each ſection, a chapter of his own *remarks*. We ſhall give the firſt ſection, with its comment, as a ſpecimen both of the *divine words*, and of Mr. Holwell's annotations.

SHASTAH, Sect. I.

Of God, and his Attributes.

"God is One*.—Creator of all that *is*.—God is like a perfect ſphere, without beginning or end.—God rules and governs all creation by a general providence reſulting from firſt determined and fixed principles.—Thou ſhalt not make enquiry into the eſſence aud nature of the exiſtence of the Eternal One, nor, by what laws he governs.—An enquiry into either, is vain, and criminal. It is enough, that day by day, and night by night, thou ſeeſt in his works; his *wiſdom*, *power*, and his *mercy*.—Benefit thereby."

REMARKS.

'The foregoing ſimple and ſublime deſcription of the Supreme Being, conſtitutes the firſt chapter, or ſection of the Shaſtah.—The Bramins of the Aughtorrah Bhade teach, that there originally exiſted a chapter of the Shaſtah, which explained and ſolely treated of the divine nature and eſſence; but that it was ſoon irrecoverably loſt, and never tranſmitted to poſterity by Bramah, who *tore it out* of his Chartah Bhade.

* It is worthy of note here, and much to the honour of the Shaſtah, how ſtrongly and conſtantly it inculcates the great doctrine of the UNITY of GOD. The Supreme Being is always mentioned, in every ſection, as the *Eternal* ONE.

'Baldæus,

Baldæus, who reſided thirty years on the iſland of Ceylon, and has given a laborious tranſlation of the Viedam; recites a ſimilar anecdote from thoſe ſcriptures, and ſays, "that the loſt part treated of God, and the origin of the univerſe, or viſible worlds, the loſs of which is highly lamented by the Bramins." —In which this author ſeems to have plunged into a double error; firſt, in alledging the part loſt, treated of the origin of the univerſe; whereas both the Viedam, and Shaſtah, are elaborate on the ſubject; and fix not only the period of its creation, but alſo its preciſe age, and term of duration, (as we ſhall ſhew hereafter); conſequently and ſecondly, they could not properly be ſaid to lament a loſs they never ſuſtained.—But in truth, the whole of this matter is allegorical, a circumſtance, which Baldeus, it ſeems, never adverted to.

'In various diſcourſes we have had, with ſome learned Bramins, on the above-cited paſſage of the Aughtorrah Bhade, they were all unanimous in their ſenſe and interpretation of it: namely, that to man was given for the exerciſe of his reaſon, and virtue, the contemplation of the viſible wonders of the creation; but, that the ETERNAL ONE had precluded all enquiry into his origin, nature and eſſence, and the laws by which he governs; as ſubjects inexplicable to, and beyond the limited powers of created beings: therefore it is emphatically ſaid, that Bramah *tore out* that part, implyiug the prohibition of ſuch enquiries, as uſeleſs and preſumptuous.

'Had one tythe of the time and trouble, which the juſt mentioned eccleſiaſtic beſtowed in rendering a literal tranſlation of the Viedam, been employed in attempting an explanation of its myſteries; his labours might have proved worthy the attention of the learned; whereas, by contenting himſelf with a bare verſion, without aiming at the interpretation of the allegorical parts of thoſe ſcriptures, his toils, which muſt have been great and intenſe, have only produced a monſter, which ſhocks reaſon and probability.—They are miſrepreſentations like theſe, which we have lamented in the preliminary diſcourſe, to the firſt part of this our work, as injurious to human nature; various and enormous are the miſtakes, which this author has fallen into from the above cauſe, through the whole of his voluminous work, which might be proved in a multitude of inſtances.'

In his long chapter of remarks on the 5th ſection, our Author introduces a curious account of the voluntary ſacrifice of the Gentoo-wives, who burn themſelves with the bodies of their deceaſed huſbands. He takes no ſmall pains in his enquiry into the nature and origin of this extraordinary ſacrifice; to which he was the rather induced, as this ſubject, though often mentioned by various authors, ſeems to have been hitherto but very imperfectly underſtood.—The cauſe, he obſerves, commonly aſſigned for the origin of this ſacrifice, is, 'that it was a law

conſtituted to put a period to a wicked practice that the Gentoos wives had of poiſoning their huſbands;—for this aſſertion we cannot trace the ſmalleſt ſemblance of truth, and indeed the known fact, that the ſacrifice muſt be voluntary, of itſelf refutes that common miſtake.—It has alſo been a received opinion, that if the wife refuſes to burn, ſhe loſes her caſt (or tribe) and is ſtamped with diſgrace and infamy, an opinion equally void of foundation in fact as the other.—The real ſtate of this caſe is thus circumſtanced.—The firſt wife (for the Gentoo laws allow bigamy, although they frequently do not benefit themſelves of the indulgence, if they have iſſue by the firſt) has it in her choice to burn, but is not permitted to declare her reſolution before twenty-four hours after the deceaſe of her huſband;—if ſhe refuſes, the right devolves to the ſecond;—if either, after the expiration of twenty-four hours, publicly declare, before the Bramins and witneſſes, their reſolution to burn, they cannot then retract. If they both refuſe at the expiration of that term, the worſt conſequence that attends their refuſal, is lying under the imputation of being wanting to their own honour, purification, and the proſperity of their family, for from their infancy, they are inſtructed by the houſhold Bramin to look upon this cataſtrophe, as moſt glorious to themſelves, and beneficial to their children: the truth is, that the children of the wife who burns, become thereby illuſtrious, and are ſought after in marriage by the moſt opulent and honourable of their caſt, and ſometimes received into a caſt ſuperior to their own.

'That the Bramins take unwearied pains to encourage, promote, and confirm in the minds of the Gentoo wives, this ſpirit of burning, is certain (their motives for it, the penetration of our readers may by and by probably diſcover) and although they ſeldom loſe their labour, yet inſtances happen, where fear, or love of life, ſets at nought all their preaching; for it ſometimes falls out that the firſt wife refuſes, and the ſecond burns; at others, they both refuſe; and as but one can burn, it ſo happens, that when the ſecond wife has iſſue by the deceaſed, and the firſt none, there commonly enſues a violent contention between them, which of the two ſhall make the ſacrifice; but this diſpute is generally determined by the Bramins, in favour of the firſt, unleſs ſhe is prevailed on by perſwaſion, or other motives to wave her right, in favour of the ſecond.—Having elucidated theſe matters, we will proceed to give our readers the beſt account, we have been able to obtain, of the origin of this remarkable cuſtom.

'At the demiſe of the mortal part of the Gentoos great lawgiver and prophet, Bramah, his wives, inconſolable for his loſs, reſolved not to ſurvive him, and offered themſelves voluntary victims on his funeral pile.—The wives of the chief Rajahs, the

firſt

firſt officers of the ſtate, being unwilling to have it thought that they were deficient in fidelity and affection, followed the heroic example ſet them by the wives of Bramah;—the Bramins (a tribe then newly conſtituted by their great legiſlator) pronounced and declared, that the delinquent ſpirits of thoſe heroines, immediately ceaſed from their tranſmigrations, and had entered the firſt *beboon** of purification—it followed, that their wives claimed a right of making the ſame ſacrifice of their mortal forms to God, and the manes of their deceaſed huſbands;—the wives of every Gentoo caught the enthuſiaſtic (now pious) flame.—Thus the heroic acts of a few women brought about a general cuſtom, the Bramins had given it the ſtamp of religion, they foiſted it into the Chartah and Aughtorrah Bhades, and inſtituted the forms and ceremonials that were to accompany the ſacrifice, ſtrained ſome obſcure paſſages of Bramah's Chartah Bhade, to countenance their declared ſenſe of the action, and eſtabliſhed it as a religious tenet throughout Indoſtan, ſubject to the reſtrictions before recited, which leaves it a voluntary act of glory, piety, and fortitude.—Whether the Bramins were ſincere in their declared ſenſe, and conſecration of this act, or had a view to the ſecuring the fidelity of their own wives, or were actuated by any other motives, we will not determine.

'When people have lived together to an advanced age, in mutual acts of confidence, friendſhip and affection; the ſacrifice a Gentoo-widow makes of her perſon (under ſuch an affecting circumſtance as the loſs of friend and huſband) ſeems leſs an object of wonder;—but when we ſee women in the bloom of youth, and beauty, in the calm poſſeſſion of their reaſon and underſtanding, with aſtoniſhing fortitude, ſet at nought, the tender conſiderations of parents, children, friends, and the horror and torments of the death they court, we cannot reſiſt viewing ſuch an act, and ſuch a victim, with tears of commiſeration, awe and reverence.'

Mr. H. ſays he has been preſent at many of theſe ſacrifices: in ſome of the victims, he obſerved a pitiable dread, tremor, and reluctance, that ſtrongly ſpoke repentance for their declared reſolution; but it was too late to retract, or retreat; the angel Biſtnoo was waiting for the ſpirit.—'If the ſelf-doom'd victim diſcovers want of courage and fortitude, ſhe is with gentle force obliged to aſcend the pile, where ſhe is kept down with long poles, held by men on each ſide of the pile, until the flames reach her; her ſcreams and cries, in the mean time, being drowned amidſt the deafening noiſe of loud muſic, and the acclamations of the multitude.—Others we have ſeen go through this fiery trial, with moſt amazing, ſteady, calm reſolution, and joyous fortitude.—

* *Region, or planet.*

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It will not we hope be unacceptable, if we preſent our readers with an inſtance of the latter, which happened ſome years paſt at the Eaſt India company's factory at Coſſimbuzaar, in the time of Sir Francis Ruſſell's chiefſhip; the author, and ſeveral other gentlemen of the factory were preſent, ſome of whom are now living:—from a narrative which the author then tranſmitted to England he is now enabled to give the particulars of this moſt remarkable proof of female fortitude, and conſtancy.

"At five of the clock on the morning of the 4th of February, 1742-3, died Rhaam Chund Pundit of the Mahahrattor tribe, aged twenty-eight years. His widow (for he had but one wife) aged between ſeventeen and eighteen, as ſoon as he expired, diſdaining to wait the term allowed her for reflection, immediately declared to the Bramins and witneſſes preſent, her reſolution to burn. As the family was of no ſmall conſideration, all the merchants of Coſſimbuzaar, and her relations, left no arguments uneſſayed to diſſuade her from it—Lady Ruſſel, with the tendereſt humanity, ſent her ſeveral meſſages to the ſame purpoſe;—the infant ſtate of her children (two girls and a boy, the eldeſt not four years of age) and the terrors and pain of the death ſhe ſought, were painted to her in the ſtrongeſt and moſt lively colouring—ſhe was deaf to all,—ſhe gratefully thanked Lady Ruſſell, and ſent her word ſhe had now nothing to live for, but recommended her children to her protection.—When the torments of burning were urged *in terrorem* to her, ſhe with a reſolved and calm countenance, put her finger into the fire, and held it there a conſiderable time, ſhe then with one hand put fire in the palm of the other, ſprinkled incenſe on it, and fumigated the Bramins. The conſideration of her children left deſtitute of a parent was again urged to her.—She replied, He that made them, would take care of them.—She was at laſt given to underſtand, ſhe ſhould not be permitted to burn *; this for a ſhort ſpace ſeemed to give her deep affliction, but ſoon recollecting herſelf, ſhe told them, death was in her power, and that if ſhe was not allowed to burn, according to the principles of her caſt, ſhe would ſtarve herſelf.—Her friends, finding her thus peremptory and reſolved, were obliged at laſt to aſſent.

"The body of the deceaſed was carried down to the waterſide, early the following morning, the widow followed about ten o'clock, accompanied by three very principal Bramins, her children, parents, and relations, and a numerous concourſe of people. The order of leave for her burning did not arrive from Hoſſeyn Khan, Fouzdaar of Morſhadabad, until after one, and

* The Gentoos are not allowed to burn without an order from the Mohammedan government, and this permiſſion is commonly made a perquiſite of.

it

it was then brought by one of the Soubah's own officers, who had orders to ſee that ſhe burnt voluntarily.—The time they waited for the order was employed in praying with the Bramins, and waſhing in the Ganges; as ſoon as it arrived, ſhe retired and ſtayed for the ſpace of half an hour in the midſt of her female relations, among whom was her mother; ſhe then diveſted herſelf of her bracelets, and other ornaments, and tied them in a cloth, which hung like an apron before her, and was conducted by her female relations to one corner of the pile; on the pile was an arched arbor formed of dried ſticks, boughs and leaves, open only at one end to admit her entrance; in this the body of the deceaſed was depoſited, his head at the end oppoſite to the opening.—At the corner of the pile, to which ſhe had been conducted, the Bramin had made a ſmall fire, round which ſhe and the three Bramins ſat for ſome minutes, one of them gave into her hand a leaf of the bale tree (the wood commonly conſecrated to form part of the funeral pile) with ſundry things on it, which ſhe threw into the fire; one of the others gave her a ſecond leaf, which ſhe held over the flame, whilſt he dropped three times ſome *ghee* on it, which melted, and fell into the fire; (theſe two operations, were preparatory ſymbols of her approaching diſſolution by fire) and whilſt they were performing this, the third Bramin read to her ſome portions of the Aughtorrah Bhade, and aſked her ſome queſtions, to which ſhe anſwered with a ſteady and ſerene countenance; but the noiſe was ſo great, we could not underſtand what ſhe ſaid, although we were within a yard of her.—Theſe over, ſhe was led with great ſolemnity three times round the pile, the Bramins reading before her; when ſhe came the third time to the ſmall fire ſhe ſtopped, took her rings off her toes and fingers, and put them to her other ornaments; here ſhe took a ſolemn majeſtic leave of her children, parents, and relations; after which, one of the Bramins dipped a large wick of cotton in ſome ghee, and gave it ready lighted into her hand, and led her to the open ſide of the arbor; there, all the Bramins fell at her feet;—after ſhe had bleſſed them, they retired weeping;—by two ſteps, ſhe aſcended the pile and entered the arbor; on her entrance, ſhe made a profound reverence at the feet of the deceaſed, and advanced and ſeated herſelf by his head; ſhe looked in ſilent meditation on his face, for the ſpace of a minute, then ſet fire to the arbor, in three places. Obſerving that ſhe had ſet fire to leeward, and that the flames blew from her, inſtantly ſeeing her error ſhe roſe, and ſet fire to windward, and reſumed her ſtation; Enſign Daniel with his cane, ſeparated the graſs and leaves on the windward ſide, by which means we had a diſtinct view of her as ſhe ſat. With what dignity, and undaunted a countenance, ſhe ſet fire to the pile the laſt time, and aſſumed her

her ſeat, can only be conceived, for words cannot convey a juſt idea of her.—The pile being of combuſtible matters, the ſupporters of the roof were preſently conſumed, and it tumbled upon her."

'We ſee our fair country-women ſhudder at an action; which we fear they will look upon as a proof of the higheſt infatuation in their ſex.—Although it is not our intention here to defend the tenets of the Bramins, yet we may be allowed to offer ſome juſtification on behalf of the Gentoo women in the action before us—let us view it (as we ſhould every other action) without prejudice, and without keeping always in ſight our own tenets and cuſtoms, and prepoſſeſſions that too generally reſult therefrom, to the injury of others;—if we view theſe women in a juſt light, we ſhall think more candidly of them, and confeſs they act upon heroic, as well as rational and pious principles: in order to this we muſt conſider them as a race of females trained from their infancy, in the full conviction of their celeſtial rank; and that this world, and the corporeal form that incloſes them, is deſtined by God, the one as their place of puniſhment, the other as their priſon.—That their ideas are conſequently raiſed to a ſoothing degree of dignity befitting angelic beings.—They are nurſed and inſtructed in the firm faith—that this voluntary ſacrifice is the moſt glorious period of their lives; and that thereby the celeſtial ſpirit is releaſed from its tranſmigrations, and evils of a miſerable exiſtence, and flies to join the ſpirit of their departed huſband, in a ſtate of purification; add to this the ſubordinate conſideration of raiſing the luſtre of their children, and of contributing by this action to their temporal proſperity;—all theſe it muſt be owned are prevalent motives, for chearfully embracing death, and ſetting at nought every common attachment which the weakneſs of humanity urges, for a longer exiſtence in a world of evil.—Although theſe principles are in general ſo diametrically contrary to the prevailing ſpirit, and genius of our fair country-women, who (from a happy train of education) in captivating amuſements and diſſipation, find charms ſufficient in this world, to engage their wiſhes for a perpetual reſidence in it; yet we will depend on their natural goodneſs of heart, generoſity and candour, that they will in future look on theſe their Gentoo-ſiſters in the creation, in a more favourable and conſiſtent light, than probably they have hitherto done; and not deem that act an infatuation, which reſults from principle. Let them alſo recollect that their own hiſtory affords illuſtrious examples in both ſexes of voluntary ſacrifices by fire, becauſe they would not ſubſcribe even to a different mode of profeſſing the ſame faith.'

We come now to Chap. V. in which the Author introduces the 8th ſection of the—Shaſtah, *of the creation of the worlds*; with

a comment, as before. Chap. VI. relates to the Gentoo manner of computing time, and their conception of the age of the univerſe, and the period of its diſſolution. The ſeventh gives an account of the Gentoo feſtivals, &c. and the whole concludes with a number of curious emblematical engravings, with their explanations, relating to the ſubject treated of in the fifth chapter. The plates were drawn, Mr. Holwell aſſures us, under the eye of a judicious Bramin of the Battezaar tribe,—the tribe uſually employed in expounding the Shaſtah.

The great Chriſtian Doctrine of Original Sin defended; Evidences of its Truth produced, and Arguments to the contrary anſwered. Containing, in particular, a Reply to the Objections and Arguings of Dr. John Taylor, in his book, entitled, The Scripture Doctrine of Original Sin propoſed to free and Impartial Examination, *&c.* By the late Reverend and learned Jonathan Edwards, A. M. Preſident of the College of New Jerſey. 8vo. 5s. Boſton printed, London re-printed, for Johnſon and Co. and J. Keith.

TO thoſe perſons who are ſtudious of the hiſtory of the human mind in its enquiries after knowlege, it muſt be a curious ſubject of ſpeculation, to obſerve the levity and even contempt with which many opinions of a theological nature have in our days been treated, which were ſuppoſed by our forefathers, to conſtitute or affect, the moſt vital parts of the Chriſtian ſcheme. Amongſt theſe may be mentioned the doctrine of original ſin. Every body knows with what ſolemnity it is ſtated in the articles of our church, and in moſt other public confeſſions of faith; and not many perſons need to be informed, how violently it was aſſailed, ſome years ago, by Dr. John Taylor of Norwich, in a work which hath paſſed through ſeveral editions. That book hath provoked ſeveral defences and replies; and this of Mr. Edwards is by much the moſt important of them all. In our account of a former work of his, entitled, *A careful and ſtrict Enquiry into the Modern prevailing Notions of Freedom of Will**, we bore an honourable atteſtation to this perſon's abilities; and we find not any reaſon to ſpeak leſs reſpectfully of him on the preſent occaſion; where he ſtill appears to be a maſter in his way; though we muſt confeſs that his notions on the ſubject here treated are many of them materially different from our own.

To attempt a particular analyſis of polemical treatiſes, *where texts with texts a dreadful war maintain*, would make us appear

* See Review, Vol. XXVII. p. 434.

tedious and trifling to many of our Readers: we ſhall therefore mention briefly what is our Author's plan, and then make ſome general and honeſt remarks.

This work is divided into four parts; which are ſubdivided into chapters; and ſometimes into ſections. In the firſt, are conſidered, ſome *evidences* of original ſin from *facts* and *events*, as found by obſervation and experience: together with repreſentations and teſtimonies of holy ſcripture, and the confeſſion and aſſertions of oppoſers. The ſecond contains obſervations on particular parts of the holy ſcripture, which prove the doctrine of original ſin. In the third part is the *evidence* given us of this doctrine in what the ſcriptures reveal concerning the *redemption* by Chriſt. The fourth and laſt conſiſts of anſwers to objections.

Original ſin hath generally been explained to conſiſt of theſe two things; the imputation of the firſt ſin of Adam to all his poſterity, and the corruption and depravity of the nature of every man born into the world; as being either the natural and neceſſary, or elſe the penal conſequence of ſuch imputation. By the former of theſe, as divines have told us, all mankind were expoſed unto, and might juſtly have ſuffered, the wrath and curſe of God, both in this ſtate and that which is to come. The latter hath been explained to this purpoſe; that every man is naturally prone to all evil and averſe from all good; that he hath neither will nor power to turn unto God; and that, till he is born again, all his works have the nature of ſin. Such was the right faith concerning the natural ſtate of every man coming into the world, when the good Dr. Taylor wrote his learned book, in which he hath attempted to ſhew, that theſe notions are inconſiſtent with all our ideas of the moral attributes and government of God, and have no neceſſary foundation in reaſon or in ſcripture. To aſſert, that in ſo large a work, Mr. Edwards hath not convicted him of any overſights and errors, would be unjuſt; but we are far from thinking, that in the main argument, he hath gained any real advantages over the Doctor.

This whole controverſy doth evidently turn upon the truth or falſeneſs of this propoſition, 'that Adam was the fœderal head, or moral repreſentative of all his deſcendants.' Dr. Taylor bent his whole force againſt this notion; and ſeemed to himſelf, and to his friends, to have greatly the advantage over his opponents in this argument. Mr. Edwards, on the other hand, doth aſſert the moral repreſentation of all mankind in the perſon of their firſt progenitor, in the utmoſt degree of extent; and ſuppoſes, which is what he attempts to prove philoſophically, that the depravation of the mind of man muſt have been the conſe-

quence

quence of the lapse of Adam, in this situation. We shall quote a part of what Mr. Edwards says upon this capital question.

'But now the grand objection is against the *reasonableness* of such a *constitution*, by which Adam and his posterity should be looked upon as *one*, and dealt with accordingly, in an affair of such infinite consequence; so that if Adam sinned, they must necessarily be made *sinners* by his disobedience, and come into existence with the same *depravity* of disposition, and be looked upon and treated as though they were partakers with Adam in his act of sin. I have not room here to rehearse all Dr. T——r's vehement exclamations against the reasonableness and justice of this.—All may be summed up in this; that Adam and his posterity are *not one*, but entirely *distinct agents*.' To this Mr. Edwards replies, after having told us that it signifies nothing to exclaim against plain *fact*; which is a home-thrust truly! 'that this objection, however specious, is really founded on a false hypothesis, and wrong notions of what we call *sameness* or *oneness*, among created things; and the seeming force of the objection arises from ignorance or inconsideration of the *degree*, in which created identity or oneness with past existence, in general, depends on the sovereign constitution and law of the supreme Author and Disposer of the universe.'

Upon this our Author enters into a discussion of the celebrated question concerning that which constitutes the *identity* both of persons and things; after which, he proceeds to apply his philosophy to his divinity, in the manner following:

'Now let us see how the *consequence* of these things is to my present purpose. If the existence of created *substance*, in each successive moment, be wholly the effect of God's immediate power, in *that* moment, without any dependance on prior existence, as much as the first creation out of *nothing*; then what exists at this moment, by this power, is a *new effect*; and simply and absolutely considered, not the same with any past existence, though it be like it; and follows it according to a certain established method. And there is no identity or oneness in the case, but what depends on the *arbitrary* constitution of the Creator; who by his wise sovereign establishment so unites these successive new effects, that he *treats them as one*, by communicating to them like properties, relations, and circumstances; and so leads *us* to regard and treat them as *one*.

'It appears from what has been said, that all oneness, by virtue whereof *pollution* and *guilt* from *past* wickedness are derived, depends entirely on a *divine establishment*. It is this, and this only, that must account for guilt and an evil taint on any individual soul, in consequence of a crime committed twenty or forty years ago, remaining still, and even to the end of the world, and for ever.—And all communications, derivations, or

continuation of qualities, properties, or relations, natural or moral, from what is *paſt*, as if the ſubject were *one*, depends on no other foundation.

'And I am perſuaded, no ſolid reaſon can be given, why God, who conſtitutes all other created union or oneneſs, according to his pleaſure, and for what purpoſes, communications, and effects, he pleaſes, may not eſtabliſh a conſtitution whereby the natural *poſterity* of Adam, proceeding from him, much as the buds and branches from the ſtock and root of a tree, ſhould be treated as *one* with him, for the derivation, either of righteouſneſs, and communion of rewards, or of the loſs of righteouſneſs, and conſequent corruption and guilt.' And agreeable to this notion of the reaſonableneſs of ſuch a conſtitution, many conſiderations are ſuggeſted to ſhew the poſitive goodneſs and propriety of it.

From a compariſon of this book with that upon free-will mentioned above, it appears, that Mr. Edwards was an acute metaphyſician; and alſo a neceſſarian, or fataliſt, upon ſtoical principles; and by the help of thoſe principles, ſeems to have propoſed a reſtoration of the fallen fortunes of orthodoxy; with what ſucceſs we ſhall leave others to determine. His ſcheme is however unlucky in this, that it will be unintelligible and uſeleſs to the bulk of the people.

For ourſelves, we ſhall only ſay, that the origin of evil, both natural and moral, is a ſubject which hath employed, and hitherto perplexed, the greateſt philoſophers and divines in every age; and ſome judicious perſons will probably be of opinion, that the Moſaic hiſtory of the fall, however explained, is not a complete ſolution of it; or if it hath anſwered ſome queſtions, hath left room for others. It may however be ſufficient for all practical purpoſes; and therefore worthy to be aſſumed for true (as it was by the firſt Chriſtian preachers) whenever we have occaſion to ſpeak upon a ſubject which ſeems to lie without the reach of all our preſent powers of comprehenſion. In this view we were pleaſed with a paſſage which occurs in p. 242, and with which we ſhall finiſh our ſtrictures on this performance. 'Doubtleſs it was expected, by the great author of the Bible, that the account in the three firſt chapters of Geneſis ſhould be taken as a plain account of the introduction of both natural and moral evil into the world, as it has been ſhewn to be ſo indeed. The hiſtory of Adam's ſin, with its circumſtances, God's threatening, and the ſentence pronounced upon him after his tranſgreſſion, and the immediate conſequences, conſiſting in ſo vaſt an alteration in his ſtate, and the ſtate of the world, which abides ſtill, with reſpect to all his poſterity, do moſt directly and ſufficiently lead to an underſtanding of the

the riſe of calamity, ſin and death, in this ſinful, miſerable world.'

*** *We are obliged to a* Correſpondent *for the foregoing Article; which, on comparing it with the Book itſelf, appears to contain a judicious and impartial Account of Mr.* Edwards's *Performance.*

Rhazæ de Variolis et Morbillis, Arabice et Latine; cum aliis nonnullis ejuſdem Argumenti. Cura et impenſis Johannis Channing. 8vo. 6s. Cadell.

RHAZES, one of the moſt diſtinguiſhed of the Arabian phyſicians, flouriſhed about the beginning of the tenth century. He was a very voluminous writer; and the firſt, according to his own account, who drew up a full and diſtinct hiſtory of the ſmall-pox. The merits of moſt of the works of Rhazes have been examined and diſcuſſed by the learned Dr. Freind: and we ſhall tranſcribe two paſſages, relative to that particular diſeaſe, which is the ſubject of Mr. Channing's preſent publication.—'Rhazes, inter Arabas et authoritate fuit et antiquitate princeps; primuſque omnium, non modo variolas deſcripſit, ſed duo quæ nunc ſunt earum genera explicuit.'—*Commentarii.*——'Itaque Rhazes, ſcriptor ſane intelligens, tam in hoc de *peſtilentia* opuſculo, quam in ipſo *continenti*, totum hunc de *variolis* locum illuſtravit: ita quidem cumulaté pleneque, ut perpauca vel ad ſigna ſtabilienda, vel ad elicienda præſagia, vel etiam ad curationem, in *primo* ſaltem ſtadio, rectè tractandam deeſſe videantur. Ex hoc fonte mihi videntur omnia, quæ ad variolas pertinent, hauſiſſe, qui deinde ſecuti ſunt, *Arabum* magiſtri.—*Freind de Purgantibus.*

A Greek verſion of the *book on the ſmall-pox* was printed by Robert Stephens, in the year 1548. Of this Greek verſion, which was made indeed from the Syriac, and not from the Arabic, there have been publiſhed three different Latin verſions. In theſe, which were only verſions of a verſion, there were many errors and omiſſions. Dr. Mead therefore employed two perſons well ſkilled in the oriental languages, to make each a ſeparate Latin tranſlation immediately from the Arabic. Theſe two tranſlations were carefully compared with the original, by Thomas Hunt, S. T. P. and profeſſor of the Hebrew and Arabic languages in Oxford; and from them was formed that Latin verſion of this book of Rhazes, which was publiſhed by Dr. Mead.

Mr. Channing is the firſt who has introduced to the world the Arabic original, and has given the curious orientaliſt an

eaſy acceſs to the text itſelf, without his being at the trouble or expence of enquiring after the *Cod. Meadian.*—the *MS. Bodleian.*—*Lugduno-Batav.*—or any other repoſitory of Arabic learning.—The tranſlation publiſhed by Dr. Mead, was from a MS, as he himſelf ſays, extremely faulty *.—Mr. Channing informs us that he had the poſſeſſion of a much more correct MS, procured by the good offices of the Hon. Charles Yorke.

As to any further advantages which may be derived from the preſent publication, they are expreſſed in the following extracts;—'Quoad modum reddendi: verbo eſt ad literam, ut ajunt. Præſſa eſt, et verbum verbo reddit, quantum fieri potuit, evitata ſolœciſmi fœditate: ut non ſolum Rhazis periodi, verum etiam mens, verba, idioma exhibeantur. Ubi minus id paſſus eſt linguæ Latinæ genius, ad imum paginæ notatur phraſis Arabica.—Quæ in Rhazis continente, et reliquis ejus tractatibus, necnon in cæteris quæ adducuntur veterum monumentis, regimen alvi ſpectant, hæc omnia charactere Italico imprimuntur. Ea igitur textûs portio, veluti in tabula picta, monſtrabit eorum doctrinam de *purgantibus* adhibendis vel evitandis; id quod non ſine fructu fore medicinæ candidatis perſuaſiſſimum habeo.—Annotationculæ paſſim ſparguntur, quæ editori ſaltem, neceſſaria eſſe videbantur, ſi non aliam, novitatis profectò laudem, mercantur; utpote ex auctoribus vel nondum excuſis, vel minimè vulgaribus excerptæ, et ad rem vel materiam medicam explicandam accommodatæ.'

Mr. Channing has added to this *book on the ſmall pox*, tranſlations of ſuch paſſages in the other works of Rhazes as particularly relate to the ſame ſubject. The longeſt is from the *Coutinens* †. There is likewiſe one quotation of the ſame kind from Alſaharavius: and another from an antient Arabian MS. lately in the poſſeſſion of the very learned Dr. Letherland.

The tranſlation before us, with reſpect to the phraſeology, and particularly with reſpect to the tranſpoſition of the words, frequently differs from that publiſhed by Dr. Mead. It has more of the *Oriental* than of the *Latin* idiom.—We ſhall give our Readers the firſt paragraph in the book from each tranſlation.

MEAD.	CHANNING.
Inquit Abu-Beker Mohammed Zachariæ filius:	Dicit Abu Beker Mohammed filius Zechariæ:
Nocte quadam, cum conſeſſus haberetur apud virum quendam nobilem,	Accidit olim, quadam nocte, in conſeſſu *apud* virum generoſum, optimum,

* *In locis quamplurimis corruptiſſimum.* p. 15. *præfatio.*

† The *Coutinens* of Rhazes was a ſort of large common-place-book, comprehending every thing relative to medicine, from the time of Hippocrates down to Iſaac, an old Arabian writer.

MEAD.

billem, optimum, excellentem, summopere studiosum scientiarum utilium expositionis, quæ illas hominibus planiores, et intellectu faciliores reddantur, incidit sermo de variolis. Ibi ego in medium protuli, ea nocte, quæ ea de re mihi in mentem venerunt. Quibus auditis, vir ille, quem Deus hominum bono diu superstitem incolumemque servet, voluit ut de isto morbo tractatum componerem, ea convenientia et aptitudine elaboratum, quæ esset solida, et sufficiens; siquidem super hoc subjecto ab ullo sive ex antiquis, sive ex recentioribus, satis exquisitus, ac plane sufficiens, sermo nondum hactenus prodiit. Quare hunc tractatum composui, sperans Dei potentis, glorioſi, remunerationem, et effectum beneplaciti ejus.

CHANNING.

tissimum, egregium, inventum scientiis utilibus investigandis et explanandis, mentionem ab illo factam esse variolarum. Ipse vero protuli eadem nocte quæ mihi in mentem venerunt. Voluit autem ille vir (Deus donet homines prolongatione refidui vitæ ejus) ut componerem tractatum de hoc morbo, idoneum, solidum, sufficientem: quia talis non invenitur, vel ab uno ex antiquis, vel recentioribus, scriptus, ad hoc usque tempus, loquens convenienté vel sufficienter. Composui igitur hunc tractatum, sperans remunerationem Dei, potentis, glorioſi, et expectans beneplacitum ejus.

These two translations also sometimes differ as to the sense, of which we shall give the following example:

MEAD.

Cap. 9. *De Arefactione Variolarum.*

Oportet ut, si magnæ et *numero plurimæ* fuerint variolæ *desiccentur*; vel aqua illarum excipiatur gossipio puro mundo, in quo nihil omnino sit, quod possit ægrotum lædere. Et fiant eo tempore suffitus ex foliis rosarum siccarum, vel foliis styracis arboris, vel santalo, vel foliis iridis, vel tamarisco: et quidem rosæ in æstate sunt convenientiores, tamarix vero in hyeme.

CHANNING.

Cap. 9. *De illis rebus quæ desiccant Variolas.*

Oportet ut omnes ex illis, quæ magnæ sunt et *enormes*, *scarificentur*; et ut humor qui ex iis distillat, excipiatur panno leni mundo, in quo nil sit quod cutim excoriet vel lædat. In eodem tempore suffitus adhibeatur ex foliis rosarum siccis, vel ex foliis myrti, vel ex santalo, vel iride, vel tamariſco. Rosæ quidem in æstate magis conveniunt, in hyeme tamariſcus.

In one of these translations, the reader may observe, that the *moisture* of the pustules is to be *wiped* or *dried* away: in the other, the pustules themselves are to be *scarified* or *opened*, and the *matter* which issues from them, &c.—Rhazes therefore, according to Mr. Channing, enjoins the *pustules to be opened*, and the evacuation of the matter to be thus promoted;—a practice which has been strongly recommended by some of our modern physicians.

If this work is well received, Mr. Channing informs us at the end of his preface, that he proposes in the same manner to publish the Arabic original of Albucasis, and with it a Latin translation.

lation.—Si has primitias tibi gratas eſſe ſentiam, *Abucaſis*, ſive *Alſaharavii*, inter Arabas inſignis, opus de chirurgia, quod ex duobus MSS. in bibliotheca Bodleiana ſervatis olim deſcripſi, cuique verſionem Latinam, ferè novam accommodavi, brevi ſequetur.

Four Diſſertations on the Reciprocal Advantages of a perpetual Union between Great Britain and her Colonies. Written for Mr. Sargent's Prize-medal. 8vo. 2s. Philadelphia printed; London re-printed, for T. Payne, &c.

THE preſervation of the natural union between Great Britain and her colonies, is undoubtedly, to this commercial country, one of the moſt important objects that occur within the wide circle of political ſpeculation; and it is with pleaſure that we ſee this great point ſo cloſely attended to by our American brethren, as it appears to be, from repeated and manifeſt inſtances. Among other proofs of the filial attachment of our colonies, to the mother-country, we cannot help regarding this American publication as one, and that not the leaſt conſiderable. —The account here given of Mr. Sargent's prize-medals, and of the ſucceſs which hath already attended his patriotic deſign, is extracted from the preface, and from Dr. Smith's *eulogium*, pronounced at the delivery of the medal, to Dr. Morgan, who gained the prize.

About two years ago, John Sargent Eſq; a merchant in London, and member of parliament, preſented to the college of Philadelphia, two medals, to be contended for by thoſe who have received their education at the ſaid college. One of theſe medals is not yet diſpoſed of; nor is the ſubject to which it relates here mentioned: the other hath been adjudged to Dr. John Morgan, F. R. S. profeſſor of the theory and practice of phyſic, in that college, in reward for *the beſt* Engliſh *eſſay on the reciprocal advantages of a perpetual union between Great Britain and her American Colonies.*

So great was the emulation excited by this propoſal, among the gentlemen educated at this North-American ſeminary of learning, that no leſs than *nine* eſſays were preſented by ſo many different candidates for this honorary reward. Of theſe, the 1ſt 2d and 3d here printed, were ſelected for a ſecond reading; after which, the medal was unanimouſly decreed to the author of the firſt. The ſecond alſo, written by Stephen Watts, M. A. was judged worthy of a medal, had there been another for the ſame ſubject. The third was likewiſe greatly approved; and it was agreed that the publication of all three would be ſeaſonable at that remarkable criſis: the important news of the

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happy repeal of the ſtamp-act having arrived but the day before this determination.— The author of the third diſſertation had particular reaſons for concealing his name.—As to the fourth eſſay, it was not meant to come in competition for the prize. All that the author intended was to throw in his mite into the general ſtock; and it was here annexed at the deſire of ſome of his friends.

Dr. Smith's eulogium, prefixed to theſe pieces, breathes a lively ſpirit of liberty. As provoſt of the college, it was his office to confer the prize, at the public commencement, May 20, 1766: the following extract from this oration, cannot but prove agreeable to the generality of our Readers.

'——Truly delicate and difficult, we confeſs, was the ſubject firſt preſcribed to you, [the *candidates* in general] to treat of,—"the reciprocal advantages of a perpetual Union between Great Britain and her American Colonies," at a time when a fatal miſunderſtanding had untwiſted all the cords of that Union, and the minds of many were too much inflamed. This difficulty was likewiſe encreaſed to us by other conſiderations.

'Great Britain, who, by her liberality, had raiſed this College from a helpleſs to a flouriſhing ſtate, had an undoubted demand on us, in our particular capacity, for all the returns of gratitude. Yet we could not, we durſt not divert the ſtreams of Learning from their ſacred courſe. Our country, nay all America, had a right to demand that thoſe ſtreams ſhould be directed pure along, to water the goodly Tree of Liberty, nor ever be ſuffered to cheriſh any foul weed, that would choak its growth.

'In this moſt difficult conjuncture, we rejoice to behold you, in your early youth, exerciſing all the temper and prudence of the moſt experienced patriots; freely and dutifully acknowledging in behalf of the mother-country, that, "* as the deſign of colonizing was not to found a new empire, but to extend the old, the colonies owe obedience under all conſtitutional and legal reſtrictions, and a due ſubordination in all commercial purpoſes;" yet firmly aſſerting in behalf of the colonies, that they "are entitled, in return, to the full and free enjoyment of Britiſh Liberty, and neceſſary protection from all external violence,—and that a policy which would inſure a ſmall immediate revenue, at the expence of a great, though indirect, national gain, is mean and ſordid, unworthy of the generous enterpriſing ſpirit of a commercial nation;" and radically deſtructive of the mutual confidence.

'We rejoice that ever we had the leaſt ſhare in forming ſentiments like theſe, which have led you to draw the true line, and

* See Diſſertation III.

powerfully

powerfully to ſhew that on the everlaſting baſis of reciprocal intereſt, and a participation of conſtitutional privileges, and on this alone, our Union ſhall be perpetuated, and "our* bleeding wounds healed up, without ſo much as a ſcar by way of remembrance."

'Here you have ſhewn yourſelves entitled to the name of true Sons of Liberty——Sons of Liberty indeed! neither betraying her ſacred cauſe on the one hand, nor degenerating into Licentiouſneſs on the other.

'The occaſion now calls me to addreſs a few things to you, gentlemen, who have juſt received your degrees in this ſeminary; but I would not treſpaſs on the patience of this candid audience.

'You have obſerved the honours to which literary merit, and integrity of principles, have already advanced thoſe who have gone before you in their ſtudies here; and you cannot but be ſenſible, that of all the glories reflected upon this inſtitution, we judge thoſe the moſt ſolid and tranſporting which we derive from our own ſons.

'The time is faſt approaching, and I truſt your boſoms now glow for it, when you too ſhall, in your turn, have an opportunity of doing honour to your education, by your conduct in public life. When that time ſhall come, educated as you have been in the principles of ſound liberty, permit us to promiſe ourſelves, that you will ever think it your glory, to be enliſted under her banners, and to follow her exalted call.

'What we have often given in ſolemn charge to thoſe who have gone before you, and what you have often heard delivered in the courſe of your ſtudies here, is, I hope, engraven on your memories, and need not now be repeated.

'You will conſider all arts, all ſciences, all eloquence, all philoſophy, as intended to diſcipline the ſoul for eternity, and ſo far as they center not ultimately in this grand view, they are at beſt but empty trifles. Always look on the ſcriptures of God as that maſter ſyſtem of knowledge, by which all other wiſdom is to be regulated and perfected.

'In whatever ſtation of life you are, we hope you never will forget your obligations to this ſeminary, which will travail, as it were, in pain for you, till you appear on the theatre of action with dignity; and will expect to find its own children and ſons, at leaſt, among the number of its friends.—We wiſh you every felicity, and bid you farewel.

'And here I ought to conclude—But the joyous occaſion calls me to return particular thanks to this ſplendid audience for the countenance they have given us this day; and to congratulate

* See Mr. Watts's Diſſertation.

them on the glorious and happy turn in the affairs of America, whereof yesterday gave us the certain and confirmed accounts.

'When I look back on the dreadful state of suspence, in which these Colonies have been so long agitated; when, in the room of foreboding doubt and painful solicitude, I behold joy in every look, the clouds dispersed, the sun breaking in upon us again, and an assembly around me, in which every man rejoices to salute his neighbour as Free.—I feel, I feel, a sympathy unutterable, and an exultation of soul never felt before!

'O glorious day! O happy America! if now we but know how to prize our happiness——The unguarded sallies of intemperate zeal will soon be forgotten; but the stedfast, the noble, the patriotic efforts of cool and good men, in the vindication of native and constitutional rights, will more and more claim the regard of all the free, in every clime and age, and perhaps be consecrated by time into one of the brightest transactions of our story; asserting our pedigree, and shewing that we were worthy of having been descended from the illustrious stock of Britons!

'The cause of liberty, civil and religious, is the cause of Britain herself—nay it is the cause of heaven; and it was with inexpressible satisfaction that I beheld more than one of the gentlemen, who have written on the ties of Union between Great Britain and her Colonies, deriving a very capital argument from the ties of a common religion.

'When I review the history of the world, and look on the progress of knowledge, freedom, arts and sciences, I cannot but be strongly persuaded that heaven has yet glorious purposes to serve through America.

'Civil liberty, the protestant religion, the principles of toleration, in their purity, honourable as they are to human nature, subsist but in few places of the globe; and Great Britain is their principal residence.

'Under her auspices they were transplanted into America, where they have got firm root, and are flourishing into immense growth, and will bring such an accession of strength to the general cause of liberty and protestantism, that we trust no power on earth shall ever be able to prevail against their united strength.

'This sentiment, it is hoped, will more and more gain ground among good men, both here and in the mother-country; convincing them that to check the spirit of freedom, or discourage the propagation of knowlege here in America, would, on the part of Great-Britain, be to wound her own members, and weaken or destroy that glorious public system of truth, freedom and happiness, whereof she is the guardian and the head.

'Animated by these principles, and guided by an enlightened zeal, it will become us to manifest our gratitude and love to

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the mother-country, by every means in our power. Let us make our moderation known to all the world; bending our whole thoughts to a virtuous induſtry, beneficial to ourſelves and to Great Britain; acting "as free, but not uſing our liberty as a cloak of maliciouſneſs" or of licentiouſneſs.'

We ſhall only ſay, of the Diſſertations themſelves, that they are ſenſible, judicious, and ſpirited performances. The general aim of their reſpective authors, is to give a brief view of the preſent ſtate of our American ſettlements; to ſhew the natural advantages of America, and its conveniences for ſettling colonies; the vaſt difference between the condition of England *before* ſhe had any plantations in America, and *ſince*; how to render the American trade ſtill more valuable; the benefits of an interchange of manufactures and commodities; the great advantages to be drawn from our American colonies in time of war; and moreover, that it is the intereſt of thoſe colonies to perpetuate their union with Great Britain:—with conſiderations, on the part of the mother-country, pointing out the ſureſt means for preſerving this union. There are alſo ſome juſt * remarks on the nature and end of government; the general intereſt of communities; and many other topics, political, commercial, and even religious: the laſt being, in the opinion of the author of the firſt eſſay, a conſideration of ſuperior import to that of mere commerce, &c. Part of what Dr. Morgan has offered on this head, is worth reciting:

'With the ſons of Britain the proteſtant religion was tranſplanted into the colonies. It has taken root, grown and flouriſhed in the kindly ſoil. It has already become a fair and lofty tree, and, if it is ſtill well nurtured and ſufficiently watered, it may ere long extend its boughs beyond the ſetting ſun, even to the verge of the eaſtern world, and perhaps ſhelter the native country from whence it originally ſprung. Thus Britain has already been an happy inſtrument in the hands of heaven, of bearing the tidings of the goſpel to one of the darkeſt corners of the globe, to nations, who had long ſat in darkneſs and the ſhadow of death. By perpetuating an union with her colonies, ſhe may likewiſe, through them, carry theſe glad tidings further ſtill, even to the utmoſt ends of the earth, and thus haſten, if I may ſo ſpeak, that glorious period, when "righteouſneſs ſhall overflow the earth, as the waters cover the ſeas;" and when all the kingdoms of the world ſhall become the kingdoms of the Lord and of his Chriſt.

* It may be neceſſary to obſerve, that the commendations we have paſſed on theſe performances, are made with due allowance for the inexperience of the candidates, who are to be conſidered, not as profeſſed political writers, but as the youth of a *ſeminary* which is *itſelf* as yet but in its infancy.

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'If ſuch, then, are to be the happy conſequences of this glorious union, ſhould not every American, every Britiſh proteſtant, ardently wiſh and pray, that it may be faithfully and inviolably preſerved and continued "as long as the ſun and moon endure?"

On this occaſion, it may not be improper to remind our Readers, that Dr. Morgan, who obtained this prize, is likewiſe Author of *A Diſcourſe on the Inſtitution of Medical Schools in America*: of which we gave an account in our Review for February laſt.

Concluſion of *Commentaries on the Laws of England*. Book the Second. By William Blackſtone, Eſq; See Review for November laſt, p. 363.

WE have the pleaſure of attending the learned writer of theſe commentaries to that part of his work where he treats of the feodal ſyſtem; a ſubject, of which the knowledge is indiſpenſably neceſſary to thoſe who would form a juſt underſtanding of the civil conſtitution of this kingdom, and of the laws which regulate its landed property.

It was difficult to ſtrike out any thing new or intereſting on a ſubject which has been exhauſted by ſome of the ableſt pens in the kingdom; but our Author has happily ſucceeded. He obſerves, that

'The conſtitution of feuds had its original from the military policy of the northern or Celtic nations, the Goths, the Huns, the Franks, the Vandals, and the Lombards, who all migrating from the ſame *officina gentium*, as Crag very juſtly entitles it, poured themſelves in vaſt quantities into all the regions of Europe, at the declenſion of the Roman empire. It was brought by them from their own countries, and continued in their reſpective colonies as the moſt likely means to ſecure their new acquiſitions: and, to that end, large diſtricts or parcels of land were allotted by the conquering general to the ſuperior officers of the army, and by them dealt out again in ſmaller parcels or allotments to the inferior officers and moſt deſerving ſoldiers. Theſe allotments were called *feoda*, feuds, fiefs, or fees; which laſt appellation in the northern languages ſignifies a conditional ſtipend or reward. Rewards or ſtipends they evidently were; and the condition annexed to them was, that the poſſeſſor ſhould do ſervice faithfully, both at home and in the wars, to him by whom they were given; for which purpoſe he took the *juramentum fidelitatis*, or oath of fealty: and in caſe of the breach of this condition and oath, by not performing the ſtipulated ſervice, or by deſerting the lord in battle, the lands were again to revert to him who granted them.

'Scarce

'Scarce had these northern conquerors established themselves in their new dominions, when the wisdom of their constitutions, as well as their personal valour, alarmed all the princes of Europe; that is, of those countries which had formerly been Roman provinces, but had revolted, or were deserted by their old masters, in the general wreck of the empire. Wherefore most, if not all, of them thought it necessary to enter into the same or a similar plan of policy. For whereas, before, the possessions of their subjects were perfectly *allodial*; (that is, wholly independent, and held of no superior at all) now they parcelled out their royal territories, or persuaded their subjects to surrender up and retake their own landed property, under the like feodal obligation of military fealty. And thus, in the compass of a very few years, the feodal constitution, or the doctrine of tenure, extended itself over all the western world. Which alteration of landed property, in so very material a point, necessarily drew after it an alteration of laws and customs: so that the feodal laws soon drove out the Roman, which had hitherto universally obtained, but now became for many centuries lost and forgotten; and Italy itself (as some of the civilians, with more spleen than judgment, have expressed it) *belluinas, atque ferinas, immanesque Longobardorum leges accepit.*'

The writer proceeds to observe, upon good authority, that this feodal polity, which was then by degrees established over all the continent of Europe, seems not to have been received in this part of our island; at least not universally, and as a part of the national constitution, till the reign of William the Norman: and the introduction of them by that king, does not seem to have been effected immediately after the conquest, nor by the mere arbitrary will and power of the conqueror, but to have been consented to by the great council of the nation, long after his title was established.

This our Author proves by many irrefragable arguments, and authentic documents: and indeed this proposition is clearly established by Lord Chief Justice Hale, in his history of the common law; though we do not observe that the writer takes any notice of his authority: yet he often makes mention of Sir Martin Wright's Tenures; which work is in truth likewise very satisfactory on this head.—But to proceed:

'In consequence of this change, it became a fundamental maxim and necessary principle (though in reality a mere fiction) of our English tenures, "that the king is the universal lord and original proprietor of all the lands in his kingdom; and that no man doth or can possess any part of it, but what has mediately or immediately been derived as a gift from him, to be held upon feodal services." For, this being the real case in pure, original, proper feuds, other nations who adopted this system were obliged

obliged to act upon the ſame ſuppoſition, as a ſubſtruction and foundation of their new polity, though the fact was indeed far otherwiſe. And indeed by thus conſenting to the introduction of feodal tenures, our Engliſh anceſtors probably meant no more than to put the kingdom in a ſtate of defence by eſtabliſhing a military ſyſtem; and to oblige themſelves (in reſpect of their lands) to maintain the king's title and territories, with equal vigour and fealty, *as if* they had received their lands from his bounty upon theſe expreſs conditions, as pure, proper, beneficiary feudatories. But, whatever their meaning was, the Norman interpreters, ſkilled in all the niceties of the feodal conſtitutions, and well underſtanding the import and extent of the feodal terms, gave a very different conſtruction to this proceeding; and thereupon took a handle to introduce not only the rigorous doctrines which prevailed in the duchy of Normandy, but alſo ſuch fruits and dependencies, ſuch hardſhips and ſervices, as were never known to other nations; as if the Engliſh had in fact, as well as theory, owed every thing they had to the bounty of their ſovereign lord.

'William the Norman, he continues, and his ſon Rufus, kept up with a high hand all the rigours of the feodal doctrines; but their ſucceſſor, Henry I. found it expedient, when he ſet up his pretenſions to the crown, to promiſe a reſtitution of the laws of king Edward the confeſſor, or ancient Saxon ſyſtem; and accordingly, in the firſt year of his reign, granted a charter, whereby he gave up the greater grievances, but ſtill reſerved the fiction of feodal tenure, for the ſame military purpoſes which engaged his father to introduce it.

'But this charter was gradually broke through, and the former grievances were revived and aggravated, by himſelf and ſucceeding princes; till in the reign of king John they became ſo intolerable, that they occaſioned his barons, or principal feudatories, to riſe up in arms againſt him: which at length produced the famous great charter at Runing-mead, which, with ſome alterations, was confirmed by his ſon Henry III. And, though its immunities (eſpecially as altered on its laſt edition by his ſon) are very greatly ſhort of thoſe granted by Henry I. it was juſtly eſteemed at the time a vaſt acquiſition to Engliſh liberty. Indeed, by the farther alteration of tenures that has ſince happened, many of theſe immunities may now appear, to a common obſerver, of much leſs conſequence than they really were when granted: but this, properly conſidered, will ſhew, not that the acquiſitions under John were ſmall, but that thoſe under Charles were greater. And from hence alſo ariſes another inference: that the liberties of Engliſhmen are not (as ſome arbitrary writers would repreſent them) mere infringements of the king's prerogative, extorted from our princes by taking

taking advantage of their weakneſs; but a reſtoration of that ancient conſtitution, of which our anceſtors had been defrauded by the art and fineſſe of the Norman lawyers, rather than deprived by the force of the Norman arms.'

Theſe reflections are equally liberal and juſt. But what if the arbitrary writers on behalf of prerogative could prove them to have been infringements? Yet if thoſe prerogatives had been originally uſurped, or unadviſedly delegated, and, by a change of circumſtances, were become pernicious or dangerous, in either caſe the public good, which is the end of all government, would juſtify ſuch infringements. It is true, that it is neceſſary between the party governing and the governed, that the power and prerogative transferred to the one, and the rights and privileges retained by the other, ſhould be preciſely aſcertained, that each may know the exact limits of their duty; but it is abſurd to ſuppoſe that the party governing can have a *right* to continue the exerciſe of any power, or the enjoyment of any prerogative, however originally obtained or long eſtabliſhed, when once ſuch exerciſe or enjoyment becomes injurious to the public intereſt, or hazardous in regard to public ſecurity. In all ſuch caſes, the legiſlature ſhould adapt the conſtitution to the exigence, or, the end of government being no longer purſued, the conſtitution is virtually diſſolved.

Having given a ſhort hiſtory of the riſe and progreſs, he proceeds, in the next place, to conſider the nature, doctrine, and principal laws, of feuds. Theſe the writer traces with great learning and perſpicuity; but as it would be dry and unentertaining to the far greater part of our readers, to follow our Author through this abſtruſe inveſtigation, we will only obſerve in general, that he deduces the ſeveral particularities of the Engliſh tenures, from feodal policy, and very accurately explains in what manner the hardſhips attending them aroſe, and in what manner they were aboliſhed. It may not be improper, however, on this occaſion, to remark that there are ſome particulars in the Engliſh tenures, which are not to be accounted for upon feodal principles.

Treating of the modern Engliſh tenures, the writer furniſhes us with a very ſatisfactory account of *burgage-tenure*, which is, where houſes, or lands whereon houſes formerly ſtood, in an ancient burrough, are held of ſome lord in common ſocage, by a certain eſtabliſhed rent. 'Theſe, he obſerves, ſeem to have withſtood the ſhock of the Norman encroachments principally on account of their inſignificancy, which made it not worth while to compel them to an alteration of tenure; as an hundred of them put together would ſcarce have amounted to a knight's fee. Beſides, the owners of them, being chiefly artificers and perſons engaged in trade, could not with any tolerable propriety be

be put on ſuch a military eſtabliſhment, as the tenure in chivalry was.'

The principal and moſt remarkable of theſe, he continues, is *Borough-Engliſh*, by which cuſtom, the youngeſt ſon, and not the eldeſt, ſucceeds to the burgage tenement on the death of his father. Our Author after taking notice of the reaſons which have been given for this extraordinary cuſtom, very ingeniouſly aſſigns one which ſeems more ſatisfactory than any that has hitherto appeared. 'Littleton, ſays he, gives this reaſon; becauſe the youngeſt ſon, by reaſon of his tender age, is not ſo capable as the reſt of his brethren to help himſelf. Other authors have indeed given a much ſtranger reaſon for this cuſtom, as if the lord of the fee had anciently a right to break the ſeventh commandment with his tenant's wife on her wedding-night; and that therefore the tenement deſcended not to the eldeſt, but the youngeſt, ſon; who was more certainly the offspring of the tenant. But I cannot learn that ever this cuſtom prevailed in England, though it certainly did in Scotland, (under the name of *mercheta* or *marcheta*) till aboliſhed by Malcolm III. And perhaps a more rational account than either may be fetched (though at a ſufficient diſtance) from the practice of the Tartars; among whom, according to father Duhalde, this cuſtom of deſcent to the youngeſt ſon alſo prevails. That nation is compoſed totally of ſhepherds and herdſmen; and the elder ſons, as ſoon as they are capable of leading a paſtoral life, migrate from their father with a certain allotment of cattle; and go to ſeek a new habitation. The youngeſt ſon therefore, who continues lateſt with the father, is naturally the heir of his houſe, the reſt being already provided for. And thus we find that, among many other northern nations, it was the cuſtom for all the ſons but one to migrate from the father, which one became his heir. So that poſſibly this cuſtom, wherever it prevails, may be the remnant of that paſtoral ſtate of our Britiſh and German anceſtors, which Cæſar and Tacitus deſcribe.'

It is impoſſible to ſpeak of theſe burgage tenures without lamenting, that though the expedience of reforming this rotten part of the conſtitution is univerſally admitted, that it is nevertheleſs ſuffered to continue on its preſent footing, to the diſgrace of ſound policy and of common ſenſe. For not to mention how politically injurious it is, ſure nothing can be more abſurd and ridiculous than that a borough, wherein perhaps there is not a ſingle tenement ſtanding, ſhould ſend repreſentatives to parliament, merely becauſe a thouſand years ago perhaps it was a flouriſhing town. If we were bleſt with patriots who really meant to ſerve their country, they would begin by introducing a more equal repreſentation, and by abridging the duration of the repreſentative truſt.

Another remarkable cuſtom taken notice of by our Author is the tenure of *gavelkind*. 'It is univerſally known, ſays he, what ſtruggles the Kentiſhmen made to preſerve their ancient liberties; and with how much ſucceſs thoſe ſtruggles were attended. And as it is principally here that we meet with the cuſtom of gavelkind, (though it was and is to be found in ſome other parts of the kingdom) we may fairly conclude that this was a part of thoſe liberties; agreeably to Mr. Selden's opinion, that gavelkind before the Norman conqueſt was the general cuſtom of the realm. The diſtinguiſhing properties of this tenure are various: ſome of the principal are theſe; 1. The tenant is of age ſufficient to aliene his eſtate by feoffment at the age of fifteen. 2. The eſtate does not eſcheat in caſe of an attainder and execution for felony; their maxim being, "the "father to the bough, the ſon to the plough." 3. In moſt places he had a power of deviſing lands by will, before the ſtatute for that purpoſe was made. 4. The lands deſcend, not to the eldeſt, youngeſt, or any one ſon only, but to all the ſons together; which was indeed anciently the moſt uſual courſe of deſcent all over England, though in particular places particular cuſtoms prevailed.'

We have often had occaſion to lament that this equal partition, which nature and reaſon ſeem to dictate, and which in truth is the common law of the land, ſhould not take place of the barbarous right of *primogeniture*, which is a badge of Norman ſlavery, and only to be juſtified on feodal principles. Such a juſt and equitable diſtribution of property would deſtroy that unnatural influence which makes one man of overgrown fortune, maſter of the freedom and conſcience of a wretched train of reluctant dependents: and would ſtrengthen the nation, without impairing the juſt and neceſſary power of government.

Having explained the doctrine of tenures, the writer proceeds to enquire into the nature and properties of eſtates, under a threefold view: firſt, with regard to the *quantity of intereſt* which the tenant has in the tenement; ſecondly, with regard to the *time* at which that quantity of intereſt is to be enjoyed; and thirdly, with regard to the *number* and *connections* of tenants.

Under the firſt head he treats of *freehold eſtates* of *inheritance*: next of *freehold eſtates not* of *inheritance*: then of *eſtates leſs* than *freehold*: and laſtly, of *eſtates* upon condition.

Under the next head, which regards the time at which the intereſt is to be enjoyed, he conſiders eſtates, as diſtinguiſhed into eſtates in poſſeſſion, remainder, and *reverſion*: And under the third head, he treats of eſtates in *ſeveralty*, *joint-tenancy*, *coparcenary*, and *common*.

The nature of things *real*, the *tenure* by which they may be holden, and the *eſtate* which may be had therein, having been explained,

explained, the writer, in the enſuing chapters, treats of the *title* to things real in general, and of the ſeveral manners in which a complete title may be loſt and acquired, which are reducible to two, *viz. deſcent* and *purchaſe*.

On the head of deſcent, the writer is very copious and ſatisfactory, and he has made this very intricate title ſo clear and intelligible, that it is level even to a moderate capacity. But as this chapter is nearly, if not exactly, the ſame with the detached treatiſe publiſhed by our Author on this ſubject, and taken notice of in a former Review *, it will be needleſs to add any thing more concerning it at preſent. We cannot omit obſerving, however, that under the explanation of the nature of conſanguinity or kindred, the reader will meet with a great deal of curious and inſtructive matter. The doctrine of lineal conſanguinity is ſufficiently plain and obvious; but it is at firſt view aſtoniſhing to conſider the number of lineal anceſtors which every man has, within no very great number of degrees. They who are unacquainted with the encreaſing power of progreſſive numbers, will ſcarce believe, that at the twentieth degree, or the diſtance of twenty generations, every man hath 1,048,576 anceſtors, as is demonſtrable by common arithmetic.

With reſpect to the title by *purchaſe*, taken in its largeſt and moſt extenſive ſenſe, it is defined to be the poſſeſſion of lands and tenements, which a man hath by his own act or agreement; and not by deſcent from any of his anceſtors or kindred. In this ſenſe, it is contradiſtinguiſhed from acquiſition by right of blood, and includes every other method of coming to an eſtate, but merely that by inheritance. Purchaſe therefore, in this ſenſe, includes five methods of acquiring a title to eſtates. 1. Eſcheat. 2. Occupancy. 3. Preſcription. 4. Forfeiture. 5. Alienation: Of which the writer treats in ſucceſſive chapters. But the laſt head reſpecting *alienation* is very accurately ſubdivided by our Author, who treats firſt, of *alienations* by *deed*, wherein he very clearly explains the general nature of deeds, and the ſeveral ſpecies of conveyances, with their reſpective incidents; ſecondly, Of *alienations* by matter of record, wherein he conſiders, 1. Private acts of parliament. 2. The king's grants. 3. Fines. 4. Common recoveries. 3dly, Of *alienation* by *ſpecial cuſtom*; wherein he ſtates the learning reſpecting copyhold lands, and ſuch cuſtomary eſtates, as are holden in ancient demeſne. 4thly, Of *alienation* by *deviſe*; wherein is explained the doctrine of wills.

Having thus gone through the law reſpecting things *real*, the writer proceeds to treat of things *perſonal*. And after explaining the nature of things perſonal, and the ſeveral ſpecies of property

* See Vol. xxii. p. 35.

which may be acquired therein, he next conſiders the various means of *acquiring*, and of *loſing*, ſuch property; which are principally twelve. 1. By occupancy. 2. By prerogative. 3. By forfeiture. 4. By cuſtom. 5. By ſucceſſion. 6. By marriage. 7. Judgement. 8. By gift. 9. By contract. 10. By bankruptcy. 11. By teſtament. 12. By adminiſtration.

Of theſe, the writer treats in their order in a very clear and judicious manner; and in general, with great accuracy: though ſome little errors, which are unavoidable in a work of ſuch length and difficulty, have eſcaped his pen. Theſe miſtakes however are very inconſiderable, and principally regard points of practical knowledge.

Upon the whole, the inſtitutes of the laws of England are no where ſo well explained, as in theſe commentaries, which place the ſeveral ſubjects of juriſprudence in a new and agreeable light, and not only do honour to the author, but credit to the profeſſion: we cannot help being concerned however, that he has been ſo ſparing of his political reflections, as the few which he has made are pertinent and ſatisfactory. We are ſorry in particular, that he has paſſed over title *forfeiture* ſo ſlightly: it would have been worth his enquiry under this head, how far it is juſt or even politic, to make the innocent ſuffer for the crimes of the guilty. But perhaps this might have led the writer into too large a field.

Biographia Britannica: Or, the Lives of the moſt eminent Perſons who have flouriſhed in Great Britain and Ireland, from the earlieſt Ages, down to the preſent Times; collected from the beſt Authorities, both Printed and Manuſcript, and digeſted in the Manner of Mr. Bayle's Hiſtorical and Critical Dictionary. To which are added, a Supplement and Appendix, with a General and a Chronological Index to the whole. Vol. VI. Part II. 11. 10s. Oſborne, &c.

AT length the public ſees the concluſion of a work which hath run a twenty years courſe of irregular publication; but which, perhaps, hath loſt nothing in point of merit, by not having been hurried through the preſs with the accuſtomed rapidity of thoſe works which have made their periodical appearance, in detached parcels: or as the uſual phraſe is, have been *printed by ſubſcription*.

In occaſionally mentioning this work, as different parts of it have been made public, we have delivered our opinion of its merit and its defects. Under the firſt head, there is, undoubtedly much to be ſaid for it; and, perhaps, not leſs might occur under the ſecond;—but it might be deemed invidious to enlarge

enlarge on the imperfections unavoidably attending ſo voluminous and ſo expenſive an undertaking; and which might naturally be expected in a compilement neceſſarily depending on the care and abilities of the numerous perſons employed in it:—ſeveral of whom did not live to ſee the completion of their reſpective labours.

About one half of the preſent volume conſiſts of a *Supplement*, and an *Appendix* to the Supplement; in which we have the lives collected ſince the commencement of the publication in *numbers*, and in ſeparate volumes. Theſe contain the *later* articles, ſuch as Hoadly, Sherlock, and other eminent perſonages, who, but a few years ago, were the living ornaments of their country, and now deſervedly fill the places allotted them, in this literary temple of Britiſh worthies.

The anecdotes here preſerved of the famous profeſſor Saunderſon, may be new to many of our readers; and therefore we ſhall ſelect the life of that celebrated genius, for their preſent entertainment: and the rather, as it is one of thoſe memoirs that are comprized within a reaſonable compaſs.

'NICHOLAS SAUNDERSON, profeſſor of mathematics at Cambridge, was born January 1682, at Thurlſton near Penniſton in Yorkſhire, where his father, beſides a ſmall eſtate, enjoyed a place in the exciſe. When he was twelve months old, he was deprived by the ſmall-pox not only of his ſight, but of his eyes alſo *. He was ſent early to the free-ſchool at Penniſton, and there laid the foundation of that knowledge in the Greek and Latin tongues, which he afterwards improved †. As ſoon as he had gone through the grammar-ſchool, his father, whoſe occupation led him to be converſant in numbers, began to inſtruct him in the common rules of arithmetic. Here it was that his genius firſt appeared; he ſoon became able to work the common queſtions, to make long calculations by the ſtrength of his memory, and to form new rules to himſelf, for the more ready ſolution of ſuch problems as are often propoſed to learners, more with a deſign to perplex than inſtruct. At the age of eighteen he was introduced to the acquaintance of Richard Weſt, of Underbank, Eſq; a gentleman of fortune, and a lover of the mathematics, who, obſerving Mr. Saunderſon's uncommon capacity, took the pains to inſtruct him in the principles of algebra and geometry, and gave him every encouragement in his power for the proſecution of thoſe ſtudies. Our author's paſſion for learning growing

* 'They came away in an abſceſs, ſo that he retained no more idea of light and colours than if he had been born blind.'

† 'So far as to hear the works of Euclid, Archimedes, and Diophantes, read in their original Greek.'

with him, his father encouraged it, and ſent him to a private academy at Atterclif, near Sheffield; but as the chief buſineſs there was to teach logic and metaphyſics, neither of which ſuited his genius, he made but a ſhort ſtay. He continued ſome time after in the country, proſecuting his ſtudies in his own way, without either guide or aſſiſtant †. His education had been hitherto carried on at the expence of his father, who, having a numerous family, grew uneaſy under the burden; his friends, therefore, began to think of fixing him in ſome way of buſineſs for a ſupport. His own inclination leading him ſtrongly to Cambridge, it was reſolved he ſhould try his fortune there, as a teacher of the mathematics. Accordingly in 1707, being now twenty-five years of age, he was brought to Cambridge by Mr. Joſhua Dunn, then a fellow commoner of Chriſt college, where, though he was not admitted a member, the ſociety being much pleaſed with ſo extraordinary a gueſt, allotted him a chamber, the uſe of their library, and indulged him in every privilege that could be of advantage to him. And all the difficulties which ſeemed to obſtruct his deſign were removed by the kindneſs of Mr. William Whiſton, who at this time ſat in the mathematical profeſſor's chair; and notwithſtanding he read lectures in the manner propoſed by Mr. Saunderſon, ſo that an attempt of this kind looked like an encroachment on the privileges of his office, yet, as a good-natured man, and an encourager of learning, he readily conſented to the application of friends made in behalf of ſuch an extraordinary genius. Mr. Dunn had been very aſſiduous in making known his character; his fame in a ſhort time had filled the univerſity; men of learning and curioſity grew ambitious and fond of his acquaintance; ſo that his lecture, as ſoon as opened, was frequented by many, and in a ſhort time became very much crowded. As the *Principia mathematica*, the *Optics*, and *Arithmetica univerſalis* of Sir Iſaac Newton, were the foundation of his lecture, it was not long before he became acquainted with the incomparable author, and even enjoyed his frequent converſation concerning the moſt difficult parts of his works §. Upon the removal of Mr. Whiſton from the profeſſorſhip, he was pitched upon to ſucceed him; for which purpoſe, a royal mandate was obtained for conferring on him the degree of A. M. and he was choſen Lucaſian profeſſor of the

† 'He needed no other than a good author, and ſome perſon that could read to him, being able, by the ſtrength of his own abilities, to ſurmount all difficulties that might occur.'

§ 'He lived in friendſhip alſo with the moſt eminent mathematicians of the age, Halley, Cotes, De Moivre, &c. and was a fellow of the Royal ſociety.'

mathematics in November 1711, Sir Iſaac Newton all the while intereſting himſelf very much in the affair. He entered, as uſual, upon this office, with a ſpeech, in very elegant Latin, and a ſtyle truly Ciceronian ‖. From this time he applied himſelf cloſely to the reading of lectures, and gave up his whole time to his pupils. He continued at Chriſt college till 1723, when he took a houſe in Cambridge, and ſoon after married a daughter of the reverend Mr. Dickins, rector of Boxworth in Cambridgeſhire *, by whom he had a daughter. In 1728, when king George II. honoured the univerſity with a viſit, he was pleaſed to ſignify his deſire of ſeeing ſo remarkable a perſon; accordingly our profeſſor waited upon his majeſty in the ſenate-houſe, and was collated L. L. D. by the royal favour.

‖ 'Tully was his favourite claſſic in proſe, as Virgil and Horace were in verſe.'

* 'It was ſaid at the time by his friends, that his love was kindled by feeling her eye-laſhes. It is certain he acquired moſt of his ideas at firſt by the ſenſe of feeling, which he had in great acuteneſs and perfection, as it commonly happens to the blind, through the neceſſity of application. Yet he could not, as ſome have imagined, and as Mr. Boyle was made to believe of a blind man at Maeſtricht, diſtinguiſh colours by that ſenſe; and having made repeated trials, he uſed to ſay it was pretending to impoſſibilities. But he could with great nicety and exactneſs diſcern the leaſt difference of rough and ſmooth in a ſurface, or the leaſt defect of poliſh. Thus he diſtinguiſhed in a ſet of Roman medals the genuine from the falſe, though they had been counterfeited with ſuch exactneſs, as to deceive a connoiſſeur, who had judged by the eye. His ſenſe of feeling was very accurate alſo in diſtinguiſhing the leaſt variation in the atmoſphere; and he has been ſeen in a garden when obſervations have been making on the ſun, to take notice of every cloud that interrupted the obſervation, almoſt as juſtly as they who could ſee it. He could tell when any thing was held near his face, or when he paſſed a tree at no great diſtance, provided the air was calm, with little or no wind: theſe he did by the different pulſations of the air upon his face. Our profeſſor was, perhaps, inferior to no blind perſon in the excellence of his hearing: he could readily diſtinguiſh to the fifth part of a note; and by his performance on the flute, which he had learnt as an amuſement in his younger years, diſcovered ſuch a genius for muſic as would probably have appeared, if he had cultivated the art, as wonderful as his ſkill in the mathematics. By his quickneſs in this ſenſe, he not only diſtinguiſhed perſons, with whom he had ever once converſed ſo long as to fix in his memory the tone of their voice, but in ſome meaſure places alſo. He could judge of the ſize of a room into which he was introduced, and of the diſtance he ſtood in to the wall; and if ever he had walked over a pavement in courts, piazzas, &c. which reflected a ſound, and was afterwards conducted thither again, he could exactly tell whereabouts on the walk he was placed, merely by the note it ſounded.'

But he did not long enjoy this honour; for though his conſtitution was naturally ſtrong and healthy, yet, being too ſedentary, and conſtantly confining himſelf to the houſe, he became at length, for want of exerciſe, a valetudinarian of a very ſcorbutic habit. For ſome years he frequently complained of a numbneſs in his limbs, which, in the ſpring of the year 1739, ended in a mortification of his foot, when his blood being in a very ill ſtate, no art or medicines were able to ſtop its progreſs. He died the 19th of April, in the fifty-ſeventh year of his age; and lies buried, according to his own requeſt, in the chancel of Boxworth church. He received the notice of his approaching death with great calmneſs and ſerenity; and, after a ſhort ſilence, reſuming life and ſpirit, he talked with as much compoſure as uſual. He was ſuppoſed not to entertain any great notion of revealed religion; yet we are told, he appointed to receive the ſacrament the evening before his death, which a delirium, that never went off, prevented him from doing. As to his character, it is well obſerved, that he was a man rather to be admired than loved. He had, indeed, much wit and vivacity in converſation, ſo that none could be a better companion: but, like his predeceſſor Mr. Whiſton, he uttered his ſentiments of men not only freely but licentiouſly, with a kind of contempt and diſregard for decency and common ſenſe; and which is worſe, he indulged himſelf in women, wine, and profane ſwearing, to a ſhocking exceſs; by which means he did more hurt to the reputation of the mathematics, than he did good by his eminent ſkill in the ſcience.

'There was ſcarce any part of the mathematics on which he had not wrote ſomething for the uſe of his pupils; but he diſcovered no intention of printing any of his works till 1733, when his friends, alarmed by a violent fever that threatened his life, importuned him to ſpare ſome time from his lectures, and employ it in finiſhing ſome of his works, which he might leave behind him as a valuable legacy, both to his family and the public. He yielded ſo far to theſe intreaties, as to compoſe in a ſhort time his *Elements of Algebra*, which he left perfect, and tranſcribed fair for the preſs. It was publiſhed by ſubſcription at Cambridge in 1740, in two volumes quarto, with a good mezzotinto print of the author, and an account prefixed of his life and character, whence the preſent article is extracted.'

With reſpect to the infidel part of Saunderſon's character, we are here naturally reminded of the joke that was paſſed on the learned univerſity, on his being elected to fill the Lucaſian chair: "They have turned out Whiſton for believing in but ONE God; and they have put in Saunderſon, who believes in no God at all!"

To

To the foregoing account we ſhall annex, by way of varying the ſpecimen, the life of that truly pious and ſublime poet, Dr. Young †.

"EDWARD YOUNG, an ingenious divine and poet, was the ſon of Dr. Edward Young, dean of Sarum, fellow of Wincheſter college, and rector of Upham in Hampſhire, where this his only ſon was born in the year 1684, and being put at a proper age to Wincheſter ſchool he became a ſcholar upon that foundation, whence he was removed to Oxford, and according to the ſtatutes of each foundation admitted of New college, October 13, 1703, aged nineteen years, but being ſuperannuated, and there being no vacancy of a fellowſhip, he removed before the expiration of the year to Corpus Chriſti, where he entered himſelf a gentleman commoner; but in 1708 was put into a law fellowſhip at All Souls by archbiſhop Tenniſon, into whoſe hands it came by a devolution; here he proceeded to take the degree of B. C. L. April 23, 1714, and commenced D. C. L. June 10, 1719. In the mean time applying himſelf to the ſtudy of poetry, he publiſhed the ſame year, 1719, his tragedy of *Buſiris*, which was followed by another under the title of *The Revenge* in 1721, and a third, called *The Brothers*, came out in 1753 *. About this time he printed his poem of *The Laſt Day*, which, coming from a lay man, gave univerſal ſatisfaction; and this was ſoon after followed by his poem intituled, *The Force of Religion, or, Vanquiſh'd Love*, which was well received by the public, and was particularly pleaſing to the noble family for whoſe amuſement it was chiefly calculated. It cannot be denied, that in both the one and the other there is a laboured ſtiffneſs of verſification, which is the more remarkable as the author took very great pains to poliſh and correct the harſhneſs of his numbers: ſuch, however, was the ſucceſs of theſe two poems, that they brought him into the particular notice of ſeveral of the nobility, and he was taken into the patronage of the duke of Wharton, which was of good ſervice to his finances. Upon his grace's recommendation, our lawyer put up for member of parliament at Cirencester, but without ſucceſs. This noble patron alſo did him the honour to accompany him to All Souls, where, at his inſtance, his Grace engaged to be at the expence of erecting a conſiderable part of the new buildings then in hand at that college, which were accordingly executed by the help of this benefaction. The turn of his mind leading him to divinity, he quitted the law, which he had never practiſed, and taking holy orders, was appointed chaplain

† In copying this life, we have omitted moſt of the numerous *fide* notes, which are little more than references to the compiler's authorities.

* It is printed 1723 in the *Biographia*, which is palpably an error of the preſs.

to King George II. April 30, 1728. The ſame year he publiſhed *A Vindication of Providence* in quarto, and not long after came out, in the ſame form, his *Eſtimate of Human Life*, a ſubject particularly proper in his preſent ſtation; it was evidently written *con amore*, and is in reality the beſt of his proſe performances †. On the 30th of July, 1730, he was preſented by his college to the rectory of Welwyn in Hertfordſhire, reputed to be worth three hundred pounds a year, beſides the lordſhip of the manor annexed to it. Thus ſettled he quitted his fellowſhip, and entered, May 27, 1731, into a marriage with the lady Betty Lee, widow of colonel Lee, and daughter to the earl of Litchfield; a lady of excellent endowments and great ſweetneſs of temper, who brought him a ſon and heir not long after her marriage.

'But though ever in the full blaze of favour, he never had the fortune to riſe to any greater preferment. For ſome years before the death of the late Prince of Wales, our poet, who was in favour with that *potentate*, attended the court pretty conſtantly; but upon his deceaſe in 1751, all his hopes of church advancement vaniſhed, and towards the latter end of his life, his very deſires of fortune ſeemed to forſake him. Notwithſtanding, upon the death of Dr. Stephen Hales, January 4, 1761, he was taken into the ſervice of the Princeſs Dowager of Wales, and ſucceeded him as clerk of the cloſet to her Royal Highneſs. In the mean time, about 1741, he had the misfortune to loſe his wife and both her children, a ſon and a daughter-in-law, both extremely *meritorious*; they died all within a ſhort time of each other: what he felt for their loſs, as well as for that of his lady, we may eaſily perceive by his fine poem of the *Night Thoughts*, occaſioned by it §. Thus having vented his grief for more than ten

† 'It has gone through ſeveral editions, and was republiſhed this year, 1765, in 12mo.'

§ 'As this was a ſpecies of poetry peculiarly his own, ſo he has been unrivalled by all who attempted to copy him in it. The applauſe which he received for theſe was unbounded. The unhappy bard, whoſe *griefs in melting numbers flow, and melancholy joys diffuſe around*, has been ſung by the profane as well as the pious. They were written, as is obſerved, under the recent preſſure of his ſorrow for the loſs of his wife, daughter, and ſon-in-law; they are addreſſed to Lorenzo, a man of pleaſure, and the world, and who, it is inſinuated by ſome, was his own ſon, but then labouring under his father's diſpleaſure; the ſon-in-law is ſaid to be characteriſed by *Philander*. It is certain, that his daughter is figured under the poetical name of *Narciſſa*. In her laſt illneſs he carried her to Montpellier in France, where ſhe died; whom he thus laments:

'Soon as the luſtre languiſh'd in her eye,
Dawning a dimmer day on human ſight;
And on her cheek, the reſidence of ſpring,
Pale omen ſat; and ſcatter'd fears around

On

ten years he grew more eaſy, nor did it ſhorten his days, for he lived many years after, and continued to employ the preſs both in

On all that ſaw (and who could ceaſe to gaze,
That once had ſeen?) with haſte, parental haſte,
I flew, I ſnatch'd her from the rigid North,
Her native bed, on which bleak Boreas blew,
And bore her nearer to the ſun; the ſun
(As if the ſun could envy) checkt his beam,
Deny'd his wonted ſuccour, or with more
Regret beheld her drooping, than the belles
Of lilies; faireſt lilies not ſo fair.

After her death, it ſeems, ſhe was denied Chriſtian burial as a heretic, which inhumanity he reſents in the following ſtrong lines:

'Turn, hopeleſs thought! turn from her:—thought repell'd,
Reſenting rallies, and wakes every woe.
Snatch'd ere thy prime! and in thy bridal hour!
And when kind fortune, with thy lover, ſmil'd!
And when high-flavour'd thy freſh op'ning joys!
And when blind man pronounc'd thy bliſs complete!
And on a foreign ſhore; where ſtrangers wept!
Strangers to thee; and, more ſurpriſing ſtill,
Strangers to kindneſs wept: their eyes let fall
Inhuman tears; ſtrange tears; that trickled down
From marble hearts! obdurate tenderneſs!
A tenderneſs that call'd them more ſevere;
In ſpite of nature's ſoft perſuaſion, ſteel'd;
While nature melted, ſuperſtition rav'd;
That mourn'd the dead; and this deny'd a grave.
'Their ſighs incenſt; ſighs foreign to the will!
Their will the tyger ſuck'd, outrag'd the ſtorm.
For Oh! the curſt ungodlineſs of zeal!
While *ſinful fleſh* relented, *ſpirit* nurſt
In blind infallibility's embrace,
The *ſainted ſpirit* petrify'd the breaſt;
Deny'd the charity of duſt, to ſpread
O'er duſt! a charity their dogs enjoy.
What cou'd I do? What ſuccour? What reſource?
With pious ſacrilege, a grave I ſtole;
With impious piety, that grave I wrong'd;
Short in my duty; coward in my grief!
More like her murderer, than friend, I crept,
With ſoft ſuſpended ſtep; and, muffled deep
In midnight darkneſs, *whiſper'd* my laſt ſigh,
I whiſper'd what ſhould echo thro' their realms;
Nor writ her name, whoſe tomb ſhould pierce the ſkies.
Preſumptuous fear! How durſt I dread her foes,
While nature's loudeſt dictates I obey'd?
Pardon neceſſity, bleſt ſhade! Of grief
And indignation rival burſts I pour'd;
Half execration mingled with my pray'r;
Kindled at man, whilſt I his God ador'd;
Sore-grudg'd the ſavage land her ſacred duſt;

Stampt

in proſe and poetical performances. His *Conjectures on Original Compoſition*, when conſidered as the work of a man turned of eighty, we are not ſurprized ſo much that it has faults, as how it ſhould come to have beauties. It is indeed ſtrange that the load of fourſcore years was not able to ſink that vigorous fancy, which here burſts the bounds of judgment, and breaks the ſlaviſh ſhackles of age and experience. This work ſeemed a brightning before death, and it had been well if the author had ſtopt here, but that taper which blazed as it declined, was at laſt ſhamefully exhibited to the public as burning in the ſocket, in a poem intituled, *The Reſignation*, the laſt and the worſt of all Dr. Young's performances. This he publiſhed but a ſhort time before his death, which happened April 12, 1765. He died in his parſonage houſe at Welwyn, and was buried under the altar piece ‖ of that church, by the ſide of his late wife. Towards the latter part of his life he was but little talked of; an inſtance, that when any man reſolves to forſake the world, the world is willing enough to leave him; our celebrated poet therefore might with great truth ſay of himſelf, *That he had been ſo long remembered that he was forgotten.* He fell unwept by the Muſes, and paſſed as ſilent to the grave as piety or modeſty could wiſh, even the common forms to the meaneſt perſon were not obſerved, the bell did not toll till the corpſe was brought out of his houſe; and though he was both founder and endower of a charity ſchool in his pariſh, neither the maſter nor the children attended his funeral. Previous to his deceaſe, he ordered all his MSS. to be committed to the flames. Thoſe who knew how much he expreſſed in a ſmall compaſs, and that he never wrote on trivial ſubjects, will perhaps lament both the modeſty and irreparable loſs to poſterity, eſpecially, when it is conſidered that he was the intimate acquaintance of Addiſon, and was himſelf one of the writers of the Spectators, and except Dr. Pearce, the preſent biſhop of Rocheſter, the laſt ſurviving genius of that incomparable groupe of authors. In his life time

> Stampt the curſt ſoil; and with humanity
> (Deny'd *Narciſſa*) wiſh'd them all a grave ‖.

'His wife, though nameleſs, is frequently mentioned: and he thus laments the loſs of all three in an apoſtrophe to Death:

> 'Inſatiate archer! could not one ſuffice?
> Thy ſhaft flew thrice; and thrice my peace was ſlain;
> And thrice, ere thrice yon moon had fill'd her horn.

‖ 'This is one of the moſt curious in the kingdom, being adorned with an elegant piece of needle-work wrought by the lady Betty Young, his wife. In the middle is inſcribed in capital letters the following ſentence, *I am the bread of life.* On the North ſide of the chancel is this inſcription, as is ſuppoſed by the doctor's order, *VIRGINIBUS, Increaſe in underſtanding and wiſdom*; and on the South ſide, *PUERISQUE, And in favour with God and man.*'

'‖ Night III.'

he had publiſhed two or three original ſermons, particularly one preached before the houſe of commons. He left an only ſon and heir, Mr. Frederick Young, who had the firſt part of his education at Wincheſter-ſchool, and becoming a ſcholar upon that foundation, he was ſent in conſequence thereof from thence to New-college, Oxford, but there being no vacancy (though the ſociety waited for one no leſs than two years) he was admitted in the mean time of Baliol-college, where he miſbehaved himſelf ſo much as to be forbidden the college. This miſconduct had ſo highly diſpleaſed his father, that the old gentleman would never ſuffer him to come into his ſight afterwards; however, by his will, he bequeathed to him, after a few legacies to ſome friends, his whole fortune, which was very conſiderable.

'As a chriſtian and divine, he was a fine example of primeval piety. The turn of his mind was naturally ſolemn, and he uſually, when at home in the country, ſpent many hours in a day walking among the tombs in his own church-yard; his converſation, his writings, had all a reference to the life after this, and this turn of diſpoſition mixed itſelf even with his improvements in gardening. He had, for inſtance, an alcove with a bench ſo painted that at a diſtance it ſeemed a real one, but upon a nearer approach the deception was perceived, and this motto appeared, "*Inviſibilia non decipiunt*, The things unſeen do not deceive us." Yet notwithſtanding this gloomineſs of temper, he was fond of innocent ſports and amuſements; he inſtituted an aſſembly and a bowling green in his pariſh, and often promoted the mirth of the company in perſon. His wit was generally poignant, and ever levelled at thoſe who teſtified any contempt for decency and religion. His epigram ſpoken extempore upon Voltaire is well known, who happening in his company to ridicule Milton's allegorical perſonages of Death and Sin, Young thus addreſſed him;

'Thou art ſo witty, profligate, and thin,
Thou ſeem'ſt a Milton, with his Death and Sin.

'As to his character as a poet, his compoſition was inſtinct in his youth, with as much vanity as was neceſſary to excel in that art. He publiſhed a collection of ſuch as he thought the beſt of his works in 1762, in four volumes 12mo. Among theſe his ſatires, intituled, *The Love of Fame, or the Univerſal Paſſion*, are by many conſidered as his principal performances. They were written early in his life. If terſeneſs of ſtyle, brilliancy of wit, or ſimplicity of ſubject, can enſure applauſe, our poet may demand it on this occaſion †. After the death of his wife, as

† 'Yet we know not how theſe ſatires, once in great favour and eſteem, are wearing out of faſhion; and perhaps, as Dean Swift has juſtly ſaid of them, the ſatiriſt ſhould have been more merry or more ſevere; in fact, it has been obſerved, that they conſiſt of a ſtring of epigrams written upon one ſubject, and tire the reader before he gets near

as he had never given any attention to domeſtic affairs, ſo knowing his unfitneſs for it, he deferred the whole care and management thereof to his houſekeeper, to whom he left a handſome legacy.'

In tranſcribing this account of Dr. Young, two ſtrange inſtances of the Compiler's inadvertence, or the Printer's careleſſneſs occurred. This was, the erroneouſly inſerting, among the notes, two long paragraphs relating to the late Mr. Viner, and the late learned Dr. Bradley; which have no ſort of connection with the memoirs of the poetical perſonage, in whoſe article it appears.

We here take leave of the *Biographia Britannica*; which, with all its defects, is certainly a noble, uſeful, and highly entertaining Compilation. Thoſe who are poſſeſſed of Bayle's Dictionary, will find this Collection a proper Supplement to the performance of the celebrated foreigner.

near the end. Even in his *Night Thoughts*, though there are flights of thinking almoſt ſuper human, ſuch as the *deſcription of death, from his ſiceret ſtand, noting the follies of a Bacchanalian ſociety; the epitaph upon the departed world; the iſſuing of Satan from his dungeon on the day of judgment*; yet all theſe noble flights are often allayed by paltry witticiſms, and a vile jingle of words; many thoughts finely ſtarted are tired down, and, like *Ovid*, he plays with his metaphors till he has ſpoiled them.

'In the laſt edition of his works, we find an ode addreſſed to the King [George II.] which is below contempt; a paraphraſe on the book of Job, which is pious but dull; two epiſtles to Mr. Pope, of pretty nearly the ſame merit with his ſatires; and two or three odes more, in which ſpecies of writing he is peculiarly unfortunate.'

Sermons to Young Men. By Jonathan Mayhew, D. D. 2 vols. 12mo. 6s. Bound. Becket.

THE general deſign of theſe ſermons is to give young perſons a comprehenſive idea of true religion, with its advantages and importance, and to form their minds to the love and practice of it. With this view, the Author preſents them with a ſeries of diſcourſes from *Titus* ii. 6. *Young men likewiſe exhort to be ſober-minded.*——The method he purſues is as follows: Firſt, he endeavours diſtinctly to explain the nature of that ſobriety which is ſpoken of in his text, and to recommend it in a curſory way; ſecondly, he points out, particularly, ſome of the many ſins, follies, and criminal excuſes, which are repugnant to it, and againſt which young men eſpecially want to be cautioned; thirdly, he exhorts them, more largely and diſtinctly, to this ſobriety of mind, and diſſuades them from the contrary; and, fourthly, he ſhews them the extreme folly and danger of delaying to be ſober-minded till they are farther advanced in years; the common and often fatal error of the young.

The original word, which is tranſlated *ſober-minded*, is uſed, we are told, ſometimes in a more narrow or reſtrained, and

ſome-

ſometimes in a more extenſive, comprehenſive ſenſe. When uſed in the former, it ſignifies grave, chaſte, temperate, in oppoſition to levity, lewdneſs, and an immoderate indulgence of the ſenſual appetites. But it may well bear a much more comprehenſive meaning. It may ſignify, to be of a *ſound mind* in general; to have an enlightened, a well-informed and healthy mind; a mind rightly diſpoſed; a proper temper, a duly regulated will and affections, accompanied by a correſponding external behaviour; in oppoſition to an erroneous, ignorant mind; a blind, depraved, and carnal mind; a mind ſet upon folly and vanity; a diſorderly, unruly will and affections; and thoſe evil practices, which are the natural fruit and conſequence of having a mind thus darkened and corrupted. The original word, the Doctor ſays, will very eaſily and naturally bear ſuch an extenſive ſignification as this: and there is the more reaſon, he thinks, for underſtanding it thus in the text, becauſe the apoſtle, directing Titus as to his miniſterial application to young men, ſums all up in this ſingle word, that he ſhould exhort them to be *ſober-minded:* whereas he branches out into ſeveral particulars, in what he ſays with reference to aged men, and young women, in the preceding context; and to ſervants, in the verſes following. From hence it appears pretty evident, the Doctor thinks that this ſingle word was deſigned to comprehend a great deal in it; in ſhort, every thing, in effect, to which young men need to be exhorted. Accordingly, he underſtands it much in the ſame latitude and extent, that Solomon commonly uſed the word wiſdom in his writings, *viz.* as comprehending true religion in general, both in principle and practice; allowing only for the difference of times and circumſtances, or of the Moſaic and Chriſtian diſpenſations.

Sobriety, according to the view which Doctor Mayhew gives of it, is founded in a firm belief of God's being and perfections, his moral government and univerſal providence; it implies a belief of the goſpel of Chriſt, or the chriſtian revelation; thinking ſoberly of ourſelves; ſincere repentance; juſtifying and ſaving faith; frequent and fervent prayer to Almighty God, in the name of Chriſt, for the pardon of ſin, for the holy ſpirit, for light, ſupport, ſanctification and comfort; together with devout and grateful praiſes, for every bleſſing of every kind, to the father of lights, from whom *every good gift, and every perfect gift cometh down.* It likewiſe implies an external confeſſion of Chriſt's name, a profeſſion of the religion which bears it, and an explicit dedication of one's ſelf to the ſervice and glory of God in him; and, laſtly, it implies living a truly religious, virtuous, and holy life, in conformity to the precepts of the goſpel, and the laws of Chriſt's kingdom.—These ſeveral branches of chriſtian ſobriety, our Author explains and illuſtrates at full length.

As

As a ſpecimen of his ſtile and manner, whereby our readers may form ſome idea of the whole performance, we ſhall lay before them what he ſays upon *pride, and extravagant expence in apparel.*

'This, ſays he, is an heinous ſin, very frequently, and moſt ſolemnly cenſured in the word of God. It is a ſin againſt which, not only young women, but young men, are to be particularly warned, as inconſiſtent with chriſtian ſobriety.—It were well if ſome even of the aged of both ſexes, did not need the like caution.—It is, indeed, far from being a virtue in any, particularly in young men, to appear in rags, in an uncleanly or ſlovenly dreſs, if it is in their power to appear otherwiſe, in clean and becoming apparel, eſpecially in public. And if this is not in their power, it is a neceſſity to be pitied, not a virtue to be commended. It may be added, that not only the cuſtom of all civilized nations in all ages, but the holy ſcriptures themſelves, warrant ſome diſtinction of dreſs in perſons, anſwerable to the difference in their ſtations and circumſtances in life. There ſeems to be a propriety in this; and ſome valuable ends are doubtleſs anſwered hereby, conſidering the ſtate and temper of mankind, and our connections in civil ſociety.

But it is the great unhappineſs and ſin of many young people, that their hearts are ſet on gay and coſtly apparel, as if this were a matter of mighty conſequence. And many of them, inſtead of being content with ſuch cloathing as is ſuitable to their degree and circumſtances, to their own or their parents worldly eſtate, aſpire after what is far beyond either; often to the great prejudice of their too indulgent parents, and to their own real intereſt: I might add, to the hurt of their credit alſo. For there reputation ſuffers hereby in the opinion of all wiſe and diſcrete perſons, who are acquainted with them and their circumſtances. And yet, when they have thus expoſed themſelves by the gaiety and coſtlineſs of their cloathing, wholly diſproportionate to their rank and circumſtances; they are often ſtill farther unhappy, and the more worthy of deriſion, by being proud of it; making a ſort of merit of their folly and vanity; and treating with contempt, their equals, perhaps their ſuperiors, whoſe apparel is more modeſt and decent. By this means thoſe good ends which might otherwiſe be anſwered in ſociety, by the diſtinctions of dreſs, are in a great meaſure defeated; for this confounds all ranks, deſtroys due ſubordination, and even inverts the natural order of things, by ſetting poor people of low degree above the rich, and thoſe that are of high, i. e. ſo far as mere pride, and ſumptuous cloathing, can do it. And beſides; how many people have, chiefly by this very means, been reduced to want and beggary?—A very congruous puniſhment, which the wiſe Author of nature and of order has ordained

dained for thoſe, who ſo vainly and wickedly attempt to confound and invert them! All who know any thing of the world, know that this is a juſt repreſentation of facts; not at all heightened or exaggerated. I do not mean, that all young men are juſtly chargeable with this ſin and folly, but that it is a very common one amongſt us. And all who know any thing of the holy ſcriptures, know that extravagant expence, and pride in the article of dreſs, are often forbidden, and ſeverely condemned in thoſe ſacred oracles. Yea, the light of nature, or common ſenſe, eaſily diſcerns theſe to be egregious follies and vices.

'I muſt therefore warn you againſt theſe things my young brethren, as quite inconſiſtent with gravity and chriſtian ſobriety. They are not to be countenanced even in the other ſex; for the peculiar caſt of whoſe minds, ſome may poſſibly think, a little allowance ſhould be made: much leſs ought they to be countenanced in ours, whoſe thoughts & cares ought certainly, to be employed about matters of far greater importance, than the beauty or richneſs of our appparel, and making a gay external appearance, to catch the eyes of idle, empty ſtarers; and to diſguſt thoſe of the knowing obſerver. In a word, ſobriety and foppery are incompatible with each other.

'All the young would do well to remember the fatal garden and the fig-leaves; the ſad occaſion, upon which the uſe of cloathing was firſt introduced into this apoſtate world. Innocence would have wanted no covering for ſhame and diſhonour. If you conſider this you will not pride yourſelves in any kind of apparel, however gay or ſumptuous, unleſs you are of ſuch a frivolous and depraved turn of mind, as to glory in your ſhame. For your cloathing, as it is the conſequence, is alſo a natural memento, of your firſt parents fall, guilt and diſhonour; and in ſome ſenſe, of your own alſo.

'If you are in any degree ſober-minded, there is another kind of cloathing which will ſo far engroſs your thoughts and cares, as to leave but little room for any about the quality of your external dreſs. I mean, that, of which Job ſays, "I put on righteouſneſs, and it cloathed me: my judgment was as a robe and a diadem." The ſame, of which our Saviour ſpeaks under the name of "a wedding garment;" for the want of which, ſo many perſons, and ſome of thoſe of the higheſt rank, even thoſe that are in kings courts, and of royal dignity, will hereafter be excluded from "the marriage ſupper of the Lamb," though at preſent "cloathed in ſoft raiment."—That which our Saviour again ſpeaks of, in his meſſage from heaven to the church of Laodicea, ſaying—"Thou ſayeſt, I am rich, and increaſed in goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and

naked. I counſel thee to buy of me gold tried in the fire—and white raiment, that the ſhame of thy nakedneſs do not appear."—That with which the ſpouſe of Chriſt, his true church, is adorned: of whom it is ſaid, that "to her was granted that ſhe ſhould be arrayed in fine linen, clean and white; for the fine linen is the righteouſneſs of the ſaints."—And, "Bleſſed is he that watcheth, and keepeth his garments, leſt he walk naked, and men ſee his ſhame!"

'Under theſe metaphors and ſimilitudes the ſacred writers, and our Lord himſelf, repreſents that faith and ſubſtantial piety, that virtue, holineſs and good works, which the goſpel enjoins upon its profeſſors; and all which are comprehended in being ſober-minded. To be cloathed with theſe, to be adorned with this righteouſneſs, is to have the righteouſneſs of Chriſt, "the righteouſneſs of God by faith." This is a garment which, unchanged, will ſerve for all ſeaſons of the year, and for every climate. It will neither be worn out nor impaired in beauty, by uſe and time; but become the firmer, the more ſplendid and beautiful. It will endure all weathers, winds, rains and ſtorms, without fading; even eternity will but increaſe its luſtre. And though, perhaps, it may not entitle you to what is called good company,—the company of the great-little, rich-poor men of this world; yet you need not eſteem it leſs on that account: for it will be the means of your gaining admiſſion hereafter into the kingdom of heaven; into the fellowſhip of juſt men made perfect; of the noble army of martyrs; of the innumerable company of angels; of Jeſus the mediator of the new covenant, and of God the judge of all; whoſe "face you ſhall behold in righteouſneſs!" To deſire to be cloathed with ſuch a robe as this, and to wear ſuch a diadem, is a truly great and reaſonable ambition. And when you are poſſeſſed of it, yea, whenever you ſincerely deſire it, one of your leaſt concerns will be, "what you ſhall put on," or "wherewithal you ſhall be cloathed," in any other reſpect.'

Before we conclude this article, we cannot help mentioning, that the peruſal of the ſermons to *Young Men*, naturally led our thoughts to the excellent ſermons to *Young Women*. Upon comparing their reſpective merits in our own minds, we were tempted to wiſh, that Doctor Fordyce would employ his elegant and animated pen upon the ſame ſubject that Doctor Mayhew has employed his. If he ever entertained any thoughts of doing this, there is certainly nothing in Doctor Mayhew's ſermons to prevent his carrying his deſign into execution. The ſubject, we acknowledge, is of a delicate nature, and is not without its difficulties; but it has no difficulties which his genius will not be able eaſily to ſurmount. Beſides, Doctor Fordyce ought to conſider, (we heartily wiſh we could provoke him

him to enter upon this taſk) that *young women* have a right to expect ſomething of this kind from him; and it will be cruel, extremely cruel, to diſappoint their expectations. He has taken great pains, and we are perſuaded not without ſucceſs, to make *young women* amiable and agreeable companions, affectionate wives, tender mothers, in a word, every thing the heart of man can wiſh them. Now *young women*, the Doctor does and muſt know, have always had, and ever will have, their eyes and their thoughts upon *young men*; and, indeed, it is fit they ſhould. They will naturally, therefore, look up to him, as to an affectionate friend, tenderly ſolicitous to gratify all the honeſt wiſhes of their hearts; and if he does not endeavour to provide proper huſbands for them, may he feel all the weight of female reſentment,—and all the ladies will ſay, Amen.

Four Diſſertations. 1. *On Providence.* 2. *On Prayer.* 3. *On the Reaſons for expecting that virtuous Men ſhall meet after Death in a State of Happineſs.* 4. *On the Importance of Chriſtianity, the Nature of hiſtorical Evidence, and Miracles.* By Richard Price, F. R. S. 8vo. 6s. bound. Millar and Cadell.

IF clear and ſolid reaſoning, on ſome of the moſt important ſubjects that can employ the thoughts of a rational being, has any claim to notice, the Diſſertations now before us are certainly entitled to a very favourable reception from the public. In an age of diſſipation, indeed, when the generality of readers have little elſe in view but to kill time, and to amuſe themſelves in an idle hour, the moſt valuable performances upon ſerious ſubjects have little chance to be regarded or attended to as they deſerve. There are ſtill thoſe, however, and we hope the number of them is not ſmall, to whom the evidences of the great truths of natural and revealed religion muſt always afford the greateſt ſatisfaction; and to ſuch our Author's work cannot fail of being highly acceptable. To every well diſpoſed and diſcerning reader, likewiſe, who is acquainted with the genius and ſpirit of the preſent times, and who obſerves with concern the general indifference to religion which prevails in all ranks and degrees of perſons amongſt us, together with the wide ſpread of ſceptical notions, the peruſal of Mr. Price's firſt Diſſertation muſt give peculiar pleaſure, as it ſhews, in the fulleſt and moſt ſatisfactory manner, the ſolid and immoveable foundation, on which the great doctrine of Providence is built. This Diſſertation our judicious and worthy Author has beſtowed great pains upon, and, indeed, to excellent purpoſe: We know of no work in the Engliſh language, where the ſubject is treated with ſuch accuracy and preciſion, or in a manner which ſtrikes the mind ſo ſtrongly with conviction. It is impoſſible, in our opinion, for a compe-

tent judge to read it with attention, without being firmly convinced of the great truth, which the Author endeavours to eſtabliſh. Nor is perſpicuity and ſtrength of reaſoning his only merit; he appears, through the whole of his performance, to have a deep ſenſe of religious truths; writes like one who feels their importance, and who is extremely deſirous of making his readers feel it likewiſe: the character of the *man*, indeed, as far as we can judge from his work, appears to be as amiable, as that of the *Author* is reſpectable.

The firſt Diſſertation is divided into five ſections, the firſt of which contains the arguments for providence drawn from the perfections of the Deity, together with an anſwer to ſome general objections. Mr. Price ſhews that the doctrine of providence reſts on the ſame foundation as that of the divine perfections, and follows from them.—We have the beſt reaſons for aſcribing to the Deity all poſſible excellence; or for conceiving of the firſt cauſe as a being abſolutely perfect. In the idea of abſolute perfection is implied infinite power, wiſdom, and goodneſs; and in theſe, a perfectly wiſe and good direction of all the occurrences in nature. The Deity cannot be an indifferent ſpectator of the ſeries of events in that world to which he has given being. His goodneſs will as certainly engage him to direct them agreeably to the ends of goodneſs, as his wiſdom and power enable him to do it in the moſt effectual manner. Thus we muſt conclude according to all our ideas of theſe attributes.

The ſecond ſection contains the arguments for providence drawn from the general laws and conſtitution of the world. Mr. Price introduces it with anſwering the following objection, *viz.* that our only evidence for the divine perfections is taken from what we obſerve of their effects in the frame of nature, and that therefore to infer from theſe perfections any greater order and wiſdom in the adminiſtration of nature than we can actually obſerve, is to ſuppoſe greater perfection in the Deity than can be proved, and the ſame with firſt determining the properties of the cauſe by the effect, and then determining the properties of the effect by the cauſe.

'In anſwer to this, ſays our Author, I would obſerve, 1ſt, that it is not true that our whole evidence for the Divine perfections is taken from the frame of nature. The diſcoveries of reaſon, however, they may be preceded by obſervation and experience, and take their riſe from them, tranſcend them infinitely; and in many inſtances force us to receive truths which they are incapable of ſuggeſting *.

'But

* 'I am under a neceſſity of referring again to the *Review of the principal Queſtions and Difficulties in Morals*, chap. 1ſt and 10th, where I have

'But, 2dly, ſuppoſing that our whole knowledge of the Deity muſt be derived from what we ſee of his works, it will not follow that we ought to aſcribe to him only juſt that preciſe degree of the perfections we believe him to poſſeſs, which is equal to what we can comprehend of their effects in the contrivance and order of the world. This would imply, that we ought never to infer from any *data* more than they immediately contain, and therefore would put an end to all reaſoning.—The cauſe muſt always have in himſelf, in a *greater* degree, thoſe perfections which he communicates.

'It would be eaſy to ſhew that from the works of creation we have reaſon to infer a much higher degree of power, wiſdom, and goodneſs in the Creator than they directly exhibit; and therefore, it will be right in this caſe, firſt to argue upwards from the effect, as a foundation for proving the perfections of the cauſe, and then back again from the cauſe thus diſcovered to the effect. Thus, in natural philoſophy, by reaſoning from particular facts we gain the knowledge of the general laws which obtain in nature, and afterwards apply theſe laws to the explanation of other facts which could not otherwiſe have been accounted for. For inſtance; from the fact that gravity is the power which keeps the moon in her orbit, is inferred the general law of gravitation, by the help of which the whole order of the ſolar ſyſtem is laid open to us, and all the motions of the bodies that compoſe it explained. How abſurd would it be to object in this inſtance, that no concluſion can be drawn from any facts which will prove any greater degree of regularity in nature than theſe facts themſelves exhibit, or which can be rightly uſed to explain any other facts, about which we can make no experiments?

I have endeavoured to prove all that is here aſſerted. The works of creation *demonſtrate* that the Creator is poſſeſſed of *power* and *intelligence*. That he poſſeſſes them *in the higheſt poſſible degree*, follows from his nature as an *uncauſed* being. Whatever qualities ſuch a being has, he muſt have *neceſſarily*, and, therefore, in their ſource and in infinity. This is capable of the ſtricteſt proof, and muſt, I fancy, appear to every one who has juſt views of this ſubject. The *perfect intelligence* of the Deity being in this way diſcovered, it will follow that he is poſſeſſed of *perfect benevolence and rectitude*; for theſe are included in perfect intelligence; as, I think, is ſhewn in the treatiſe juſt referred to. And thus, on the principles maintained in that treatiſe, the complete idea of *Deity*, conſiſting of infinite *power*, *intelligence*, and *goodneſs* eſſentially united, will be eſtabliſhed: and this being eſtabliſhed, the doctrine of an unerring providence guiding all events, or of a perfect order in nature, will be likewiſe eſtabliſhed, as is ſhewn in the preceding ſection.'

'It is proper to add, 3dly, that we actually ſee that nature is the effect of ſuch wiſdom as ſurpaſſes our higheſt conceptions. We know this in numberleſs inſtances; and the ſame wiſdom that takes place in theſe inſtances, we are unavoidably led to apply to other inſtances where it is not ſeen, and to the whole adminiſtration of events. It will, I hope, appear hereafter that this is an obſervation of particular weight on the ſubject of Providence. In the mean time, it is neceſſary that I ſhould enter upon ſome topics of a different nature.'

Mr. Price now proceeds to the main deſign of his ſecond ſection, which is to give an account of ſuch arguments for providence as may be gathered from conſidering the general laws and conſtitution of the world.—It appears undeniably, he ſays, that there is a plan of nature ſettled, which determines *in general* the *courſe* of events. A particular order of cauſes and effects is maintained regularly and ſteadily. Laws have been eſtabliſhed which operate invariably. Many different claſſes of creatures have been brought into exiſtence, and placed in circumſtances adapted to their different natures, and all provided for ſuitably to their wants and exigencies. The world, therefore, has not been left to fluctuate fortuitouſly. There is a care taken of it, and a direction given to its affairs.—But this does not come up to what our Author has here chiefly in view.—It is evident, he ſays, not only that there is a plan or conſtitution of nature by which beings are provided for, and a general direction given to events; but that there is an influence of the Deity conſtantly exerted to maintain this conſtitution.—In other words; it may be proved, we are told, that the Deity is always *preſent* and always *active* in all places; and that his energy is the *firſt* mover in every motion, and the true ſource of all the powers and laws which take place in the material world.—To this concluſion all true philoſophy leads us; and as it is a point ſo cloſely connected with the main purpoſe of his diſſertation, our Author makes it the ſubject of particular examination, and places it, indeed, in the ſtrongeſt and cleareſt light.

Much labour has been employed by ſome perſons to account for all the phænomena of nature by the powers of mechaniſm, or the neceſſary laws of matter and motion. But it ſeems indiſputable, Mr. Price ſays, that this cannot be done.

'The *primary cauſes* of things muſt, certainly, continues he, be ſome powers or principles not mechanical. For let it be granted that any particular effect is owing to the impulſe of other matter on that in which the effect is obſerved; it may be aſked, what gives motion to this other matter. If it is anſwered, the impulſe of ſome *third* matter; it may be again aſked, whence this third matter derives its motion. And thus, whatever number

of

of intermediate ſteps there may be, we muſt at laſt come to ſome matter that did not receive its motion from the impulſe of other matter; or to ſome immechanical cauſe.—This reaſoning can no way be evaded, but by either maintaining an endleſs progreſſion of motions communicated from matter to matter, without any *firſt mover*; or by ſaying, that the firſt impelling matter moved itſelf.—The former is an abſurdity too great to be embraced by any one; and there is reaſon to hope, that the eſſential inactivity of matter is at preſent ſo well underſtood, that there can be but few who will care to aſſert the latter.—All our reaſonings about bodies and the whole of natural philoſophy are founded on the three laws of motion, laid down by Sir Iſaac Newton at the beginning of the *Principia*. Theſe laws expreſs the plaineſt truths; but they would have neither evidence nor meaning, were not inactivity contained in our idea of matter.

'I know it will be ſaid, that matter, though naturally inert, may be made to be otherwiſe by Divine power. But this is the ſame with ſaying, that matter may be made not to be matter. If inactivity belongs to it at all, it muſt belong to it *as* matter, or ſolid extenſion, and therefore muſt be inſeparable from it *. The natures of things are neceſſarily what they are, independently of all power. Matter is *figured*, *moveable*, *diſcerptible*, *inactive*, and capable of communicating motion by impulſe to other matter, juſt as the four ſides of a ſquare and its diagonal are *incommenſurable*; that is, not by *will*, but by *eſſence*. Theſe are not *accidental*, but *primary* qualities of matter. Beſides; matter void of inactivity, ſuppoſing it poſſible, could produce no effects. It is only in conſequence of this property that it is capable of giving motion to other matter, or of anſwering any purpoſe. Were, therefore, the firſt impelling matter beforementioned diveſted of its *inertia*, or endowed with a principle of ſelf-motion, it would be utterly unfitted for the end aſſigned it. What is now aſſerted will perhaps be evident, and the impoſſibility of matter without *inertia* appear more plainly upon conſidering particularly what would happen on the colliſion of ſuch matter with other matter of the ſame, or of a different kind.

'We know nothing of matter, and can determine nothing about it, if it is not true that it muſt yield to every impulſe upon it in proportion to the force impreſſed, and that the motion *communicated* by every impulſe is always equal to that *loſt* by the impelling body and cannot be either greater or leſs; or, in other words, that it is endowed with *reſiſtance*, and abſolutely and

* 'See the *Enquiry into the Nature of the Human Soul*, Sect. I. N° 15, 24, 26, 27.

entirely *paſſive* *. But nothing like this can be true on the ſuppoſition of active or unreſiſting matter.—For let a maſs of ſuch matter be conceived to ſtrike another maſs of inactive matter at reſt. I aſk what would happen? Not the moving of that at reſt. For the impelling body having no reſiſtance, or no tendency to *continue* in any ſtate of motion or reſt, it can have nothing like *force*, and therefore can produce no effect.—Shall it then paſs through or penetrate the body at reſt, and go on to move as if nothing ſtood in its way?—This alſo is impoſſible, or we have no idea at all of matter as a *ſolid* ſubſtance, or as ſomething diſtinct from mere extenſion.—'Tis certain then that its motion muſt be ſtopped, but without communicating the leaſt motion to the body at reſt, or having the leaſt effect upon it. That is, an effect will be produced without a cauſe: For the body at reſt not having received any alteration of its ſtate, it could not have *re-acted* or been the means of altering the ſtate of the other.—There is no way of avoiding theſe contradictions but by ſaying, what is too ridiculous to deſerve any anſwer, that the moving body had the ſagacity to exert its activity to ſtop itſelf the very inſtant it came into contact with the other.

'But again; let us on the other hand, ſuppoſe a body of inactive matter, (that is, of ſuch matter as we commonly reaſon about, and is the only ſubject of the laws of mechaniſm) to move towards another body of ſelf-moving and unreſiſting matter, and to impel it in the very direction in which it tends to move itſelf. Now 'tis certain that having an *innate tendency* or *endeavour* to move in this direction, it cannot *reſiſt* motion in this direction, and that therefore the firſt body without being reacted upon, or having its own ſtate in any manner altered by the impulſe, would carry it along with the ſame velocity with which itſelf moves. Nay, the firſt body, though ever ſo ſmall, would, in the circumſtances ſuppoſed, communicate any motion though ever ſo great to any maſs or maſſes of matter, without loſing any motion itſelf, that is, without meeting with any *obſtruction*, or acting at all on the matter moved. And thus any

* 'What I mean here when expreſſed more accurately is, that a *change of ſtate* is always produced in the body impelling, equal to that produced in the body impelled. In *compoſition* of motion, or when one body ſtrikes another body in motion obliquely, there is always motion loſt; becauſe ſome of the force of the impelling body muſt be ſpent in merely altering the direction of the other; though even here, as well as in the *reſolution* of motion where, for the ſame reaſon, motion is always gained, the general rule holds, that the *ſum* of the motions *the ſame* way, and the *difference* of the motions *contrary* ways, are always the ſame before and after colliſion.'

effect

effect may be produced by the moſt inadequate cauſe, or rather by no cauſe at all.

'Once more; let a colliſion be conceived to happen between two equal bodies both compoſed of matter without *inertia*, moving in contrary directions. As one of them cannot be conceived to penetrate the other, the reſult muſt be, that both ſhall be ſtopped, but by nothing; for both wanting that property on account of which we ſay of matter, that when once in motion it will perſevere in motion, unleſs ſomething ſtops it, or having no power of reſiſtance, neither of them can be any obſtruction to the motion of the other *.

'But the impoſſibility of all active qualities or tendencies in matter may be proved in a way ſtill more direct and deciſive.—Let it be ſuppoſed that a body now at reſt has an innate tendency to move. This tendency muſt produce its effect, either

* 'The *reſiſtance of matter* is an expreſſion that muſt be uſed in ſpeaking on this ſubject for want of a better; but there is ſome danger of miſunderſtanding it. The meaning of it is not that matter makes any *oppoſition* to a change of its ſtate, or exerts a force to maintain itſelf in the ſtate it is in, as ſome have very improperly expreſſed themſelves. This would imply that very activity which I have endeavoured to ſhew to be inconſiſtent with its nature; and were it true, a part of the force of every impulſe would be ſpent merely in overcoming this oppoſition without producing any other effect; and therefore the ſum of the motions the ſame way would be always greater before than after colliſion, which is impoſſible. The *leaſt* body will be moved by any the *ſlighteſt* impulſe of the *ſmalleſt*; but then it can be moved only in proportion to the force of the impulſe; and this is what is chiefly meant by the *reſiſtance* of matter. For inſtance. A body at reſt will *reſiſt* another which is moving towards it; that is, it will be an *obſtruction* to the motion of this other. The latter will be retarded by the former, and will loſe juſt as much motion as it communicates.—In other words. The *reſiſtance* of matter is that in its nature which makes it require an *adequate foreign* cauſe of every change of ſtate, or from whence it is *wholly paſſive*, and incapable of receiving any motion from impulſe that is not in a certain fixed proportion to the *relative momentum* of the impelling body, and ſtrictly equal to the change of ſtate it ſuffers in conſequence of the impulſe. In this proportion matter is always moved *without difficulty*; but beyond this there is not only a *difficulty* but an *impoſſibility* of moving it; and whatever motion it can be ſuppoſed to receive from any impulſe that is greater than that which the impelling body loſes, it muſt derive from nothing at all.

'I have ſpoken above of the *force* of matter and of its *acting*, at the ſame time that I have aſſerted it not to be *active*. An attentive and candid reader cannot think this an inconſiſtency. The activity denied to matter is a power of changing its own ſtate, not that of acting upon other matter by *impulſe*. This ſort of activity or power follows from and is neceſſarily implied in its perfect paſſiveneſs or *inertia*.'

by

by a *gradual acceleration* in the manner gravity acts; or by inſtantaneouſly producing that particular degree of motion which ſatisfies it, and then ceaſing.—In the former caſe; the tendency to acceleration being the ſame with a tendency to a conſtant change of velocity, and this being a *permanent* quality in the body, no particular motion derived from it can have the leaſt *duration*, but muſt be given and deſtroyed at one and the ſame moment, and therefore nothing could be done.—In other words; ſuch a tendency is a tendency to an infinity of different velocities at once, and therefore is impoſſible.—Neither can motion be acquired in the latter way; for motion ſo acquired no force could deſtroy, becauſe at the very inſtant it is *deſtroyed* it muſt be *acquired* in conſequence of the ſuppoſed tendency. No impulſe, therefore, can without a contradiction be ſuppoſed to have any effect upon the motion of ſuch a body; and though ever ſo ſmall, it would carry before it all the bodies of the world if in its way, without being itſelf retarded. And were two ſuch bodies, moving in contrary directions, to meet, ſince neither could be ſtopped, they muſt either penetrate one another, or be annihilated.

'It is eaſy to ſee that the ſame way of arguing may be uſed to prove, that there can be no innate tendency in matter, when in motion, to a ſtate of reſt.—Matter naturally preſerves the motion once impreſſed upon it, juſt as it does its figure; and were not this true, it would not be poſſible that any force ſhould give it motion, for the effect of ſuch force not being capable of remaining *any* time, it would be loſt as ſoon as gained; that is, no effect would be produced.

'Theſe are obſervations which I am perſuaded, no perſon can duly attend to without feeling the weight of them. Nothing, ſurely, can be more repugnant to our ideas of matter than ſelf-motion; nor is there any concluſion which there is much more reaſon to rely upon than that it is not a ſubject capable of any *ſpontaneous powers*, and therefore muſt owe every change that can happen in it to ſome *foreign* influence.

'This concluſion will be further confirmed if we conſider what naturally offers itſelf in the next place, and what muſt not be omitted on this argument, that ſelf-moving matter muſt have thought and deſign. Whenever matter moves it muſt move in ſome particular direction, and with ſome preciſe degree of velocity; and there being an infinity of theſe equally poſſible, it cannot move itſelf without ſelecting one of theſe out of the reſt, or determining itſelf to one of them excluſively of all the others, and therefore not without deſign.—But this is not all. It may be plainly proved that matter cannot be the *ultimate* cauſe of the *phænomena* of nature, or the agent, which, by any powers inherent in itſelf, produces the general laws of nature, without poſſeſſing

poſſeſſing the higheſt degree of knowledge and wiſdom.—Let us, as a proper inſtance to reaſon upon here, take the particular law of gravitation. The true account, I ſay, of this law cannot be any innate propenſities of matter to motion, or its uniformly moving itſelf according to ſtated rules. For in order to obſerve theſe rules, every particle of it muſt be able to conform itſelf to all the different ſituations it can be in, and therefore muſt know the preciſe *diſtances*, *magnitudes*, and *number* of all the ſurrounding parts of matter; theſe being the circumſtances which univerſally determine the force and direction of gravity. Thus; if a particle of matter on the ſurface of the earth tends towards the earth by its own energy, and without any foreign influence upon it, with that preciſe degree of velocity, and in that preciſe direction which the law of gravitation requires, it muſt, in order to this, know the preciſe *figure* and *bulk* of the earth, and its *ſituation* upon it, ſince the ſmalleſt variation in any one of theſe particulars will alter the velocity and direction of its motion. When placed *within* the ſurface it muſt diminiſh its own force at different diſtances from the center, in the *ſimple direct ratio* of theſe diſtances. When placed *without* the ſurface, it muſt diminiſh its own force in the *inverſe duplicate* ratio of its diſtances from the center. When carried to the center of gravity between the moon and the earth, it muſt determine itſelf to reſt. When carried beyond this, it muſt determine its motion towards the moon, and not the earth.—Is it poſſible that matter ſhould vary its own motions in a manner thus wonderful; inſomuch that all the different parts of it appear to act in perfect concert with one another for producing the order of nature, and bringing about the beſt ends? The following argument will, I believe, ſhew that there is not leſs than the evidence of demonſtration againſt the poſſibility of this.—Nothing can *know* or *act* where it is not. The preſence and activity of every particle of matter are confined to that particular part of ſpace it fills up. Were it ever ſo intelligent or active it could *know* nothing, it could *do* nothing beyond this. How then can it be ſo acquainted with the ſtate of bodies at the greateſt diſtance from it, and no way connected with it, as to be able to act in concert with them, and to move itſelf in exact conformity to their ſituation and numbers? *

'What

* "It is inconceivable that inanimate brute matter ſhould, without the mediation of ſomething elſe, which is not material, operate upon and affect other matter without mutual contact, as it muſt be, if gravitation be eſſential and inherent in it. And this is one reaſon why I deſired you would not aſcribe innate gravity to me. That gravity ſhould be innate, inherent, and eſſential to matter, ſo that one body may

'What has been ſaid of gravitation might with equal evidence be proved concerning any more general cauſe, of which poſſibly gravitation may be only an effect; ſuch as Sir Iſaac Newton's *Æther*, or whatever other mediums or powers may exiſt, and be the real *primary* cauſes of the phænomena of the world. The elaſticity, for example, of ſuch an *æther* as Sir Iſaac Newton has deſcribed, ſuppoſing it to exiſt, muſt be derived, not from any powers of ſelf-motion in the matter of this *æther*, but from the conſtant agency upon it of an intelligent and omnipreſent ſpirit *.'

We thought it incumbent upon us to give our Readers a full view of what our excellent Author has advanced upon this important point, and to the diſcerning and ſerious part of them no apology, we are convinced, is neceſſary.—What he contends for is not the reſolving phænomena too ſoon to the Divine agency, or making it the *immediate* cauſe of every particular effect, for this, as he juſtly obſerves, would really make the frame of nature appear imperfect and deformed; but what he pleads for is this, that however far mechaniſm may be carried and the chain of cauſes extend in the material univerſe, every law and every effect and motion in it muſt be *at laſt* reſolved into the divine power exerted continually in all places. This is a concluſion, he obſerves, which the modern improvements in natural philoſophy have abundantly confirmed, and which ſome of the firſt and beſt philoſophers have received; nor can that philoſophy, he ſays, be otherwiſe than little and contemptible

may act upon another at a diſtance through a *vacuum*, without the mediation of any thing elſe, by and through which their action and force may be conveyed from one to another, is to me ſo great an abſurdity that I believe no man who has in philoſophical matters a competent faculty of thinking, can ever fall into it." *See the Third of the Four Letters from Sir Iſaac Newton to Dr. Bentley, printed for Mr. Dodſley.*

* "In our enquiries into nature (ſays an excellent philoſopher) we are always meeting with powers that ſurpaſs mere mechaniſm, or the effects of matter and motion. The laws of nature are conſtant and regular, and for ought we know all of them may be reſolved into one general and extenſive power; but this power itſelf derives its properties and efficacy not from mechaniſm, but in a great meaſure from the immediate influences of the firſt mover." *Mr. Macklaurin's Account of Sir Iſaac Newton's Diſcoverie*, Book IV ch. 9. §. 12.—"Later philoſophers frame hypotheſes for explaining all things mechanically; whereas, the main buſineſs of natural philoſophy is to argue from phænomena without framing hypotheſes, and to deduce cauſes from effects till we come to the very firſt cauſe, which *certainly is not mechanical*." *Newton's Opticks, Query* 28.—"Cauſæ ſimpliciſſimæ nullæ dari poteſt mechanica explicatio: ſi daretur enim, cauſa nondum eſſet ſimpliciſſima." *Mr. Cotes's Preface to Newton's Principia.*

which

which hides the Deity from our views, which excludes him from the world, or does not terminate in the acknowledgment and adoration of him, as the maker, preſerver, and ruler of all things.—He concludes this ſection in the following manner.

'I need not ſay how irreſiſtible the evidence is which ariſes from hence for the doctrine of Providence.—What it may be of moſt importance to recommend to notice in this place is the following obſervation.—It has been proved that the Deity pervades and actuates the whole material world, and that his unremitting energy is the cauſe to which every effect in it muſt be traced. Now, the *ſpiritual* world is, without doubt, of greater conſequence. Is his energy then wanting here? Is there not *one atom of matter* on which he does not act; and is there then *one living being* about which he has no concern? Does not a *ſtone fall* without him; and does then a *man ſuffer* without him? Are ſuch influences as may be neceſſary to bring about a juſt regulation of events in the moral world, leſs likely than thoſe influences which we know to be exerted continually to maintain the order of the inanimate world?—The truth is, the inanimate world is of *no* conſequence abſtracted from its ſubſerviency to the animate and reaſonable world. The former, therefore, muſt be preſerved and governed entirely with a view to the latter.

'This leads me to a further argument on this ſubject which has, I think, conſiderable weight, and ſeems greatly to ſtrengthen the concluſion I would eſtabliſh.—This argument has been hinted already, but it is neceſſary that it ſhould be here brought more particularly to view. It offers itſelf to us upon conſidering the wiſdom manifeſted in the ſtructure of every object in the inanimate creation. How beautiful is the form of every vegetable, and how curiouſly arranged its parts? What exquiſite mechaniſm, what nice workmanſhip and amazing art appear in every leaf and ſpire of graſs?—Let us now aſk ourſelves; has God, on objects in themſelves ſo worthleſs, poured forth ſuch a profuſion of wiſdom and ſkill, and is he ſparing of theſe in the concerns of reaſonable beings? or does he leſs regard order and fitneſs in the determination of their ſtates?—It is not poſſible to imagine this.—Whatever appearance the affairs of men may at preſent make to us, we may be certain that they are directed by the ſame wiſdom with that which we obſerve in the reſt of nature; that is, by a wiſdom which we know to be infinitely ſuperior to ours; by a wiſdom, which, in the loweſt objects, is exact and incomprehenſible, and which, therefore, muſt be as much more ſo, in higher objects, as they are of greater value.—To this purpoſe in a great meaſure is the reaſoning we find in Matt. vi. 28, &c. *Why take ye thought for raiment? Conſider the lillies of the field how they grow. They toil not, neither do they ſpin; and yet, I ſay unto you, that even Solomon, in all his*

His glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are not ye much better than they?

'There is not indeed any thing which has a much greater tendency to give relief to a mind earnestly wishing to be satisfied of a wise superintendency of all that befalls it, than to contemplate the curious organization of any flower or herb of the field, and the attention bestowed on even its outward figure; and then to consider whether it is probable, that the Being who so wonderfully wrought *such* a substance, can neglect any *intelligent* creature, or be inattentive to any circumstance of his existence; whether he who has with perfect exactness adjusted the parts of dead matter to one another in the most *trifling plant*, must not be proportionably exact in what is of infinitely greater moment, the adjustment of pleasure and pain to a *human soul*.—Or, let such a person fix his thoughts on the structure of his body, and consider, whether it is credible that he who has so *fearfully* made this, and displayed such unspeakable wisdom in adjusting and regulating every particle of matter that composes it; has not displayed proportionable wisdom in the structure of his mind, or is not proportionably careful in adapting events to to its case, and in regulating whatever it feels.—To say no more. If unerring wisdom shews itself in the direction and government of *corporeal* nature, and all its parts are ordered in number, weight, and measure, so that the more we know of it, the more we are forced to admire it, if its meanest works are finished with complete accuracy, and the whole system appears harmonious and grand in the highest possible degree; what harmony, what wisdom and goodness may we well reckon upon in the government of the intellectual world? What care and accuracy in disposing the lots of the individuals of it? How grand must be its plan, and how perfect its order?'

Having given a brief view of the principal arguments for the doctrine of a righteous and all-wise providence, our Author proceeds, in his third section, to offer a few observations relating to the mode of administring it.—He is of opinion that a perfect direction of events is brought about by the divine influence, immediately and constantly exerted every where for that purpose. This is a point, however, about which all are not agreed. Many wise and good men are strangely prejudiced against the supposition, that there have been any interpositions of divine power since the creation in directing affairs, as implying an impotence, unskilfulness, and operoseness unworthy of infinite wisdom. They, therefore, chuse to conceive of the laws

laws and order of the material world, as having been at firſt adjuſted in exact correſpondence to what ſhould happen in the moral world, and the whole ſcheme including all events as originally deſigned and laid in the beſt manner, and now continually going on to open and unfold itſelf agreeably to the divine idea, without any occaſion for any interpoſitions.—

'As far as ſuch maintain the ſame perfect direction of affairs, ſays our Author, in conſequence of an *original* eſtabliſhment, as is commonly ſuppoſed to be brought about by *conſtant* influences, they maintain all that we have reaſon to be anxious about on the preſent ſubject. And this, indeed, I ſhould imagine, it muſt be impoſſible for any one who has juſt notions of the divine perfections to avoid maintaining, let him think on the ſubject in other reſpects as he pleaſes. For thus we may argue.—When the Deity at firſt fixed the preſent plan of nature, and gave beings their different powers and affections, he either had a perfect foreſight of the whole train of events that would ariſe in conſequence of his eſtabliſhment, or he had not.—If he had this fore-knowledge, the events fore-known were either all of them ſuch as he ſaw it would be propereſt to leave as fore-known, or they were not. If the affirmative is aſſerted; it is all I plead for. Every event in this caſe will be juſt ſuch as perfect rectitude is pleaſed either to *make* it, or to *ſuffer* it to be.—But, on the contrary, if amongſt the fore-known events there were any which it was on any account right or proper to exclude; on this ſuppoſition, a good theiſt, who rejects all *occaſional interpoſitions* muſt of neceſſity ſay, that the original plan would have been ſo altered as to exclude theſe events, and to produce a complete coincidence of all that ſhould happen with the counſels and deſigns of infinite wiſdom and goodneſs. This cannot be avoided while the exiſtence of infinite wiſdom and goodneſs in nature is believed; and thus the doctrine of providence in its higheſt ſenſe will ſtill be aſſerted.

'But if an exact fore knowledge of all actions and events, and ſuch a perfect original eſtabliſhment in conſequence of it, as I have mentioned, are thought by any to be impoſſible; and if, for this reaſon, no more is ſuppoſed than that powers were given to beings, and general laws ſettled, and then events ſuffered to ariſe as they would without any particular care or ſuperintendency exerciſed over them; in this caſe, the doctrine of Providence will be entirely rejected: And if ſuch ſentiments are true, the univerſe is a chaos; the character of the parent of it is imperfect; all truſt in him, and ſupplications to him are abſurd, and no part of practical religion has any good foundation.—But after what has been before ſaid, I hope I may be allowed to take it for granted, that theſe ſentiments are not true, and that there is indeed a perfect direction of all events.—The point I am now conſidering

conſidering is, in what manner this is accompliſhed; and it has probably been already ſeen in ſome meaſure why I chuſe to conceive of it as produced by conſtant influences, rather than ſuch an original eſtabliſhment as I have mentioned.—It will appear to ſome, that an original eſtabliſhment, anſwering this purpoſe, implies univerſal fataliſm, and that in events happening amongſt reaſonable agents, there muſt be infinite variations and uncertainties not poſſible to be regulated by it. But be this as it will; it muſt, I think, be difficult for an attentive perſon to perſuade himſelf, that the other method of adminiſtring Providence is not the moſt capable of bringing about a perfect regulation of events. And if this ſhould be true; or, if any purpoſes of wiſdom and goodneſs may be anſwered by conſtant influences, which could not at all, or not ſo well, have been anſwered in any other way, we may be ſatisfied that there really are ſuch influences: And to aſſert the contrary from a prejudice againſt them as not regular, or not becoming the Deity, ſeems in the higheſt degree unreaſonable. Can it be irregular to produce the higheſt regularity, or unbecoming the Deity to govern the univerſe and its affairs in ſuch a manner as is moſt agreeable to the ends for which he created it? Will he ſacrifice the higheſt order to the loweſt; or ſuffer events to ariſe at random in the world, rather than at any time put forth his hand to direct them? Muſt he have been only looking on ever ſince the creation; and is *this* what is moſt becoming him?

'Some, probably, are led into miſtakes on this ſubject, by thinking of the manner in which it is moſt becoming the Deity to act, too ſtrictly in conformity to that in which men are obliged to act. They have but little power, and therefore are obliged to be as frugal of it as poſſible. But there is nothing difficult to the Deity, and conſequently there can be nothing to influence him to chuſe one way of acting rather than another, beſides, its being more agreeable to rectitude, and more conducive to his end. And this likewiſe is, in reality, the moſt beautiful way of acting. Beauty conſiſts chiefly in the proper and effectual adaptation of means to ends. For this reaſon, thoſe means are the moſt beautiful, and thoſe ſyſtems the beſt, which beſt anſwer their end.—In mere natural order, abſtracted from all uſe, there is nothing valuable; and the very reaſon why the Deity has choſen to eſtabliſh a courſe of nature is, the neceſſity of it as a means to produce happineſs, and to give his reaſonable creatures room for a proper exertion of their faculties, and for the practice of virtue.

'Theſe obſervations ſeem to me of importance on the preſent ſubject; but, without having recourſe to them, it muſt ſurely be very evident, that influences, conſiſtent with the free agency of beings and uniformly exerted to exclude every event fit to be

be excluded, and to produce perfect order in the adminiſtration of the world, are ſo far from unbecoming the almighty and omnipreſent parent, that we can conceive of nothing more worthy of him, or that can make his character appear more amiable. Nor is there any more reaſon to be prejudiced againſt them, than againſt the influence which the conſtitution of the world allows to every agent over events, in proportion to his power and knowledge. There is no perſon who does not influence in various ways what paſſes within the circle of his friends and acquaintance, and it has never yet been thought that the liberty of mankind, or their ſcope for action is affected by it. Inviſible and ſuperior beings may alſo be frequently employed in directing occurrences among mankind. Now, the influence of divine Providence is a fact of the ſame kind with theſe, and ſeems not to be on any account more liable to objections. Shall we acknowledge the influence of *every* agent on events, and deny that of the *Supreme?* Was it indeed fit that by one original act he ſhould exclude himſelf from all further concern with his works; or can it be poſſible to imagine that the Being who is the fountain of all energy, and whoſe nature is perfect activity and power, ſhould be the *only* inactive Being in the univerſe? Is it not, on the contrary, much more rational to believe, that his influence over events extends as much further than that of any other being, and is as much more conſtant, as the relation in which he ſtands to beings is nearer, and his power and wiſdom greater?

'In ſhort; the notion of an *almighty* Being, *perfectly benevolent*, obſerving the affairs of his own offspring, and yet never exerting any influence to give them that direction which he moſt approves, muſt, I ſhould think, appear too inconſiſtent and abſurd not to ſhock every attentive and unprejudiced perſon.—With reſpect, however, to the analogy I have juſt mentioned between divine Providence and the influence of created agents, 'tis neceſſary to obſerve, that it ſhould be conſidered with ſome caution. We ſhall here be in great danger of deceiving ourſelves, if we judge of what the Deity ſhould do, by what we ought to do. 'Tis our duty to exclude, as far as we can, all vice and ſufferings from the world; and becauſe it is not done by the Deity, who has all hearts in his hands, and an unlimited power over events, ſome have queſtioned whether he at all directs events, or concerns himſelf about us. But happy is it for the world that it is not governed in the manner in which human wiſdom would govern it! From what is incumbent on us in our circumſtances, we cannot by any means infer what, in this inſtance, it is proper for the Deity to do as ſupreme gover-

nor *. We are too much unacquainted with his counſels and plan to be able to determine this. Undoubted fact proves that the original conſtitution was ſo eſtabliſhed by him as to admit of vice and ſufferings in the preſent ſtate, and that therefore it cannot be a part of his ſcheme of Providence entirely to exclude them. We ſee that there are numberleſs perſons to whom he does not give all the advantages for virtue and happineſs which they might enjoy, and which, in all probability, would be effectual. 'Tis ſufficient to know that he gives more than enough to all, and does every thing that it is wiſeſt and beſt for him to do, in order to bring about univerſal and infinite happineſs.'

There are ſeveral other very judicious obſervations upon this ſubject, in the remaining part of the ſection, but we muſt not enlarge farther at preſent. We ſhall conclude this article, therefore, with what our judicious Author ſays on the word *laws*, which is very ambiguous and indeterminate in its ſignification, and has been often ſtrangely miſapplied and abuſed. The preſent queſtion, he ſays, furniſhes us with a ſtrong proof of this:

The general laws of nature, we are told, ſignify nothing but particular *phænomena* which are obſerved in nature, or particular modes of the operation of ſome cauſe. When, therefore, the regulation of events, the continuance of the order of the world, or the formation of vegetables and animals is aſcribed to *laws* eſtabliſhed at the creation, either the word *laws* has no ſenſe at all, like the word *nature* when uſed in the ſame manner, or it muſt ſignify the regular and conſtant agency of the Creator.

* 'A teacher of religion who had the power by his inſtructions and perſuaſions to engage men effectually to virtue, would be inexcuſable as far as he neglected this. But it ſeems that Jeſus Chriſt could have ſo ſpoken to men, and ſo influenced their hearts, at to render his miniſtry more ſucceſsful than it was. He tells us, that there were places where, if he had done the ſame works that he did in Judea, the inhabitants would have repented in ſackcloth and aſhes. Theſe places therefore muſt have been denied the means which it was known would have brought them to happineſs.—There are degrees of advantages which, if men reſiſt or miſimprove, the Deity does not ſee fit to grant them more, whatever he may know would be the conſequence. But by what reaſons or rules particularly his providence is guided in this inſtance, we cannot ſay.'

[To be concluded in our next.]

MONTHLY CATALOGUE,
For JANUARY, 1767.

MISCELLANEOUS.

Art. 10. *Great Britain's Noſegay: conſiſting of ſome very valuable Originals, from the Collection of Mr. C———s J——s.* 4to. 1s. 6d. Millan, &c.

THERE is ſingular modeſty indeed, in this Author, who will not even make free with his *own name* at full length!—He is, however, much leſs ſcrupulous about the names of other people; for his whole Noſegay conſiſts only of a bunch of names and titles, of moſt of the principal perſons in the kingdom; with little laconic compliments * tack'd to each: with the laudable view, no doubt, of extracting a *compliment* from them, in return for ſuch extraordinary civility. Take a ſpecimen of this gentleman's ingenious method of paying his court to his bundle of royal and noble patrons:

1. The KING.
   Pater patriæ.
2. The QUEEN.
   Uxorum optuma.
3. PRINCESS DOWAGER.
   Felicitatis noſtræ, fons, et origo.
4. Lord CAMDEN.
   Pro lege, rege, et grege.
5. Earl of CHATHAM.
   Patriæ præſidium, et dulce decus.
6. Lord BUTE.
   Ubi latſus? Quid feci?
7. Lord MANSFIELD.
   Magiſtratus indicat virum.

There are ſo many other worthies in this liſt, that we cannot help congratulating our country, and the age, on the extraordinary virtues of the preſent race of our nobility and gentry.

* He calls them PORTRAITS, with *Mottos.*

Art. 11. *A Letter from the Rope-dancing Monkey in the Hay-market, to the Acting Monkey of Drury-Lane, on* The Earl of Warwick. 8vo. 1s. Pridden.

From this monkey-performance we learn the following particulars:—that one Dr. Hiffernan tranſlated *M. de la Ha pe's* tragedy, *La Comte de Warwic*, and offered it to the managers of Drury-Lane theatre; that they refuſed to exhibit the ſaid tranſlation on their ſtage; that they have ſince acted another play on the ſame ſubject *; that Dr. H. is very angry at the preference given to the *parſon's* production, (for *that* is the polite ſtyle in which he ſpeaks of his rival) and is determined on revenge. In order to accompliſh this righteous end, he aſſumes the character of a monkey, for the ſake of calling Mr. Garrick brother-monkey: which is amazingly clever! Mr. Colman too, being an intimate friend of Mr. Garrick's, and of low ſtature,—he is a monkey too: more clever ſtill! Mr. F. likewiſe, (the ſuppoſed author of the accepted Earl

* Mentioned in our laſt month's Catalogue.

of Warwick) being a clergyman and a ſcholar, is abuſed both for his profeſſion and learning:—was ever any thing ſo humorous?

But, however intemperate, rancorous and vulgar may be the ſpirit and execution of this very familiar epiſtle, candour muſt own, that the Monkey has now and then chattered intelligently enough, in his criticiſm on the acted play: as will, perhaps, appear from the following ſhort ſpecimen;

'Warwick, in a warm-tongue-doughty conteſt with Edward, thus reminds him of the favours he had conferr'd on his majeſty:

" ——— Thy undiſtinguiſh'd name
Had rotted in the *duſt*, from whence it ſprang,
And moulder'd in oblivion, had not Warwick
Dug from its ſordid *mine* the uſeleſs *ore*,
And *ſtampt* it with a *Diadem*"——

'A thing,' ſays the Hay-market Critic, 'ſpringing from the *duſt*, is prettily figurative, and has the merit of novelty, becauſe not known in agriculture; but then to *rot* in the *duſt*, and *moulder* in *oblivion*, are happy conceits; ſtill heightened by Warwick's digging the *uſeleſs ore* from its *ſordid mine*, (of *duſt*) and moreover ſtamping with a DIADEM:—that a *Diadem* ſhould *ſtamp!* Envy muſt own is unborrowed, and the Author's own.'

Criticiſm, too, muſt own, that the author here animadverted on, has, in this paſſage, fallen into ſuch a confuſion of metaphorical imagery, as is very juſtly reprehenſible.—There are a few other ſtrictures in this letter, in which the Monkey apes the Man very well; but for the moſt part he only grins and ſhews his teeth, without being able to bite.

Art. 12. *The Looking-glaſs: or Portrait of Life. Exemplified in Twenty-four Dialogues. To which are added, Moral Reflections proper to be impreſſed on the Minds of Youth.* 12mo. 1s. Noble.

A laudable eſſay to inſpire young minds with a juſt contempt of knavery and folly, by exhibiting the pictures of knaves and fools, in their native deformity. Some wiſe and virtuous characters are likewiſe drawn by way of contraſt; and the moral reflections, which follow the ſketches, are ſenſibly and properly deduced.

Art. 13. *Memorials of the Britiſh Conſul and Factory at Liſbon, to his Majeſty's Ambaſſador at that Court, and the Secretaries of State of this Kingdom.* 8vo. 2s. Wilkie.

The late meaſures of the court of Liſbon having been in ſome material reſpects repugnant to treaties ſubſiſting between England and Portugal, and greatly injurious to our trade with that country; gave riſe to the above mentioned memorials. Theſe are—A memorial to the Earl of Kinnoul, concerning the confiſcation of money ſeized in the ſtreets of Liſbon, on the perſon of a Britiſh ſubject:—Ditto to ditto, concerning the immunities of the perſons and property of Britiſh ſubjects:—Remonſtrance to ditto on the monopolies of companies:—Letter to Mr. Secretary Pitt, concerning the grievances in general that affect the trade of Portugal:—ditto to the Earl of Halifax on the ſame ſubject.

As theſe memorials relate to matters of fact, of national concern, it is to be hoped they will be properly attended to. We can, upon occaſion, make uſe of *remonſtrances* which have obtained redreſs from far more powerful ſtates; where the protracted altercations of *paper* negociation have failed.

The

The following remarks ſubjoined to theſe memorials, will give ſuch of our readers into whoſe hands the memorials may not happen to come, a general idea of the nature of the complaints urged in them; and will render any farther reflexions needleſs.

'The ſentence mentioned in the firſt memorial, whereby money taken from an Engliſh ſubject in the ſtreets of Liſbon was confiſcated, is but too plain a proof that the property of our fellow-ſubjects can be no longer ſecure in a country where judges are permitted to found condemnatory ſentences upon a bare ſuppoſition only, of an intention to export bullion: and though this precedent hath not hitherto produced further bad conſequences, yet it remains ready to be quoted in ſupport of oppreſſions of a ſimilar nature, as it has now received the ſanction of cuſtom and judicative authority in its favour.

'The power of our conſervators in Portugal can be of no uſe for our ſecurity and protection unleſs their authority is allowed to ſubſiſt in the ſame extenſion as ſtipulated by treaty. In a country, where every arbitrary *dictum* of a king or miniſter muſt be taken for law, we cannot be ſafe unleſs our Conſervator is enabled to preſerve us from the violence of judges acting under ſo deſpotic a command, where there is no jury to appeal to, and no judge who is not as ſubject to orders from the miniſter as the meaneſt ſoldier in our armies to thoſe of his general.

'And if we conſider the nature of the great companies mentioned in the former ſheets, it is eaſy to conceive what ſmall degree of permanency can be promiſed to trade, under the influence of ſuch powerful monopoliſts, cheriſhed by the favour of an arbitrary ſovereign, and baſking in the ſmiles of the favourite miniſter who gave them being. A prohibition of ſending our goods had effectually ſhut us out at Brazil, and the eſtabliſhment of the companies of Grand Para and Pernambuco hath ruined our trade to Portugal alſo, as none but thoſe monopoliſts are permitted to deal with us for the affairs of theſe diſtricts, and by ſubſequent regulations no ſhip is permitted to go to Rio de Janiero or Bahia, but by a ſpecial licence from the miniſter.

'The benefit that is to ariſe to us from an alliance with Portugal is only of a commercial nature, notwithſtanding which, we have not required any favorable diſtinction in point of duties on the commodities we ſend to that kingdom, though their wines are admitted into this country on paying only about two-thirds of what is paid on wine from France.

'The privileges granted to our countrymen are no greater than what a peaceable inhabitant ought to be entitled to in any country, and far leſs than what every foreigner enjoys in this.

'By treaty we are entitled to a free trade to Brazil, yet we have tacitly given up that privilege, though the only mark of favour which the commerce of England is diſtinguiſhed by above others; our trade to Portugal ought, therefore, to be free and uncircumſcribed, and the perſons and property of our countrymen ſafe and ſecure during their reſidence there.

'The acknowledged worth and extenſive abilities of the honourable gentleman, now named to the important office of envoy to the court of Liſbon, give grounds for the moſt ſanguine hopes.

'That gentleman, we are certain, will make the beſt uſe poſſible of the high authority with which he is inveſted, in order to obtain a relief from theſe grievances; but if a thorough redreſs of them is really comprized within his inſtructions, he muſt expect to encounter in the Portugueze miniſter, ſtill in high favour at court, every obſtruction that can be invented, ever poſitive to execute meaſures he adviſes; ſo that if the envoy is not, in truth as well as appearance, furniſhed with the powers of a miniſter Plenipotentiary, it may eaſily be foreſeen that all our ſanguine expectations, from ſo encouraging a nomination, will evaporate, without producing the deſired end. Remonſtrances, if theſe only are in view, though never ſo ſpirited, will, it is to be feared, ſucceed no better than former experiments of that ſort, if we may judge of the future by the paſt, even though ſome ſingularly favourable circumſtances now concur towards the promotion of ſucceſs to this embaſſy which formerly exiſted not.

'The palliating ſyſtem, hitherto obſerved with the court of Liſbon, inſtead of diminiſhing, has rather encreaſed the diſeaſe, and rendered the cure more difficult. A continuation of the ſame languid meaſures muſt certainly continue to preſent us with a long train of unavailing remonſtrances, complaints, memorials, and ſuch like puſillanimous expedients of feeble miniſters calculated only for procraſtination. But the character of our preſent miniſters flatters us with hopes of a ſuperior conduct, ſuitable to the genius of the noble Lord at the head of the Adminiſtration, who is not ignorant by what means ſucceſs is to be inſured to negociations in Portugal as well as in Spain, and is poſſeſſed of too ſtrong a love for his country, to leave theſe means uneſſayed, in a matter of ſuch conſequence to the trade of this kingdom.

'It is, I own, ſurpriſing to hear ſome of my countrymen affirm, that there lies no remedy for the ills we complain of in Portugal, becauſe every prince has a right to make what internal regulations he thinks proper for the police of his own kingdom, without being anſwerable to any other power for the propriety of thoſe regulations, which are only to be meaſured by the utility of his own ſubjects. All this would be very true, if there were no treaties between us and Portugal, or if treaties are only made to be broke; but if an obſervation of treaties is to be expected from his Moſt Faithful Majeſty, that monarch cannot juſtly make laws for the benefit of his own ſubjects derogatory to the privileges ſtipulated for the Engliſh merchants reſident in Portugal, by ancient leagues between the two nations.'

Art. 14. *Occaſional Thoughts on the Portugueſe Trade, and the inexpediency of ſupporting the Houſe of Braganza on the Throne of Portugal: with a full Diſcuſſion of the pernicious Nature of ſome new pragmatical Ordinances concerning Commerce, lately made in that Kingdom.* 8vo. 1s. 6d. Bladon.

After the preceeding article, there is the leſs reaſon to enter into the particulars relating to the obſtructions our trade with Portugal meets with, which are very warmly urged by the writer of this pamphlet. Under what influence he may write, is not worth our inquiry; but his plan for redreſs, by throwing the crown of Portugal once more into the arms of Spain, will hardly be thought a po-

ſitic meaſure in Britain. If Portugal, a weak ſtate, under ſo many obligations to us, retains ſo little ſenſe of gratitude; what *permanent* ſecurity is there, that haughty Spain, once more aggrandiſed, even if by our means, would continue to make more ſuitable returns? This pamphlet contains much hypothetical reaſoning to recommend the expedient; which does not appear worth controverting.

DRAMATIC.

Art. 15. *Cymon. A Dramatick Romance, as it is performed at the Theatre Royal in Drury-Lane.* The Muſic by Mr. Arne. 8vo. 1s. 6d. Becket and Co.

There is no ſpecies of dramatic compoſition wherein it is more difficult to ſucceed, than works, where the writer endeavours to repreſent native, genuine ſimplicity. Here, more than in any other pieces, it may be ſaid, *artis eſt, celare artem.* The ſallies of wit muſt be ſubdued, the flights of imagination reſtrained, and the author muſt remain under a ſort of ſelf-denial. Such are the ſimple graces that affect us moſt in this Dramatic Romance. The ſtrokes of nature in Cymon and Sylvia, and the eaſy chearfulneſs of Linco, have more power over us than the drolleries of Dorus, or even the magic of Merlin and Urganda. Ariſtotle reckons muſic and ſcenery among the parts of Tragedy. The author of Cymon ſeems profeſſedly to have calculated his piece to ſpeak to the eye and the ear: but the *dead letter* alone falls under the cogniſance of our tribunal, ſo that near half of what the writer has to alledge in his favour becomes inadmiſſible. The propoſed moral, that *there is no magic like virtue*, is a very good one: and, to enforce it ſtill more powerfully, it were to be wiſhed, that Merlin did not appear in ſome meaſure to act from a ſpirit of revenge, which is a paſſion unallied to pure virtue. The ſongs are happily written, and well accommodated to the various characters and ſituations of the perſons of the Drama.

Art. 16. *The School for Guardians. A Comedy: as it is performing at the Theatre Royal in Covent Garden.* 8vo. 1s. 6d. Vaillant.

> *The* Fox, *the* Alchemiſt, *the* Silent *Woman*,
> *Wrote by* BEN JOHNSON, *are out done by no man.*

The truth of the aſſertion contained in the above couplet has been univerſally acknowledged by all our critics, from the days of Ben Johnſon to the preſent; and yet were we now to be preſented with a comedy, conſiſting 'of characters, ſituations, and buſineſs, from thoſe three plays, interwoven into one fable,' 'ſuch a play, though written with the profeſſed deſign of condenſing what appeared to be the beſt of three performances into one,' would moſt probably fail of ſucceſs. This appears to us, to be the moſt obvious and moſt candid manner of accounting for the cool reception which this piece, by no means the production of a novice in the drama,—has met with from the public; for 'upon ſuch an idea the play was finiſhed,' being little elſe than a compilation of ſcenes from *L'Ecole des femmes*, *L'Ecole des Maris*, & *L'Etourdi*, thrown together we are told, 'with as much ſkill as a little leiſure in the ſummer time would permit.' The two Comedies of the Fox and the Alchemiſt (to recur to the compariſon

with which we ſet out) are as ſimilar to each other, in their ſubjects, being both founded on the paſſion of avarice, as *L'Ecole des femmes* and *L'Ecole des Maris* of Moliere; and the characters of Moroſe in the Silent Woman, like *l'Etourdi*, might be 'called in as an auxiliary.' But what would be the conſequence? The characters, being overloaded with buſineſs, would want leiſure to give full ſcope to their ſeveral peculiarities of temper; and the action being compreſſed into too ſmall a compaſs, would appear confuſed, for want of a proper dilation of the incidents—Such a play would give us an image of Ben Johnſon, *in a ſtrait waiſtcoat*. The author of the School for Guardians, labours alſo under the diſagreeable circumſtance of being *foreſtalled*; not by his *contemporaries*, but by many preceding Engliſh Writers, who may occaſionally be *tracked in the ſnow of Moliere* — It muſt, nevertheleſs, be confeſſed, that however defective this piece may appear in the whole; many parts of it have merit, if conſidered as detached ſcenes; and there are ſcattered up and down touches of that wit and humour, with which the moſt careleſs trifles, that fall from the pen of this writer, ſeldom fail to abound.

POLITICAL.

Art. 17. *Three Letters to a Member of the Honourable Houſe of Commons, from a Country Farmer, concerning the Prices of Proviſions; and pointing out a ſure Method of preventing a future Scarcity.* 8vo. 1 s. Brotherton.

In theſe letters the Writer examines the common allegations made to account for the high price of proviſions, in a clear and conciſe manner, and concludes them all to be groundleſs. As to the *laws againſt* foreſtallers, &c. he ſays, 'if there be a real national ſcarcity, proviſions will be dear, and if there be a real national plenty, proviſions will be cheap, whether *they* be executed or not.—The only times in which theſe laws can be of much uſe, are times of partial plenty and partial ſcarcity.'— To this he adds, that were it not beſide his plan, he believes he could even in ſuch caſe prove, that if they are beneficial to one county, they are in equal proportion prejudicial to another. The proclamation, he obſerves, whether conſtitutional or not, cauſed an inſtant riſe of the corn all over the kingdom; by ſpreading both real and pretended apprehenſions of a ſcarcity.

His obſervations on the abuſe thrown out in print againſt the bounty on exportation of corn, are ſo pertinent; that though we ventured to defend that act of legiſlature in our laſt month's Review; we imagine that what is ſaid by a perſon, who appears to be in reality what he profeſſes in his title page, will have additional weight.

'Why, ſay they, ſhould the nation pay for carrying away our corn, which neceſſarily raiſes the price to the poor at home? The anſwer is plain, before this bounty was granted by parliament on corn exported, the poor of this kingdom ſcarce ever ate wheaten bread; 'tis to this bounty's having encreaſed the cultivation and manufacturing of lands, that wheat is even now ſo eaſy to be gotten as it is, in what we ungratefully term a ſcarcity, nay ſome have called a famine, but what our fathers would have conſidered as a time of the greateſt plenty. To prove this, we have but to remember what accounts we have of the prices of corn, for ſome time before the revolution; the medium nominal price

was then as high as what we now complain of; and I call it the nominal price, becauſe the value of money is leſſened one half ſince that time, and therefore though nominally the then medium price was the ſame as in this time of ſuppoſed ſcarcity, yet it was in fact equal to twenty four pounds by the load for wheat of our money; and it was impoſſible, when the price of labour was very conſiderably leſs, that the poor at that time could purchaſe wheat for bread; but when the bounty took place, more lands were immediately cultivated; the lands before cultivated were better manured; the Engliſh farmers began to cultivate for the world, inſtead of home-conſumption; and the kingdom ſoon wore a different aſpect; the poor not only could afford out of their former wages to buy wheat for bread as well as the gentlemen, but as there was more to do for the poor, in conſequence of greater crops, their wages were raiſed in order to encourage them to labour more chearfully; and in conſequence of this ſingle political ſtroke of our legiſlature, not a perſon in the kingdom but reaped an advantage; the lands became more valuable to the landlord; the farmer paid more rent, and yet got richer; the labourer had better wages, and better bread alſo, and that at a leſs price than before; the merchant gained by the exportation; the mariners were better employed, and ſhip-building encreaſed; which laſt includes the encouragement of a numerous, and very uſeful ſet of men to this kingdom; and the ballance of the nation's trade with foreign ſtates was encreaſed by all the value of the corn exported; and it is to be added to all theſe national advantages, that from the time the bounty on exportation took place to this day, the medium price of wheat has not been more than eight pounds a load, which upon the ſuppoſition of monies being leſſened one half in value, is not more than one third of the price before the legiſlature took this method of encouraging agriculture: in this place it ought to be obſerved too, that, many times before, we had real famines in the land; for when we cultivated only for home-conſumption, if the year was unkind and the crop fell ſhort, real want enſued of courſe; but in the worſt of years that ever has ſince happened, when we have murmured ever ſo loudly, we have always had more than enough for ourſelves. And ſhall we be mobbed out of theſe public and private advantages? or ſhall we be preached out of them by ſcriblers in news-papers, and pamphlets, ſent into the world by perſons who write in compliance with the taſte of the times, and publiſh only that they may eat?'

In times of public diſtreſs, the ſufferings of the poor, will touch every heart ſuſceptible of humane impreſſions; but we ought not at ſuch times to arraign a meaſure which has rendered corn a ſtaple commodity; becauſe the ſounds *paying for ſending corn out of the kingdom*; ſhock perſons who do not extend their thoughts beyond the immediate idea the words convey.

The engroſſing of farms, though an evil, our letter writer does not conceive to be an occaſion of the high price of proviſions; as the man who has moſt rent, moſt tradeſmen, labourers and ſervants, to pay, muſt have moſt occaſion to make ſpeedy money of his corn: and as to his live ſtock, he muſt ſell his lambs, ſheep, calves, oxen and cows when fat; becauſe when fit for ſale, he as much wants to be rid of them, as the public would wiſh him. All this may be true, but does not prove that the overgrown farmers of arable land, cultivate a live ſtock, in proportion

to

to the farmers of land more moderately apportioned. So that, though the argument ſhould be allowed good as to corn, the principle may not be concluſive as to cattle.

We paſs over ſuch obvious points as have been generally canvaſſed and admitted; but his vindication of the farmers, millers, and bakers; from the accuſations brought againſt them, ſeems ſufficient to ſhew that they are generally ill founded.

'Another charge upon the farmers is, that they combine together to withhold proviſions, and thereby occaſion an apparent ſcarcity; but this is too abſurd to be ſeriouſly treated: what! more than two hundred thouſand people, moſt of whom have preſſing landlords, greedy tradeſmen, and hungry labourers to ſatify, withholding from market the only commodities they have therewith to raiſe money for the cravings of ſo many? 'tis impoſſible: a few of the richeſt may keep back for a time; but that can produce ſmall conſequences only; and in the end even all the commodities of ſuch muſt be expoſed to ſale, and if at one time their withholding has any effect, their offering to ſale at another time muſt have a contrary effect.

'That millers and bakers may combine, is more probable than that farmers can, becauſe their number is ſmaller; but that even theſe do, is to me hardly ſuppoſeable; and if they do, the effect cannot be of much importance; the intereſt of theſe is in general oppoſite to that of the farmer, for of him they buy as cheap as they can, though they wiſh to ſell as dear as poſſible; but the legiſlature has already remedied this evil by fixing the price of bread in proportion to the price of wheat.'

Our author, after theſe points have been examined, to ſhew what he apprehends *not* to be the cauſes of the dearneſs of proviſions, proceeds next to the diſcovery of what he conſiders as the *real* cauſe: in this part of his work an argument is ſtarted, which we do recollect to have before met with on this occaſion.

From a compariſon between the ſtate of farmers and farming in his neighbourhood, and that of the other parts of the country, he attributes all the evils relating to proviſions, to ſpring from the payment of tythes in kind: this mode of payment keeping pace with a farmer's improvements, he affirms to be ſuch a diſcouraging drawback, in thoſe places where it obtains, as to occaſion a remiſſneſs in agriculture and a general poverty and diſtreſs. In ſuch places he aſſerts, that there are no rich farmers, but the little tradeſmen are wretchedly poor, labourers and their families miſerable, the poor's houſes full of people able to work, without being able to procure it; and the poor's rate ſix times as much as in other places.

Whether the difference between paying tythes at a fixed rate in money, and paying them in kind, may be altogether ſo great or ſo extenſive in its effects, as our author ſtates it; muſt be left to thoſe whoſe avocations render them competent judges of the calculations on which he founds his opinion.

Art. 18. *A Letter to a Member of Parliament, on the preſent Diſtreſſes of the Poor: the real Cauſes of thoſe Diſtreſſes, and the moſt probable Means of removing them. In this Letter the Author has conſidered the expediency of curtailing the Bounty upon Corn; and rendered it inconteſtably evident that nothing but the Continuance of the Bounty, can keep a plentiful Supply of Grain in the Kingdom.* 8vo. 6d. Horsfield.

The

The latter ſentence of the title page of this pamphlet, may ſuffice as an account of it,

Art. 19. *The Conduct of the late Adminiſtration examined. With an Appendix, containing original and authentic Documents.* 8vo. 3s. 6d. Almon.

This is one of the moſt formidable attacks that hath as yet been made on the late ſhort-lived adminiſtration; and ſeems to be the production of ſome ingenious and well inſtructed Writer, ſtrongly attached to Mr. Grenville. The Author's avowed general deſign is to 'enquire into the merit of thoſe meaſures which have been adopted by the late miniſtry, with regard to points of the greateſt importance to the empire, commerce, and ſecurity of Great Britain.' The American *Stamp act*, however, is the grand object of his preſent attention; as being the meaſure of the greateſt importance, both in itſelf and in its conſequences. Referring, therefore, 'the *other plans* of the year, to ſome future hour,' he confines himſelf, in the tract now before us, to the examination of 'the conduct of the miniſtry with regard to this *act*, from the time at which they came into office, to that at which it was repealed.'

To ſome of our Readers it may poſſibly ſeem, that our *Author* is fruitleſly engaged in harrowing up from its grave, the wretched remains of a dead controverſy; but to *him* the ſubject appears in a very different light. For, although he zealouſly contends that the *repeal* of the Stamp-act was a meaſure of moſt ruinous tendency toward the Britiſh empire, yet he deems it not yet abſolutely too late, by new bracing the relaxed nerves of government, to retrieve that falſe ſtep. He does not, however, very clearly inſtruct us (taking his Anti-americaniſm for orthodoxy) in what manner, or by what practicable means, this retrieval is to be effected: his chief view, at preſent, being to prove the expediency and neceſſity of this political after-game.—Though, after all, from the keen invective ſpirit that breathes through his animated performance, we ſhould be apt to ſuppoſe it poſſible that the general intereſt and honour of the nation might not be the ſole motive of this notable *Grenvillian*; but that another particular end was to be anſwered, viz. the placing our late miniſtry, in the meaneſt and vileſt light that could be choſen for an unfavourable view of their conduct.

To decide on the merits of this controverſy, he judges it neceſſary 'that the ſtate of affairs ſhould be known; that the intelligence received from America, the mode and the degree of the reſiſtance there made, the wiſhes of our friends, the efforts of the oppoſers, the conduct of our officers, ſhould be ſtated; eſpecially that the inſtructions ſent by the miniſtry in conſequence of the informations they had received, ſhould be examined. Upon theſe grounds this enquiry is conducted; whenever a fact is aſſerted, the authorities for it are quoted or referred to; authorities ſo convincing as to leave no room for doubt; they conſiſt of letters, minutes of councils, inſtructions, advices, orders, tranſmitted to and from America. Tranſcripts of theſe are now in the poſſeſſion of ſo many perſons, and the power of conſulting them is in the reach of ſo many more, that the reader will not ſuſpect any falſe quotation is attempted in circumſtances which render the detection of it ſo very eaſy. Some of theſe are inſerted in the appendix; from others extracts only are made, with references in the notes to the letters themſelves, and credit is taken from the exactneſs of them upon the ſame ground; as well as for thoſe in which the names of the writers are omitted; the only reaſon of this omiſſion is to avoid the poſſibility of informing the

America:

Americans (who, it is feared, do not want this information) by what channels the intelligence of their proceedings was conveyed to us; for, to the diſgrace of Great Britain, her friends and advocates in one of her provinces, are not (it ſeems) to be protected or avowed. And ſurely it is time that the public ſhould receive the evidence which has hitherto been induſtriouſly concealed from them, whilſt falſe, though poſitive aſſertions, and unmeaning declamations have been ſubſtituted in its place: it is time, that having heard with eagerneſs and even with partiality the claims of America, they ſhould hear with patience, at leaſt whilſt I plead, the cauſe of G. Britain; that they ſhould read with impartiality, whilſt I ſtate very ſhortly, (not the merits, for they are beſide the preſent queſtion, but) the principles and progreſs of the ſtamp-act: an act to which no private intereſts, no party views, nothing but public motives could give riſe; and the intentions of which, however they might be treated in America, deſerve the approbation of every inhabitant of Great Britain.'

We do not think it neceſſary for us, at this diſtance of time from the event in debate, to enter into any detail of the particular facts and arguments here brought, to ſupport our Author's impeachment of the late miniſtry, (particularly of Ge———l C——y) and therefore we ſhall freely conclude the article with heartily congratulating our fellow-ſubjects, in every part of the Britiſh empire, that the violent ſpirit of this warm advocate for coercive meaſures, did not prevail, at that critical juncture, when the repeal of the ſtamp-act was in agitation; for, had that been the caſe, a civil war with our Colonies muſt have been the unhappy conſequence:—*unhappy* for *both parties*, whatever way victory had inclined. The event would have been exactly ſimilar to the ſituation of Europe, after a famous adjuſtment of the balance of power, —as expreſſed in the well known Epigram on that ſubject: which, with a little alteration may be applied to the natural conſequences of our Author's method of compoſing differences between the mother-country, and her colonies:

'Now Britain's balanc'd, neither ſide prevails;
For nothing's left in either of the ſcales.'

Art. 20. *Conſiderations on the Cauſes of the late Commotions.* By a Citizen. Norwich. 8vo. 6d. Chaſe.

Theſe conſiderations beſpeak their Author, a ſenſible and worthy citizen of Norwich.

Art. 21. *Political Speculations; or an Attempt to diſcover the Cauſes of the Dearneſs of Proviſions, and the high Price of Labour in England: with ſome Hints for remedying thoſe Evils.* Part II. 8vo. 1s. Almon.

In this ſecond part, two more of the thirteen heads propoſed in the firſt part*, are conſidered; together with ſome additional obſervations on two of the former ſections. The ſubjects of the preſent publication, are tythes, public funds, increaſe of money, and rapid fortunes. As this writer is not to be ranked with the common fabricators of political touches, we cannot but think his ſpeculations would have appeared to greater advantage, if he had collected them into one publication, than by ſending them abroad in detached parcels.

* See our account of the former part, in Rev. December, p. 477.

Conſidering

Conſidering the complicated accumulation of taxes on articles of domeſtic production, which muſt ultimately fall on the land from whence they are raiſed; and according to the ſeveral modes of levying and collecting, incur very conſiderable expences which become a great drawback on the produce of them, beſide other ill effects deducible from the ſame premiſes; our ſpeculator is an advocate for the expediency of cutting the matter ſhort, by laying the required ſum all upon land in the firſt inſtance: in which caſe he obſerves the expence of levying it, need be no more, proportionally, than that of the preſent land-tax. The propoſers of ſchemes are generally very ſanguine as to the ſucceſs of them, but if the advantages of ſuch a tranſlation ſhould not be entirely what our author aſſumes them to be, yet conſidering the preſent great advance upon all neceſſaries, for which taxes furniſh an unanſwerable pretence; every one ſwelling the price of their labours and manufactures one upon another by continual increments, which evil ſuch a regulation has a direct tendency to deſtroy; this meaſure is not altogether ſo viſionary a one, referring to *public* utility, as we ſee ſometimes propoſed.

'This project, ſays our ſpeculator of raiſing ſuch a tax from the occupiers of farms, could only be made practicable, by aboliſhing all the before mentioned taxes and exciſes, and under that circumſtance, the experiment I am perſuaded would aſtoniſh greatly, by the unexpected advantages that would flow from it, for I believe we may venture to ſay, that the intricacy of the preſent ſyſtem of taxes, has been one great cauſe, why it has been ſo long upheld by props and patching; and has at the ſame time made it appear too formidable an undertaking for our miniſters in time paſt, to attempt its amendment.'

His obſervations on tythes, eſpecially on the exaction of them in kind, are much the ſame with thoſe contained in the Farmers Letters, mentioned in p. 72; both agreeing as to the injudiciouſneſs of giving the clergy 'that kind of eſtate for their ſupport, that muſt from the nature of it, frequently ſet them at variance with their pariſhioners, and operate like a tax or fine on improvements.' Our author propoſes to convert them into farms, to be annexed to livings and impropriations.

The ſpeculations on public funds are ſuch as will ſuggeſt themſelves to every one who reaſons ſeriouſly on the nature and tendency of them; but whether the converſion of accumulated property into landed poſſeſſions in America, would to reſidents here, be a more prudent application of their wealth either to them, or to the nation, is a point perhaps not eaſily to be clearly determined: and muſt therefore be left to thoſe who are at leiſure to enter on the diſcuſſion of it.

POETICAL.

Art. 22. *The Kellyad*: or a Critical Examination into the Merits of* Theſpis. By Louis Stamma. 4to. 2 s. Williams.

If Louis Stamma [*Is* there ſuch a name?] be not yet entered on his *terms*, his plea for indulgence, on account of his 'youth,' may, in ſome degree, be admitted. The public may, perhaps, forgive him his firſt offence; but, be a good boy, *Loui*, and do ſo no more: leſt a worſe thing than this gentle admonition befall thee.

* Alluding to the name *Kelly*. A writer of that name is ſuppoſed to be the author of *Theſpis*: of which we gave ſome account in the Review for November laſt.

Art. 23.

Art. 23. *Molly White: or the Bride bewitch'd. A Tale.* By D. Kelly, Eſq; 4to. 1 s. 6 d. Griffin.

The name D. *Kelly*, with the reſpectable *addition* to it, in the title of this idle tale, muſt, doubtleſs, be fictitious; for we cannot ſuppoſe any *gentleman*, or indeed any perſon (unleſs out of his ſenſes) would riſk his reputation, by publicly avowing a performance ſo abſurd, indecent, and contemptible.

Art. 24. *The Hobby-Horſe: a Characteriſtical Satire on the Times.* Printed from a Manuſcript found among the Papers of a late deceaſed Satiriſt. 4to. 1 s. F. Newbery.

Outrageous abuſe of our countrymen, and countrywomen too, of the preſent age, comprehends almoſt the ſole *characteriſtic* of this wild and ranting production: which has all the groſs and extravagant virulence of Churchill's *Times*, without any portion of his ſenſe, wit, or poetry.

Art. 25. *The Trifler. A Satire.* Inſcribed to Lord ——. By George Caſwall. 4to. 1 s. 6 d. Flexney.

Another ſatire on *the times*; but more moderate, more manly, and more *decent* than the foregoing hobby-horſical performance. The age is not here characterized as ſo *damnably* wicked; but rather as a trifling and effeminate age: which is, perhaps, coming nearer the truth. In ſhort, Mr. Caſwall is by no means a deſpicable ſatiriſt; and we are ſorry to infer, from his abuſe of the *Reviewers*, that he ever publiſhed any thing inferior to the poem now before us: as *that*, no doubt, is the ſource from whence the torrent of his virulence flows.—But, notwithſtanding this, the young gentleman, for ſuch we ſuppoſe him to be, may reſt aſſured, that as he improves in his writings, we ſhall grow more liberal of our commendation.

Art. 26. *The Opera: a Poem.* By the Author of *The Coach-drivers.* Book I. 4to. 1 s. Flexney.

We can give no account of this poem; for we cannot underſtand it. We find not a word of the *opera* in it, till we come within five lines of the end of the piece:—poſſibly the Author may reveal his *deſign* in the *ſecond* or ſubſequent parts. In the very laſt line, however, he does vouchſafe to let in a ray of light, which may ſerve to give us a little inſight into what he would be at, and to ſhew us that we live in

'A *vain, dull, vicious, empty, ſing-ſong age.*'

Alas for the poor age!—But, after all, we have this comfort left,—that *wicked*, or *trifling*, or *ſong-ſinging* as the age may be, it produces plenty of excellent *ſatiriſts*; and *they*, no doubt, are all ſo grave, and wiſe, and virtuous, that there is ſtill room for hope, that the city may be ſpared, while ſuch *good people* are found in it.

Art. 27. *Fordyce delineated, a Satire, occaſioned by* Sermons to Young Women. 4to. 1 s. Dixwell.

Dr. F. is here made to pay the tax of eminence. He has been ſucceſsful in his writings, (to ſay nothing of his preaching) and he is, conſequently, envied. His works have uncommon merit, and he muſt expect to be inſulted for his ſuperiority.—Thus have we ſeen, in a fine ſummer's evening, a beautiful and neatly attired female, abuſed by baſket-women, fruit-wenches, and bunters. 'There goes a painted wh—!' ſays an ugly ſallow hag, ready to burſt with envy at the ſight of the fair paſſenger's lovely complexion. 'See,' ſays a ragged, draggle-tail'd

tail'd maux, 'see how madam's prank'd out in her silks and sattins! I warrant her no better than she should be!—Marry come up! I should think myself as good as she, if I had but as fine things on as she has, and be d——'d to her!'

As to the poetic merit of the piece of malignity now before us, all we can say of it is, that the verses are as lame, as the spirit by which it is dictated is illiberal. — Yet, we are of opinion, that, in criticising on the Doctor's pulpit-gesture, the Satirist has stumbled on some strictures that seem to be justly founded: and it will be the preacher's own fault if he does not turn to profit, what appears to have been intended only for his his mortification.

Art. 28. *The Snarlers, a Poem.* 4to. 1s. 6d. Moran.

Some callow rhimester, (if it is proper to stile him so, who gives *whim* and *in*,—*im*pose and *op*pose,—*return* and *reform*, for rhimes) has here selected no less a personage than the printer of a news-paper, for the subject of a satire; and the execution is equal to the dignity of the design:

'Justice demands the charge must single *Jay*,
You'd wish to have a *Snarler's* name, 'tis *S-y*.'

Mr. S-y, it seems, had refused to print an advertisement in his paper, which this Author had sent him; and his refusal, we are told, was in *churlish* terms.—Certainly Mr. S. is not a Sir Clement Cotterel;—but whether the want of politeness in the printer of a daily paper, is a matter of much concern to the public *, is a question which this writer will probably determine, according to the success of his present publication.

* There are also some strokes aimed at the Reviewers;—from whence some may be led to suspect that *they*, too, have been deficient in politeness, on some occasion or other, not totally indifferent to this young Bard: notwithstanding his declaration that *this is his first essay*.

Art. 29. *Anti-Thespis: or a Vindication of the principal Performers at Drury-Lane Theatre, from the false Criticisms, illiberal Abuse, and gross Misrepresentations, of the Author of a Poem, lately published, entitled* Thespis. 4to. 1s. 6d. Walter, &c.

There is more good-nature than good taste in this poem, which is very favourable to the players, but intolerably dull to the reader.

RELIGIOUS.

Art. 30. *A Discourse concerning Compassion due to the Brute-creation: or an Introduction to a short Catechism, designed for the Use of Little Children.* 12mo. 4d. Bladon.

Every thing that tends to make early impressions of tenderness on the minds of young children, should be well-received. Cruelty to any thing that God has endued with feeling, is the worst depravity of human nature; and it is always with inexpressible concern that we see the seeds of this vice thoughtlessly sown by unfeeling parents, nurses, &c. and habits of barbarity rooted in the tempers of infants, by giving them little animals, birds and insects to play with, and torment, by way of amusement. Thus they are early taught to make slight account of the lives, or painful sensations, of such poor dumb sufferers as have the misfortune to fall into their hands: and hence we are not to wonder at the unconcern with which, when grown up, they rob the innocent feathered tribe of their callow progeny, or basely tie the gallant spirited cock to the stake, to be pelted piecemeal to death;—or what is still more savage,

even

even the meek-eyed pullet, and the tender dove, are not exempted from this wretched fate!

The worthy and benevolent unknown Author of this little tract has rightly obſerved, however, with reſpect to children, that 'they are certainly capable of receiving impreſſions of tenderneſs and compaſſion, as ſoon as they are capable of any thing at all;' and therefore they ſhould be early taught to treat all created beings which are capable of feeling pain, with mercy and compaſſion: by which means a beneficent temper would 'become habitual to them, as having the advantage of pre-poſſeſſion, and ſo not eaſily eradicated from tender minds.'—'Being thus, ſays he, trained up to take delight in ſhewing mercy, they would by degrees acquire the god-like virtue of univerſal benevolence.'—'Experience,' he adds, 'abundantly declares the ſad effects of the contrary practice, While children are ſuffered at firſt to torment poor little inſects, and then learn the cuſtom of making miſerable every helpleſs creature that falls in their way, or that they can diligently ſeek out, they, by degrees, get an habit of oppreſſion and cruelty; and when they come to riper years, they too eaſily lay aſide compaſſion, even when *their own ſpecies* are the objects of it.'

☞ It is with pleaſure we take this opportunity of obſerving, that the barbarous, inhuman cuſtom of *cock-throwing* on Shrove-Tueſday, is, in a great meaſure, ſuppreſſed in London and its environs; and we have the farther ſatisfaction of hearing that in many parts of the country, the good example ſet by the magiſtrates, &c, of the metropolis, has been very laudably followed: may this inſtance of a reformation among the youth, and the holiday people in general, of this nation, become univerſal; that ſo cruel and ſcandalous a *diverſion*, as it is called, may be totally aboliſhed, for ever and ever, Amen!

SERMONS.

I. *Jepthah's Vow conſidered.*—Before the Univerſity of Oxford, at St. Mary's, June 8, 1766. With an Appendix containing a Diſſertation on *Lev.* xxvi. 28, 29. and on the Nature and Kinds of Vows under the *Moſaical* Law. By Thomas Randolph, D. D. Preſident of C. C. C. Oxford. 8vo. 1s. Fletcher.

*** Several critics in biblical literature have ſuppoſed, that Jepthah's daughter was *not* ſacrificed, and yet that his vow *was fulfilled*. Of this number is the learned Dr. Thomas Randolph: who is clearly of opinion that the damſel's misfortune was not quite ſo hard as to have ſuffered death for her *no*-crime, but that ſhe was only doomed to perpetual virginity, as being devoted to the Lord.

II. *The Snare broken:* a Thankſgiving Diſcourſe; preached at the Deſire of the Weſt-church in Boſton, May 23 1766; on the Repeal of the Stamp-act. By Jonathan Mayhew, D. D. Paſtor of the ſaid Church. Boſton printed, London re-printed, for Almon.

III. *The Duties of Induſtry, Frugality, and Sobriety:*—before a Society of Tradeſmen and Artificers, in the Pariſh-church of St. Chad, Salop, on Eaſter Monday, 1766. By W. Adams, D. D. Second Edition. Whiſton, &c.

IV. In Lambeth Chapel, at the Conſecration of the Right Rev. &c, Charles Ld. Bp. of St. David's, Nov. 30, 1766. By William Dodwell, D. D. Archdeacon of Berks. White, &c.

THE MONTHLY REVIEW,

For FEBRUARY, 1767.

Concluſion of the Account of PRICE's Diſſertations *on* Providence.

IN our laſt Number, we gave a pretty full view of the firſt three ſections of our Author's firſt diſſertation, and ſhall now proceed to the fourth ſection, wherein he conſiders the objections againſt Providence, taken from the irregularities and evils, natural and moral, which we ſee in the world. He does not enter into a detail of all that may be offered to remove the difficulties which occur to us in thinking upon this ſubject, but only ſuggeſts ſuch ſentiments, with this view, as ſeem to him of peculiar importance.

'The moſt common anſwer, ſays he, to all the difficulties ariſing from the ſeeming irregularities and diſorders in the ſyſtem of nature, is taken from our ignorance and narrow views, compared with the extent of the ſcheme of Providence.—This anſwer is ſolid and important, but it requires to be ſtated with ſome care, in order to appear in its juſt and full force. It may be ſaid in oppoſition to it, "that we can have no more reaſon to conclude, on account of unknown relations and connexions, that the *ſeeming* diſorders are not *really* ſuch, than we have, on the other hand, to conclude, on the like account, that the ſeeming order is not really ſuch; and that, therefore, the ſame regard is due in all caſes to *irregular* appearances as to *regular*; that both ſhould be allowed their whole weight undiminiſhed by any conſiderations of our ignorance, and our ſentiments be determined by the *degree* in which we ſee, or think we ſee, the one to prevail over the other."—But a little attention will diſcover this way of arguing, in the preſent caſe, to be very fallacious. The poſition on which it is founded, "that unknown relations may as well ſhew ſeeming order to be diſorder as the contrary," is undoubtedly falſe. Order and regularity, we are ſure, wherever they are found, cannot but proceed from deſign and wiſdom; and it is not poſſible that any unknown relations ſhould deſtroy the appearance of them.—Thus; if we ſaw a million of things, diſpoſed regularly at the angles of a polygon of a million

of equal ſides, we ſhould neceſſarily conclude that there was real order here, derived from knowledge and wiſdom; nor could we help reckoning it impertinent to object, that, if we knew all the relations of theſe things to others, we might perceive the contrary. But, on the other hand; ſuppoſing any number of objects to be diſpoſed *apparently* according to no order, we could not from hence conclude that this was *really* the caſe; becauſe it is not impoſſible but that their relations and correſpondencies to ſurrounding objects, did we perceive them, might ſhew us that they were diſpoſed in the moſt beautiful order.—In like manner, it would be very abſurd to ſay, that had we larger views we might diſcover, perhaps, that the eye was not made for ſeeing, or that the bodies of plants and animals are not the effects of art. But, it is by no means ſo to ſay of any appointments of nature, or parts of an animal body which *ſeem* irregular or uſeleſs, that, had we larger views, we might perceive them to be otherwiſe.—It is, therefore, evident that the *relations* of objects, or their *connexions* with other objects, may entirely alter what appears irregular in them, at the ſame time that they cannot affect what appears regular; and that, conſequently, contrary to what has been objected, there is the greateſt regard due to our ignorance when we contemplate the former, but none when we contemplate the latter. The one *muſt* be the effect of wiſdom, and the other *may*. From the appearance of deformity, or ill-contrivance in an object, when ſeen in one poſition, or conſidered by itſelf, there may not ariſe the leaſt preſumption, that it will have the ſame appearance when ſeen in another poſition, or when conſidered as a part of an extenſive and complicated ſyſtem. How fooliſh may the meaſures taken by the rulers of a ſtate, or the inſtitutions of a civil polity, though in reality the wiſeſt poſſible, ſeem to a perſon not enough acquainted with the ſituation of the ſtate, or with the whole plan of the civil polity? How dull may a ſingle part of a muſical compoſition appear when heard alone, which yet, when heard in concert with the other parts, may make the moſt delightful harmony! How awkward may a beautiful and neceſſary member of a machine appear, when detached from the reſt, or when viewed by one who ſees not its *reference* to the end of the machine! How confuſed does the ſyſtem of the world appear to a ſpectator on the earth, or according to the Ptolemaic ſyſtem; but how regular and harmonious is it according to the true ſyſtem, or as it would appear to a ſpectator in the ſun! Can it be excuſable not to bear in mind ſuch truths, when we contemplate Divine Providence? Or is it at all judging according to reaſon, not to make the allowances they require? Is there any one who, in examining any work of human art, would not impute to his ignorance whatever in it appeared not conſiſtent with the ſkill which the

general frame of it diſcovered? Why is not this equally reaſonable with reſpect to the conſtitution of nature, where we find innumerable proofs of infinite wiſdom, and in the meaneſt productions of which is exhibited an incomprehenſible exactneſs of art and workmanſhip?

'It may be worth adding here, that, being ourſelves parts of nature, and deriving from the ſame original with it our very notions of order, it ſeems very incredible that we ſhould be able to correct nature, or to conceive an order greater and better than is to be found in it.

'There are two accounts to be given of the appearance of irregularities in nature. It may be occaſioned either by the reality of theſe irregularities; or by our ignorance, confined views, and diſadvantageous ſituation for obſerving nature. It may be owing either to a *real want* of wiſdom, or to the *infinity* and *unfathomableneſs* of it. The firſt of theſe accounts contradicts numberleſs *phænomena* of nature; is inconſiſtent with the perfection of wiſdom apparent in the general frame of the world, and oppoſes our moſt reaſonable apprehenſions concerning the nature and attributes of the firſt cauſe. The latter account, on the contrary, is in the higheſt degree eaſy, natural, and obvious. 'Tis ſuggeſted to us by what we have experienced in ſimilar inſtances, and agreeable to what from the reaſon of the thing, we might have foreſeen muſt have happened to ſuch creatures as we are, in conſidering ſuch a ſcheme as that of nature. —Can we then doubt a moment to which of theſe accounts we ſhall give the preference? Is it reaſonable to ſuffer our conviction of a fact, for which we have good evidence, to be influenced by appearances that may as well be conſiſtent as inconſiſtent with it; nay, by appearances that, on the ſuppoſition of its truth, we muſt beforehand have expected? Muſt it not be always proper to ſuſpect our judgments in caſes where we have often been miſtaken, and where it is certain we muſt be particularly liable to miſtake?'

It would carry us far beyond the bounds we muſt aſſign to this article, to give our Readers a diſtinct view of what is contained in the remaining part of this ſection; the philoſophical reader, who is converſant with ſuch ſubjects, will find in it many important and judicious obſervations, ſome of which are placed in a clearer and a ſtronger light than we remember ever to have ſeen them. After all that has been ſaid, however, or that can be ſaid, there are ſtill difficulties, of which muſt neceſſarily occur to every contemplative mind, in regard to the preſent ſtate of the moral world, and the origin of evil, which it is impoſſible to give a full and ſatisfactory ſolution. The ſubject, indeed, is too large for *human* comprehenſion; perhaps, for that of any finite intelligence. It is enough for us to know, that we

are under a perfectly wiſe, righteous, and good adminiſtration. Of this there is not the leaſt reaſon to doubt; and this, amidſt all our darkneſs, ought to ſatisfy us, and reconcile our minds to all events.

In the laſt ſection of the firſt diſſertation, our Author points out the proper improvement of his ſubject, and conſiders the influence which it ought to have on our tempers and lives.

The ſecond diſſertation is divided into three ſections; in the firſt of which Mr. Price explains the nature, reaſonableneſs, and efficacy of Prayer; in the ſecond, he ſhews the importance of Prayer as an inſtrumental duty, the happineſs of a devout temper, and the particular obligation to public worſhip; and in the third, he points out the manner in which Prayer ought to be performed. His view in this diſſertation is chiefly practical, and every ſerious reader will have great pleaſure in the peruſal of it: an air of genuine piety appears through the whole; the important duty of Prayer is explained and illuſtrated in a clear and rational manner, and the advantages of it placed in a full light.—Part of what he ſays in regard to the pleaſures that attend the due diſcharge of this duty we ſhall lay before our Readers.

'In order to obtain a juſt ſenſe of the pleaſures connected with devotion, ſays he, it ſhould be remembered with how much more force our affections ought to exert themſelves before the Deity than in any other circumſtances, and what greater influence his preſence ought to have over us than the preſence of inferior beings. It is certain that we have more to do with him than with all nature, that he may be infinitely more our happineſs than any of thoſe objects which he has adapted to our faculties, and that the neareſt and moſt important of all relations is that between a *creature* and the *Creator*. The approach, therefore, of an upright mind, poſſeſt of juſt views and proper feelings, to the Deity, to its guardian and life and greateſt friend, cannot but be productive of the higheſt effects.—But it will not be amiſs, on this occaſion, particularly to compare the pleaſures of devotion with thoſe ariſing from contemplating the works of the Deity. In ſtudying the laws and order of the univerſe we converſe only with effects, but in devotion our minds are turned immediately to the cauſe, and contemplate, not the *ſhadows* or *ſigns* of wiſdom, power, and goodneſs, but theſe qualities themſelves as they exiſt in the neceſſary nature of the Deity. How much higher objects of contemplation and admiration muſt uncreated excellence and abſolute perfection be, than any traces of theſe or emanations from them? 'Tis in God alone, in the ſupreme intelligence which fills all things and from whence all order and good ſprung, that we can find complete fulneſs of all that is lovely and beautifying, and where every power within us can have room for its utmoſt exertion.

It

'It cannot be doubted but that the pleaſures I am now ſpeaking of will conſtitute a principal part of our happineſs in every future period of our exiſtence. We can indeed enjoy them but very imperfectly here. Many low cares and deſires are continually forcing themſelves into our minds, and diſtracting their attention, and rendering it impoſſible for us to diſengage them enough from ſenſible objects, and to acquaint ourſelves with God in the manner we deſire. But hereafter we may hope to get nearer acceſs to him, and obtain clearer views of his glory and majeſty. All that now retards the flight of our ſouls to him and checks their happineſs in him will be removed. Every cloud that now hides him from our ſight will vaniſh, and we ſhall be able to feel his preſence with us in a manner we cannot now conceive. How high then will the pleaſures of devotion riſe! With what ardour and tranſport ſhall we able to worſhip and to praiſe him, to caſt our ſouls before him, and to delight ourſelves in him!—But let it be remembered, that this is a happineſs which will never be enjoyed by any who forget God now. If we allow ourſelves in guilt and irreligion, or cultivate no acquaintance with the Deity in this life, we cannot be fit for ſeeing him and dwelling with him in another life. A courſe of preſent devotion, as it will give us ſome foretaſtes of the happineſs of heaven, is alſo neceſſary to inure us to it and prepare us for it.

'I cannot omit obſerving further, under this head, that devotion is not only, in the *immediate exerciſe* of it, thus a ſource of happineſs, but alſo conſtitutes a general temper conducive in the higheſt degree to happineſs. The ſpirit of Prayer is the ſpirit of hope, humility, gratitude, and reſignation; and muſt, therefore, as far as we are poſſeſſed of it, be productive of an inward ſatisfaction and tranquillity which are preferable to all ſenſible delights. A mind thus turned has many ſources of pleaſure peculiar to itſelf. 'Tis elevated above the tumults of this world, and can preſerve ſelf-enjoyment in all circumſtances, and take up its reſt in God in the midſt of outward troubles and calamities.—A truly devout temper is indeed the very temper of bliſs. It cheriſhes and ſtrengthens all the tender and agreeable affections, and checks all the turbulent and painful ones. It diſpoſes us to receive pleaſure from every object about us, gives new luſtre to the face of nature, renders every agreeable ſcene and occurrence more agreeable, heightens the reliſh of every common bleſſing, and improves and refines all our enjoyments. How bleſt is that man whoſe deſires are continually directed to heaven; who is always exerciſing gratitude to the Deity and truſt in him; whoſe heart is kept cloſe with him, and whoſe thoughts are full of him; who taſtes his beneficence in whatever gives him pleaſure; who terminates all his views in him,

and has learnt to carry his attention from every degree of beauty and good in created beings, to the inexhauſtible fountain of all beauty and good! What peace and ſerenity muſt fill a mind aſſured that its affairs are under the *beſt* direction; conſcious of its intereſt in almighty love; and whoſe regard is habitually fixt on that unſearchable wiſdom which conducts all events!

'I will add, that devotion greatly improves the pleaſure attending all enquiries into nature, and advances in the knowledge of it. The difference between the pleaſure received by a devout and an indevout mind in obſerving the univerſe, is like that between the pleaſure received from the ſame cauſe by a man and a brute. 'Tis the conſideration of the univerſe as God's work, and the obſervation of his power, wiſdom, and goodneſs diſplayed in it that cloath it with its chief beauties, and render it in the higheſt degree a delightful ſpectacle. There is no greater incentive to devotion than an attentive conſideration of the glorious order of nature; nor is there any tendency within us more natural than that ariſing from hence to religious adoration. And there is an inexpreſſible pitifulneſs in the character of a man who ſtifles this tendency; who confines his views to *ſecond* cauſes, and forgets the *firſt*; who ſees not the Deity in his works; who devotes his time to philoſophical reſearches, but ſatisfies himſelf with mere ſpeculation; who can ſurvey the world, enjoy its pleaſures, and reflect on its wonderful ſtructure, without lifting up his heart to the author of it, without being warmed into praiſe, or feeling any pious and devout emotions.—Admiration is one of the moſt pleaſing affections of our natures; and this cannot but be excited in the moſt inſenſible mind, upon obſerving the works of the creation. But then only is our admiration what it ought to be, and the pleaſure attending it complete, when it is exalted into devotion. 'Tis devotion that conſecrates knowledge and renders it ſubſervient to its proper end; that gives unbounded ſcope to our moſt raiſed affections, and employs our faculties on an object every way adequate to them.

'Thus we ſee what reaſons there are for Prayer, and what motives we have to practiſe it.—The natures of things render it our indiſpenſible duty. Our improvement in true virtue, and even its very being within us, depend upon it. The uncorrupted dictates of our own minds, and the general ſenſe and voice of mankind proclaim the fitneſs of it, and call us to it. The favour of God to us; our intereſt in the protection and bleſſing of his all-diſpoſing Providence, and the ſupply of our various wants are in a great meaſure connected with it. The Chriſtian revelation enjoins it; and it is, moreover, a means of maintaining communion between heaven and our minds, a ſource of pleaſure of the higheſt kind, and a neceſſary preparation

tion for eternal happineſs.—If then we value *all* that is moſt important, or if the plaineſt and ſtrongeſt conſiderations of reaſon, duty and intereſt can influence us, we ſhall not live in the omiſſion of Prayer.'

In his third diſſertation, our Author ſhews what reaſon there is to expect, that virtuous men ſhall, after death, be reſtored to an acquaintance with one another. This is a pleaſing ſubject of inquiry, and the hope of having his friendſhips perpetuated, and of being re-united in happier regions, in a ſtate of endleſs duration, to thoſe whom he loved and honoured here, muſt fill the mind of every virtuous Man with unſpeakable delight, and make him look forward, with rapture, to that part of his exiſtence, when all jealouſies, animoſities, and contentions ſhall for ever ceaſe, and be ſucceeded by uninterrupted harmony, love, and joy. Our worthy Author ſays he is well ſatisfied that this is a very rational hope; and, indeed, what he advances in order to ſhew that it is ſo, appears to have great weight; but we muſt refer our Readers to the diſſertation itſelf.

The fourth diſſertation is divided into three ſections; the firſt of which contains ſome very pertinent introductory obſervations relating to the importance of Chriſtianity, its evidences, and the objections which have been made to it; in the ſecond, Mr. Price ſtates and compares, with great accuracy and preciſion, the nature and grounds of the regard due to experience and to the evidence of teſtimony, in anſwer to what Mr. Hume has advanced upon this ſubject in his eſſay on Miracles.

He ſtates Mr. Hume's objection in its full force, and ſhews, that though it has a plauſible appearance, and is urged with uncommon confidence, it is founded on indiſputable fallacies, and is nothing but a poor though ſpecious ſophiſm. The principles on which the objection is built are chiefly,—that the credit we give to teſtimony is derived *ſolely* from experience—that a miracle is a fact *contrary* to experience—that the previous incredibility of a fact is a proof againſt it, diminiſhing, in proportion to the degree of it, the proof from teſtimony for it—and, that no teſtimony ſhould ever gain credit to an event, unleſs it is more extraordinary that it ſhould be falſe, than that the event ſhould have happened.—Every one of theſe aſſertions, Mr. Price ſhews to be either plainly falſe, or to need ſuch explanation to render them true, as will render them of no uſe to the purpoſe which they are intended to ſerve.

In order to prove this, he firſt conſiders the nature and the foundation of that aſſurance which experience gives us of the laws of nature.—'This aſſurance, ſays he, is nothing but the conviction we have, that future events will be agreeable to what we have hitherto found to be the courſe of nature, or the *expectation* ariſing in us, upon having obſerved that an event has

happened in *former* experiments, that it will happen again in *future* experiments. This expectation has been repreſented as one of the greateſt myſteries, and the reſult of an ingenious and elaborate diſquiſition about it is, that it cannot be founded on any reaſon, and conſiſts only in an aſſociation of ideas derived from habit, or a diſpoſition in our imaginations to paſs from the idea of one object to the idea of another which we have found to be its uſual attendant *. But ſurely, never before were ſuch pains taken to produce darkneſs and perplexity on a point ſo plain.—If I was to draw a ſlip of paper out of a wheel, where I knew there were more white than black papers, I ſhould intuitively ſee, that there was a probability of drawing a white paper, and therefore ſhould *expect* this; and he who ſhould make a myſtery of ſuch an expectation, or apprehend any difficulty in accounting for it, would deſerve more to be laughed at than argued with.—In like manner; if, out of a wheel, the particular contents of which I am ignorant of, I ſhould draw a white paper a hundred times together, I ſhould ſee that it was probable, that it had in it more white papers than black, and therefore, ſhould expect to draw a white paper the next trial. There is no more difficulty in this caſe than in the former; and, it is equally abſurd in both caſes to aſcribe the *expectation*, not to *knowledge*, but to *inſtinct*.—The caſe of our aſſurance of the laws of nature, as far as we are ignorant of the cauſes that operate in nature, is exactly the ſame with this. An experiment which has often ſucceeded, we expect to ſucceed again, becauſe we perceive intuitively, that ſuch a conſtancy of event muſt proceed from ſomething in the conſtitution of natural cauſes, diſpoſing them to produce it; nor will it be poſſible to deny this, till it can be proved, that it is not a firſt principle of reaſon, that of every thing that comes to paſs there muſt be ſome account or cauſe; or, that a conſtant re-currency of the ſame event is not a fact which requires any cauſe.—In a word: we truſt experience, and expect that the future ſhould reſemble the paſt in the courſe of nature, for the very ſame reaſon that, ſuppoſing ourſelves otherwiſe in the dark, we ſhould conclude, that a dye which has turned an ace oftener in *paſt* trials is moſtly marked with aces, and conſequently ſhould expect, that it will go on to turn the ſame number oftener in *future* trials.—The ground of the expectation produced by experience being this, it is obvious, that it will always be weaker or ſtronger, in proportion to the greater or leſs conſtancy and uniformity of our experience. Thus, from the happening of an event in every trial a million of times, we ſhould conclude more confidently, that it will happen again the next trial, than if it had happened leſs frequently,

* 'See Mr. Hume's Philoſophical Eſſays, eſſay 4th and 5th.'

or

or if in ſome of theſe inſtances it had failed. The plain reaſon is, that in the former caſe it would appear, that the cauſes producing the event are probably of a more fixed nature, and leſs liable to be counteracted by oppoſite cauſes.—It muſt, however, be remembered, that the greateſt uniformity and frequency of experience will not afford a proper *proof*, that an event will happen in a future trial, or even render it ſo much as probable, that it will always happen in all future trials.—In order to explain this, let us ſuppoſe a ſolid which, for ought we know, may be conſtituted in any one of an infinity of different ways, and that we can judge of it only from experiments made in throwing it. The oftner we ſuppoſe ourſelves to have ſeen it turn the ſame face, the more we ſhould reckon upon its turning the ſame face when thrown next. But though we knew, that it had turned the ſame face in every trial a million of times, there would be no *certainty*, that it would turn this face again in any particular future trial, nor even the leaſt *probability*, that it would *never* turn any other face. What would appear would be only, that it was *likely*, that it had about a million and a half more of theſe ſides than of all others *; or, that its nature was ſuch as diſpoſed it to turn this ſide oftener, in this proportion, than any other; not that it had no other ſides, or that it would never turn any others. In reality, there would be the greateſt probability againſt this.—Theſe obſervations are applicable, in the exacteſt manner, to what paſſes in the courſe of nature, as far as *experience* is our guide. Upon obſerving, that any natural event has happened often or invariably, we have only reaſon to expect that it will happen again, with an aſſurance proportioned

* 'If any one wants a further explication of what is here ſaid, let him conſider, that as there is only a *high probability*, not a *certainty*, that the ſuppoſed ſolid, after turning the ſame ſide a million of times without once failing, would turn again this ſide in the next trial, the probability muſt be leſs, that it would turn this ſide in *two* future trials, and ſtill leſs, that it would do it in *three* future trials; and thus, the probability will decreaſe continually as the number of the ſuppoſed trials is increaſed, till, at laſt, it will become an equal chance, and from thence paſs into an improbability.—This may be a little differently repreſented thus, Let a ſolid be ſuppoſed, that has 1,600,000 ſides of the ſame ſort, to one of any other ſort. There is a probability, that in a million of trials, ſuch a ſolid would turn conſtantly the ſame ſide. Such a ſuppoſition, therefore, would completely account for this event, ſuppoſing it to happen; *and nothing further could, with reaſon, be concluded from it.* But, there is an *infinity* of other ſuppoſitions that will alſo account for it, of which the particular ſuppoſition that it has no ſides of any other ſort, and that, therefore, it will never turn any other, is *only one*. Againſt the truth, therefore, of this particular ſuppoſition, there muſt be, in the circumſtances of ignorance above ſuppoſed, the greateſt probability.'

to the frequency of our obſervations. But, we have no *abſolute proof* that it will happen again in any particular future trial; nor the leaſt reaſon to believe that it will always happen*. For ought

* 'In an eſſay publiſhed in vol 53d of the *Philoſophical Tranſactions*, what is ſaid here and in the laſt note is proved by mathematical demonſtration, and a method ſhewn of determining the exact probability of all concluſions founded on induction.—This is plainly a curious and important problem, and it has ſo near a relation to the ſubject of this diſſertation, that it will be proper juſt to mention the reſults of the ſolution of it in a few particular caſes.

'Suppoſe, *1ſt*, all we know of an event to be, that it has happened ten times without failing, and that it is inquired, what reaſon we ſhall have for thinking ourſelves right, if we judge, that the probability of its happening in a ſingle trial, lies ſomewhere between ſixteen to one and two to one.—The anſwer is, that the chance for being right, would be .5013, or very nearly an equal chance.—Take next, the particular caſe mentioned above, and ſuppoſe, that a ſolid or dye of whoſe number of ſides and conſtitution we know nothing, except from experiments made in throwing it, has turned conſtantly the ſame face in a million of trials.—In theſe circumſtances, it would be *improbable*, that it had *leſs* than 1,400,000 more of theſe ſides or faces than of all others; and it would be alſo *improbable*, that it had *above* 1,600,000 more. The chance for the latter is .4647, and for the former .4895. There would, therefore, be no reaſon for thinking, that it would never turn any other ſide. On the contrary, it would be likely that this would happen in 1,600,000 trials.—In like manner, with reſpect to any event in nature, ſuppoſe the flowing of the tide, if it has flowed at the end of a certain interval a million of times, there would be the probability expreſſed by .5105, that the odds for its flowing again at the uſual period was *greater* than 1,400,000 to 1, and the probability expreſſed by .5352, that the odds was *leſs* than 1,600,000 to one.

'Such are the concluſions which *uniform* experience warrants.—What follows is a *ſpecimen* of the expectations, which it is reaſonable to entertain in the caſe of *interrupted* or *variable* experience.—If we know no more of an event than that it has happened ten times in eleven trials, and failed once, and we ſhould conclude from hence, that the probability of its happening in a ſingle trial lies between the odds of nine to one and eleven to one, there would be twelve to one *againſt* being right.—If it has happened a hundred times and failed ten times, there would alſo be an odds of near three to one *againſt* being right in ſuch a concluſion.—If it has happened a thouſand times and failed a hundred, there would be an odds *for* being right of a little more than two to one. And, ſuppoſing the ſame *ratio* preſerved of the number of happenings to the number of failures, and the ſame gueſs made, this odds will go on increaſing for ever, as the number of trials is increaſed.—He who would ſee this explained and proved at large may conſult the eſſay in the *Philoſophical Tranſactions*, to which I have referred; and alſo the ſupplement to it in the 54th volume.—The ſpecimen now given is enough to ſhew how very inaccurately we are apt to ſpeak and judge on this ſubject, previouſly

ought we know, there may be occaſions on which it will fail, and ſecret cauſes in the frame of things which *ſometimes* may counteract thoſe by which it is produced.

'But to ſay no more at preſent of this. Let us, in the next place, conſider what is the ground of the regard we pay to *human teſtimony*.—We may, I think, ſee plainly, that it is not experience only; meaning, all along, that kind of experience to which we owe our expectation of natural events, the cauſes of which are unknown to us. Were this the caſe, the regard we ought to pay to teſtimony, would be in proportion to the number of inſtances, in which we have found, that it has given us right information, compared with thoſe in which it has deceived us; and it might be calculated in the ſame manner with the regard due to any concluſions derived from induction. But this is by no means the truth. One action, or one converſation with a man, may convince us of his integrity and induce us to believe his teſtimony, though we had never, in a ſingle inſtance, experienced his veracity. His manner of telling his ſtory, its being corroborated by other teſtimony, and various particulars in the nature and circumſtances of it, may ſatisfy us that it muſt be true. We feel in ourſelves, that a regard to truth is one principle in human nature; and we know, that there muſt be ſuch a principal in every reaſonable Being, and that there is a neceſſary repugnancy between the perception of moral diſtinctions and deliberate falſehood. To this, chiefly, is owing the credit we give to human teſtimony. And from hence, in particular, muſt be derived our belief of veracity in the Deity. It might be ſhewn here in many ways, that there is a great difference between the conviction produced by teſtimony, and the conviction produced by experience. But I will content myſelf with taking notice, how much higher the one is capable of being raiſed than the other. When it appears, that a man is not deceived, and does not deſign to deceive, we are ſo far ſure of the truth of the facts related. But when any events, in the courſe of nature, have often happened, we are ſure properly, of nothing but the paſt fact. Nor, I think, is there in general, antecedent to their happening, any compariſon between the aſſurance we have that they will happen, and that which we

previouſly to calculation. See Mr. Hume's Eſſay on Miracles, p. 175, 176, &c. and Dr. Campbell's Eſſay, Sect. 2d. p. 35.—It alſo demonſtrates, that the order of events in nature is derived from permanent cauſes eſtabliſhed by an intelligent Being in the conſtitution of nature, and not from any of the powers of chance. And it further proves, that ſo far is it from being true, that the underſtanding is not the faculty which teaches us to rely on experience, that it is capable of determining, *in all caſes*, what concluſions ought to be drawn from it, and what *preciſe degree* of confidence ſhould be placed in it.'

have

have of many facts the knowledge of which we derive from teſtimony. For example; we are not ſo certain that the tide will go on to ebb and flow, and the ſun to riſe and ſet in the manner they have hitherto done, a year longer, as we are that there has been ſuch a man as Alexander, or ſuch an empire as the Roman*.

'From theſe obſervations it follows, that to uſe *teſtimony* to prove a *miracle* implies no abſurdity. 'Tis not uſing a *feebler* experience to overthrow another of the ſame kind, which is *ſtronger:* but, uſing an argument to eſtabliſh an event, which yields a direct and poſitive proof, and is capable of producing the ſtrongeſt conviction, to overthrow another founded on different principles, and which, at beſt, can prove no more than that, previouſly to the event, there would have appeared to us a preſumption againſt its happening.

'What I now mean will be greatly confirmed by obſerving, that a miracle cannot, with ſtrict propriety, be ſtyled an event *contrary* to experience. This is one of the aſſertions which I have mentioned among the fallacies, on which Mr. Hume's argument is founded. A miracle is more properly an event *different* from experience than *contrary* to it. Were I to ſee a tempeſt calmed inſtantaneouſly by the word of a man, all my paſt experience would remain the ſame; and were I to affirm that I ſaw what was contrary to it, I could only mean, that I ſaw what I never before had any experience of. In like manner; was I to be aſſured by eye-witneſſes that, on a particular occaſion, ſome event, different from the uſual courſe of things, had happened, teſtimony, in this caſe, would afford direct and peremptory evidence for the fact. But what information would experience give?—It would only tell me what happened on other occaſions, and in other inſtances. Its evidence, therefore, would be entirely negative†. It would afford no proper proof that the event did not happen; for it can be no part of any one's experience, that the courſe of nature will continue always the ſame.—There cannot then be any tolerable propriety in aſſerting

* 'It might have been added here, as another obſervation of conſiderable importance, that the greateſt part of what is commonly called experience is merely the report of teſtimony. "Our own experience reaches around, and goes back but a little way; but the experience of others, on which we chiefly depend, is derived to us wholly from teſtimony." Dr. Adams's *Eſſay on Miracles*, page 5th.—In proportion, therefore, as we weaken the evidence of teſtimony, we weaken alſo that of experience; and in comparing them we ought in reaſon to oppoſe to the former, only what remains of the latter after that part of it which is derived from the former, that is, after much the greateſt part of it is deducted.'

† 'See Dr. Adams's Eſſay, page 9th and 25d.'

(as

(as Mr. Hume* does) that, in every caſe of a miracle ſupported by teſtimony, there is a conteſt of two oppoſite experiences, the ſtrongeſt of which ought always to determine our judgments.'

The remaining part of this ſection is equally clear and accurate, but we muſt not enlarge. In the laſt ſection our Author conſiders the credibility of miracles, and the force of teſtimony when employed to prove them: this ſubject has been often treated by very able writers, but by none, as far as we are able to judge, with greater preciſion or ſtrength of reaſoning than by our Author.—To conclude; there are few works, where philoſophy and piety form ſo happy an union as in theſe diſſertations.

* 'Eſſay on Miracles, page 179.'

The Life and Opinions of Triſtram Shandy, Gentleman. Vol. IX. Small 8vo. 2s. 6d. Becket and Co.

SEVERAL have compared Mr. Sterne, in his humorous capacity, to Cervantes; and others, with more propriety, to Rabelais; but they are all miſtaken. The Reviewers have, at length, diſcovered his *real* prototype,—HARLEQUIN. Do you ſee the reſemblance, Reader? if you do not, with a ſingle glance of the mind's eye, perceive it, it would be an idle attempt for us to ſet about *making it out*;—you would, mean while, have a dull time of it: and we might loſe our labour at laſt. To *us*, however, it is a clear caſe, that the *Reverend Triſtram*, does not ſound half ſo well as *Harlequin-Shandy*; and that, after all the ſcholia, commentaries and gloſſaries that have appeared, in order to explain the nature and deſign of theſe whimſical volumes, and to aſcertain the claſs and order of literary compoſition to which they belong, we ſcruple not to affirm, that ſo motley a performance, taking the whole together, as far as the publication hath hitherto proceeded, can only be denominated the PANTOMIME OF LITERATURE.

Uncle Toby's amours are propoſed as the main ſubject of this ninth volume; but what is *propoſed*, and what is *done*, are, with this Author, points as little connected as the ſouth pole is with the North; or the diſpute between Hume and Rouſſeau with the Diſſentions among the Genoeſe and the Corſicans.

The volume opens with a *dedication*, to a great man:—and a *great man* he muſt be, indeed, who finds out the wit or the humour of this preliminary ſcrap. But, with this Merry-Andrew of a writer, the jeſt oftentimes conſiſts only in his ſetting dull readers to work, in order to *find the jeſt out*: while he ſtands by, grinning like a ſatyr, and enjoying the ſun of ſeeing them buſily

buſily employed, like the wiſe men of Gotham, in dragging the fiſh-pond to get out the moon.

Chapter the firſt, might with equal propriety have been chapter the laſt;—it informs us of nothing, and has no more affinity with my uncle Toby's affair with the widow Wadman, than Mr. ——'s prologue has with his comedy; to which, nevertheleſs, it *ſerves* by way of introduction: juſt as this reverie about *key holes*, and his mother's *temperate conſtitution*, 'leads Triſtram to his uncle Toby's amours.'

In the ſecond chapter, Corporal Trim is earneſtly employed in the important poſt of dreſſing out his maſter's great ramillie-wig, and bruſhing up his old regimentals, in order to his ſallying forth to lay ſiege to the widow Wadman, in due form. Here we have a ſtroke or two of pleaſantry; for, as Triſtram ſays, had *Spleen* herſelf given a look at the antiquated ramillie, which had lain many years ſqueezed up in the corner of uncle Toby's old campaign trunk, 'twould have coſt her ladyſhip a ſmile. Here too we have a pleaſing ſketch of my uncle's amiable portrait. After a groteſque deſcription of the old military wig,—'Such it was,' ſays he, 'or rather, ſuch would it have ſeem'd upon any other brow; but the ſweet look of goodneſs which ſat upon my uncle Toby's, aſſimulated every thing around it ſo ſovereignly to itſelf, and Nature had moreover wrote GENTLEMAN with ſo fair a hand in every line of his countenance, that even his tarniſhed gold-laced hat and huge cockade of flimſy taffeta became him; and though not worth a button in themſelves, yet the moment my uncle Toby put them on, they became ſerious objects, and altogether ſeemed to have been picked up by the hand of Science to ſet him off to advantage.'

The deſcription of uncle Toby's old ſuit of blue and gold, is alſo admirable; and the honeſt corporal cuts no mean figure, array'd in poor Le Fevre's regimental coat. Thus equipped, onward they march; the captain carrying his cane like a pike; the corporal's ſtick dangling from his wriſt, by means of a black leather thong, clipp'd into a taſſel beyond the knot.

The journal of this march, to the attack of Wadman-houſe, which, if we gueſs near the mark, was ſituated within a quarter of a mile's diſtance from Shandy-hall, is one of the moſt agreeable parts of this volume. The captain's noble heart began to fail him, and his diffidence encreaſed every ſtep he took; ſo that the interruptions and haltings occaſioned by the corporal's ſtories, introduced to beguile the length of this tedious way, were rather grateful than otherwiſe to uncle Toby's modeſty. The Author has made the moſt of this circumſtance; and they have ſo many marches and counter-marches, that we arrive at the ſixteenth chapter before Trim has actually begun the attack, by ſeizing the knocker of Mrs. Wadman's door.

During

During this march, the party was, with eager curioſity, cloſely watched by Mr. and Mrs. Shandy, who had placed themſelves in ambuſh, at the corner of the garden-wall; and their remarks and debates ſerve to divert us, *en paſſant*. In one of their amiable altercations, Triſtram cleverly cuts the thread of their diſpute, and introduces a beautiful apoſtrophe to his *Jenny*, with which, we dare ſay, our Readers will be pleaſed, merely from the Author's pathetic manner of expreſſion,—ſo peculiarly his own!—'I will not argue the matter: Time waſtes too faſt: every letter I trace tells me with what rapidity Life follows my pen; the days and hours of it, more precious, my dear Jenny! than the rubies about thy neck, are flying over our heads like light clouds of a windy day, never to return more—every thing preſſes on—whilſt thou art twiſting that lock,—ſee! it grows grey; and every time I kiſs thy hand to bid adieu, and every abſence which follows it, are preludes to that eternal ſeparation which we are ſhortly to make.—'

The alluſion to the clouds, in the above reflection, is not wholly new; but the paſſage has ſomething in it exceſſively ſtriking! There is more poetry in thoſe few lines, than in a dozen of the half-crown productions, miſcalled POEMS, with which we are every month obliged to ſwell the catalogue-part of our Reviews.—But to return to uncle Toby.

We have obſerved, that in chap. xvi. our heroes are actually arrived at the widow Wadman's door; but it coſts our Author that whole chapter, of two pages, to inform us that Trim lifted up the knocker, and let it fall again.—Chap. xvii. Bridget's finger and thumb are upon the latch, ready to open the door; but we are not let in—till we come to chap. xviii.—and—that is a *blank!*—Chap. xix. is equally curious and witty,—a *blank* too!—By another manœuvre, equally dextrous and ſurpriſing, chap. xx. begins in the very middle of uncle Toby's conference with the widow: for we are not informed till chap. xxv. that Bridget actually did open the door, and that Capt. Shandy was introduced to Mrs. Wadman.—However, all men may have a right, as friend Yorick ſays, *to tell their ſtories their own way*,—we ſhall, nevertheleſs, *beg* leave and *take it*, like the advertiſing people, to try if we can make ſtrait this crooked diſpoſition of our Author's materials. Here then, turning both backward and forward at one and the ſame time, we come to chap. xviii. in which Mrs. Bridget having admitted the beſiegers within the barriers, juſt allowed her miſtreſs time to get from behind the window-curtain, (where ſhe had lain perdue, watching the enemy's approach)—lay a Bible on the table, and advance a ſtep or two towards the door, to receive the noble captain.

'Uncle

'Uncle Toby ſaluted Mrs. Wadman, after the manner in which women were ſaluted by men in the year of our Lord one thouſand ſeven hundred and thirteen—then facing about, he march'd up abreaſt with her to the ſopha, and in three plain words—though not before he was ſat down—nor after he was ſat down—but as he was ſitting down, told her, "*he was in love*"—ſo that my uncle Toby ſtrained himſelf more in the declaration than he needed.

'Mrs. Wadman naturally looked down, upon a ſlit ſhe had been darning up in her apron, in expectation every moment, that my uncle Toby would go on; but having no talents for amplification, and LOVE moreover of all others being a ſubject of which he was the leaſt a maſter—when he had told Mrs. Wadman once that he loved her, he let it alone, and left the matter to work after its own way.

'My father was always in raptures with this ſyſtem of my uncle Toby's, as he falſely called it, and would often ſay, that could his brother Toby to his proceſſe have added but a pipe of tobacco—he had wherewithall to have found his way, if there was faith in a Spaniſh proverb, towards the hearts of half the women upon the globe.

'My uncle Toby never underſtood what my father meant; nor will I preſume to extract more from it, than a condemnation of an error which the bulk of the world lie under—but the French, every one of 'em to a man, who believe in it, almoſt as much as the REAL PRESENCE, "*That talking of love, is making it.*"

'—I would as ſoon ſet about making a black-pudding by the ſame receipt.

'Let us go on: Mrs. Wadman ſat in expectation my uncle Toby would do ſo, to almoſt the firſt pulſation of that minute, wherein ſilence on one ſide or the other, generally becomes indecent: ſo edging herſelf a little more towards him, and raiſing up her eyes, ſub-bluſhing, as ſhe did it—ſhe took up the gauntlet—or the diſcourſe (if you like it better) and communed with my uncle Toby, thus.

'The cares and diſquietudes of the marriage-ſtate, quoth Mrs. Wadman, are very great. I ſuppoſe ſo—ſaid my uncle Toby: and therefore when a perſon, continued Mrs. Wadman, is ſo much at his eaſe as you are—ſo happy, Captain Shandy, in yourſelf, your friends and your amuſements—I wonder, what reaſons can incline you to the ſtate—

'—They are written, quoth my uncle Toby, in the Common-Prayer Book.

'Thus far my uncle Toby went on warily, and kept within his depth, leaving Mrs. Wadman to ſail up the gulph as ſhe pleaſed.

'—As

'—As for children—ſaid Mrs. Wadman—though a principal end perhaps of the inſtitution, and the natural wiſh, I ſuppoſe, of every parent—yet do not we all find they are certain ſorrows, and very uncertain comforts? and what is there, dear Sir, to pay one for the heart-achs—what compenſation for the many tender and diſquieting apprehenſions of a ſuffering and defenceleſs mother who brings them into life? I declare, ſaid my uncle Toby, ſmit with pity, I know of none; unleſs it be the pleaſure which it has pleaſed God——

'—A fiddleſtick! quoth ſhe.

'Chapter the Nineteenth.

'Now there are ſuch an infinitude of notes, tunes, cants, chants, airs, looks, and accents with which the word *fiddleſtick* may be pronounced in all ſuch cauſes as this, every one of 'em impreſſing a ſenſe and meaning as different from the other, as *dirt* from *cleanlineſs*—That caſuiſts (for it is an affair of conſcience on that ſcore) reckon up no leſs than fourteen thouſand in which you may do either right or wrong.

'Mrs. Wadman hit upon the *fiddleſtick*, which ſummoned up all my uncle Toby's modeſt blood into his cheeks—ſo feeling within himſelf that he had ſomehow or other got beyond his depth, he ſtopt ſhort; and without entering further either into the pains or pleaſures of matrimony, he laid his hand upon his heart, and made an offer to take them as they were, and ſhare them along with her.

'When my uncle Toby had ſaid this, he did not care to ſay it again; ſo caſting his eye upon the Bible which Mrs. Wadman had laid upon the table, he took it up; and popping, dear ſoul! upon a paſſage in it, of all others the moſt intereſting to him—which was the ſiege of Jericho—he ſet himſelf to read it over—leaving his propoſal of marriage, as he had done his declaration of love, to work with her after its own way. Now it wrought neither as an aſtringent or a looſener; nor like opium, or bark, or mercury, or buckthorn, or any one drug which nature had beſtowed upon the world—in ſhort, it work'd not at all in her; and the cauſe of that was, that there was ſomething working there before—Babbler that I am! I have anticipated what it was a dozen times; but there is fire ſtill in the ſubject—allons.'——We offer no commentary here.

What an intricate knot has this frolickſome Writer tied! There is no ſuch thing as undoing it. The thread of his narrative of uncle Toby's courtſhip is ſo perplexingly entangled, by his unlucky tranſpoſition of the chapters, that we deſpair of unravelling it: ſome detached circumſtances, however, may be acceptable to our Readers:—take them, then, zig-zag as they

chance to drop out, while we *whir* the leaves backward and forward.

We were particularly pleaſed with the happy effect produced on the tender, ſuſceptible heart of uncle Toby, by Mrs. Wadman's *kind* ſolicitude about the cure of the wound in his groin: —though he, poor, worthy ſoul, was far from ſeeing to the extent of her views, in this *intereſting* enquiry.

'There is an accent of humanity in an enquiry of this kind which lulls SUSPICION to reſt—and I am half perſuaded the ſerpent got pretty near it, in his diſcourſe with Eve; for the propenſity in the ſex to be deceived could not be ſo great, that ſhe ſhould have boldneſs to hold chat with the devil, without it. But there is an accent of humanity—how ſhall I deſcribe it? —'tis an accent which covers the part with a garment, and gives the enquirer a right to be as particular with it, as your body-ſurgeon.

"—Was it without remiſſion?

"—Was it more tolerable in bed?

"—Could he lie on both ſides alike with it?

"—Was he able to mount a horſe?

"—Was motion bad for it?" *et cætera.*

were ſo tenderly ſpoke to, and ſo directed towards my uncle Toby's heart, that every item of them ſunk ten times deeper into it than the evils themſelves—but when Mrs. Wadman went round about by Namur to get at my uncle Toby's groin; and engaged him to attack the point of the advanced counterſcarp, and, *pêle mêle* with the Dutch, to take the couterguard of St. Roch ſword in hand—and then with tender notes playing upon his ear, led him all bleeding by the hand out of the trench, wiping her eye, as he was carried to his tent—Heaven! Earth! Sea!—all was lifted up—the ſprings of nature roſe above their levels—an angel of mercy ſat beſides him on the ſopha—his heart glow'd with fire—and had he been worth a thouſand, he had loſt every heart of them to Mrs. Wadman.'

What an amiable picture of SENSIBILITY has our Author here drawn!—What pity that any thing bearing the moſt diſtant reſemblance to OBSCENITY ſhould be ſet for its companion!—Dear Triſtram!—away with your ſauſages,—away with your ſtories of a cock and a bull,—and ſend your uncle's old pluſh breeches to rag-fair; never more to be heard of, or had in pitiful remembrance!

Well! poor uncle Toby, after all, ſeems to make nothing of his widow. We ſhall leave him to carry on the ſiege in his own way; and try what other curioſities we can diſcover, while we wander through the other parts of this literary wilderneſs.

What a pretty, whimſical, affecting kind of epiſode has he introduced, in his chapter entitled INVOCATION! and which he has,

has, with unusual propriety, begun with a very striking *invocation* to —— But our Readers shall have the chapter entire, except the abrupt transition in the two last lines, which, in our opinion, serve but to *spoil all*, by an ill-tim'd stroke of levity; like a ludicrous epilogue, or ridiculous farce, unnaturally tagged to the end of a deep tragedy, only as it were, to efface every elevated, generous, or tender sentiment that might before have been excited by the nobler part of the evening's entertainment.

'INVOCATION.

'Gentle spirit of sweetest humour, who erst didst sit upon the easy pen of my beloved CERVANTES; Thou who glided'st daily through his lattice, and turned'st the twilight of his prison into noon-day brightness by thy presence—tinged'st his little urn of water with heaven-sent Nectar, and all the time he wrote of Sancho and his master, did'd cast thy mystic mantle o'er his wither'd* stump, and wide extended it to all the evils of his life——

'—Turn in hither, I beseech thee!—behold these breeches!—they are all I have in the world—that piteous rent was given them at Lyons——

'My shirts! see what a deadly schism has happen'd amongst 'em—for the laps are in Lombardy, and the rest of 'em here—I never had but six, and a cunning gypsey of a laundress at Milan cut me off the *fore*-laps of five—To do her justice, she did it with some consideration—for I was returning *out* of Italy.

'And yet, notwithstanding all this, and a pistol tinder-box which was moreover filch'd from me at Sienna, and twice that I paid five Pauls for two hard eggs, once at Raddicoffini, and a second time at Capua—I do not think a journey through France and Italy, provided a man keeps his temper all the way, so bad a thing as some people would make you believe: there must be *ups* and *downs*, or how the deuce should we get into vallies where Nature spreads so many tables of entertainment.—'Tis nonsense to imagine they will lend you their voitures to be shaken to pieces for nothing; and unless you pay twelve sous for greasing your wheels, how should the poor peasant get butter to his bread?—We really expect too much—and for the livre or two above par for your suppers and bed—at the most they are but one shilling and ninepence halfpenny—who would embroil their philosophy for it? for heaven's and for your own sake, pay it—pay it with both hands open, rather than leave *Disappointment* sitting drooping upon the eye of your fair Hostess and her Damsels in the gateway, at your departure—and besides, my dear

* 'He lost his hand at the battle of Lepanto.'

Sir, you get a ſiſterly kiſs of each of 'em worth a pound—at leaſt I did——

'—For my uncle Toby's amours running all the way in my head, they had the ſame effect upon me as if they had been my own—I was in the moſt perfect ſtate of bounty and good will; and felt the kindlieſt harmony vibrating within me, with every oſcillation of the chaiſe alike; ſo that whether the roads were rough or ſmooth, it made no difference; every thing I ſaw, or had to do with, touch'd upon ſome ſecret ſpring either of ſentiment or rapture.

'—They were the ſweeteſt notes I ever heard; and I inſtantly let down the fore-glaſs to hear them more diſtinctly—'Tis Maria; ſaid the poſtilion, obſerving I was liſtening—Poor Maria, continued he, (leaning his body on one ſide to let me ſee her, for he was in a line betwixt us) is ſitting upon a bank playing her veſpers upon her pipe, with her little goat beſide her.

'The young fellow utter'd this with an accent and a look ſo perfectly in tune to a feeling heart, that I inſtantly made a vow, I would give him a four and twenty ſous piece, when I got to Moulins——

'—And who is *poor Maria?* ſaid I.

'The love and pity of all the villages around us; ſaid the poſtilion—it is but three years ago, that the ſun did not ſhine upon ſo fair, ſo quick-witted and amiable a maid; and better fate did *Maria* deſerve, than to have her Banns forbid, by the intrigues of the curate of the pariſh who publiſhed them——

'He was going on, when *Maria*, who had made a ſhort pauſe, put the pipe to her mouth and began the air again—they were the ſame notes;—yet were ten times ſweeter: it is the evening ſervice to the Virgin, ſaid the young man—but who has taught her to play it—or how ſhe came by her pipe, no one knows; we think that Heaven has aſſiſted her in both; for ever ſince ſhe has been unſettled in her mind, it ſeems her only conſolation—ſhe has never once had the pipe out of her hand, but plays that *ſervice* upon it almoſt night and day.

'The poſtilion delivered this with ſo much diſcretion and natural eloquence, that I could not help decyphering ſomething in his face above his condition, and ſhould have ſifted out his hiſtory, had not poor Maria's taken ſuch full poſſeſſion of me.

'We had got up by this time almoſt to the bank where Maria was ſitting: ſhe was in a thin white jacket, with her hair, all but two treſſes, drawn up into a ſilk net, with a few olive leaves twiſted a little fantaſtically on one ſide—ſhe was beautiful; and if ever I felt the full force of an honeſt heart-ache, it was the moment I ſaw her——

'—God

'—God help her! poor damſel! above a hundred maſſes, ſaid the poſtilion, have been ſaid in the ſeveral pariſh churches and convents around, for her,—but without effect; we have ſtill hopes, as ſhe is ſenſible for ſhort intervals, that the Virgin at laſt will reſtore her to herſelf; but her parents, who know her beſt, are hopeleſs upon that ſcore, and think her ſenſes are loſt for ever.

'As the poſtilion ſpoke this, MARIA made a cadence ſo melancholy, ſo tender and querulous, that I ſprung out of the chaiſe to help her, and found myſelf ſitting betwixt her and her goat before I relapſed from my enthuſiaſm.

'MARIA look'd wiſtfully for ſome time at me, and then at her goat—and then at me—and then at her goat again, and ſo on, alternately——

'—Well, Maria, ſaid I ſoftly—What reſemblance do you find?

'I do intreat the candid reader to believe me, that it was from the humbleſt conviction of what a *Beaſt* man is,—that I aſk'd the queſtion; and that I would not have let fall an unſeaſonable pleaſantry in the venerable preſence of Miſery, to be entitled to all the wit that ever Rabelais ſcatter'd—and yet I own my heart ſmote me, and that I ſo ſmarted at the very idea of it, that I ſwore I would ſet up for Wiſdom and utter grave ſentences the reſt of my days—and never—never attempt again to commit mirth with man, woman, or child, the longeſt day I had to live.

'As for writing nonſenſe to them—I believe, there was a reſerve—but that I leave to the world.

'Adieu, Maria!—adieu, poor hapleſs damſel!—ſome time, but not *now*, I may hear thy ſorrows from thy own lips—but I was deceived; for that moment ſhe took her pipe and told me ſuch a tale of woe with it, that I roſe up, and with broken and irregular ſteps walk'd ſoftly to my chaiſe.'

Let us ſee,—where are we now? Do we *advance* forward or backward?—What is there in chap. xxi? Nothing but nonſenſe (your pardon, Mr. Yorick!) about *Slawkenbergius*, and a ſtring of aſſes: fye on all ſuch idle trumpery!—'Gentle ſpirit of ſweeteſt humour,' would the chaſte pen of thy 'beloved Cervantes' ever have given us ſuch ribaldry?—But is chap. xxii. any better? not much: nor xxiii. nor xxiv.—In xxv. we have an apology for the Author's conceit of the two blank chapters, which we do not think altogether inadmiſſible; viz. 'That whatever reſemblance it may bear to half the chapters which are written in the world, or, for aught I know, may be now writing in it—that it was as caſual as the foam of Zeuxis his horſe: beſides, ſays he, I look upon a chapter which has, *only nothing in it*,

with reſpect; and conſidering what worſe things there are in the world——'

Very true! there are millions of folios, quartos, octavos, and duodecimos in the world, which are a thouſand times worſe than thoſe thy inoffenſive ſpotleſs pages: and well would it have been for thy reputation S——! had ſome ſcores of *thine* too, which are *not* blank, been left in the like ſtate of primæval innocence!

Chap. xxvi. has already contributed toward the entertainment of our Readers.

Chap. xxvii. of two lines only, cannot poſſibly contribute any thing toward the entertainment of any Readers, whatever.

Chap. xxviii. The amours of Corporal Trim and Mrs. Bridget, in the kitchen.——Chap. xxix. The ſame, in *continuation*. Theſe are only fit for kitchen-reading:—though there are ſome good ſtrokes in them too. Chap. xxx. Uncle Toby continues the ſiege, and renews his attacks upon the widow; is more deeply in love than ever; but makes no progreſs. Chap. xxxi. A very intereſting converſation between Captain Shandy and Trim; in which the ſervant gives his maſter a very important hint, relating to the widow's conduct and views. There is more nature in this chapter, and more art in its compoſition, and more *delicacy*, than in any other part of the volume; but it would not appear to advantage enough to do juſtice to the Author, if extracted from the book: thoſe who have peruſed and attentively regarded all the preceding occurrences in the courſe of uncle Toby's courtſhip, can beſt judge of its merit.

The remainder of the volume affords nothing to blame, and almoſt as little to commend; if we except the ſtory of the pariſh bull, in the laſt chapter,—which is dull, groſs, and vulgar. ——O what pity that Nature ſhould thus capriciouſly have embroidered the choiceſt flowers of genius, on a paultry groundwork of buffoonry!

A Series of Letters, diſcovering the Scheme projected by France, in 1759, *for an intended Invaſion upon England with flat-bottomed Boats; and various Conferences and original Papers touching that formidable Deſign. Pointing at the ſecret and true Motives, which precipitated the Negociations, and Concluſion of the laſt Peace. To which are prefixed, the ſecret Adventures of the young Pretender; and the Conduct of the French Court reſpecting him during his Stay in Great Britain, and after his Return to Paris. Alſo the chief Cauſe that brought on the late Baniſhment of the Jeſuits from the French Dominions; a Secret as yet concealed from the Jeſuits themſelves: with the real Examination of Father Hamilton, taken at Fountainbleau, October* 1756, *who was employed*

to

to aſſaſſinate the young Pretender. Together with the particular Caſe of the Author. In a Memorial to his late Royal Highneſs the Duke of Cumberland. By Oliver Mac Alleſter, Eſq; 4to. 1l. 5s. Williams, &c.

MR. Mac Alleſter, a native of Ireland, of an ancient family in that kingdom, being called by his private affairs to Dunkirk, in 1755, he there became acquainted with the late earl of Clare, (commonly called marſhal Thomond) the earl of Clancarty, and other conſiderable Iriſh refugees in the French ſervice, and of the party which eſpouſed the intereſt of the Pretender to the crown of Great Britain. Toward this party our Author ſeems, at that time, to have been well inclined; although he appears to have ſince totally changed his principles.

Hoſtilities being commenced by the military operations in North America; the defeat of general Braddock revived the hopes of the Pretender's party. The new alliance between the houſes of Bourbon and Auſtria was thought a ſufficient counterbalance to that concluded about the ſame time between the kings of England and Pruſſia; and both ſides were earneſtly diſpoſed for a bloody deciſion of the points in diſpute among the contending nations. Our Author gives an account of the vaſt preparations made in all the towns and ſea-ports along the coaſt of France; and obſerves, that 'The adventurer's affairs now began to have a more favourable aſpect, than they had wore for ſome years before: and it began to be whiſpered, and ſecretly hinted, that the French were determined to act now with ſincerity in his cauſe, and that a deſcent would be made in his favour; but that it would be ſome time before the project could be carried into execution. I ſaw the party ſpirit riſing, and that nothing but the greateſt expectations flowed from that joyous event, as they termed it.

'Determined, for my own part, to purſue the ſame kind of behaviour that I had all along obſerved, in not communicating my ſecret thoughts to any man, I doubted not but, by a political and prudent conduct, ſooner or later to be able to render the moſt eſſential ſervices to my king and country, (which I hope you will think I have effectually done) as you will ſoon find in the ſequel of my letters.'

Previous, however, to theſe anecdotes, the Author takes a ſummary view of the young Pretender's private negociations at the French court, preparatory to, and his adventures during, the rebellion in Scotland, which broke out in the year 1745; and he gives a detail alſo of the accidents which befel him after his defeat at Culloden, while he was ſkulking and hiding about in the Highlands; with the particulars of his final and almoſt miraculous eſcape on board a French veſſel commanded by one

captain Dumont, and fitted out on purpoſe for the atchievement of this adventure. He likewiſe relates the ſeveral incidents of that ſtate-farce which, not long after, was acted at Paris, when the young chevalier was arreſted, coming from the opera, and carried priſoner to St. Vincennes. The conſtruction which Mr. Mac Alleſter puts on this procedure, we ſhall give in his own words:

'Two or three days after this arreſt, the adventurer having given his parole (as reported) to retire out of France, he was nobly attended and conducted from St. Vincennes, for a few miles, by officers appointed for that purpoſe. He then took ſuch courſe as he pleaſed; ſuppoſed to have gone directly to his uncle's, the duke de Bouillon, at Sedan; from whence his correſpondence and viſits at court *incog.* were as frequent as he liked. It could not be for any complaiſance towards the Engliſh nation that the French miniſters entered into this affair; for certainly there is not a people on earth, whom they ſo much deteſt. The true motives of this droll policy, for it was nothing elſe, I could never clearly underſtand. Some were of opinion, that as the French (notwithſtanding the adventurer's then late misfortunes and miſcarriages in Scotland) had, and ever will have, deſigns of invaſion on this kingdom, whenever they are in a condition to carry them into execution, they perſuaded him into this method of a ſeeming compulſion on him to retire a while from Paris, to remove, as far as poſſible, every ſuppoſition of ſuch intent.

'Others believed it was a political ſcheme to favour his deſigns of viſiting ſome foreign courts *incog.* to engage them, by ſuch unkindneſs ſhewn him in France, privately to eſpouſe and intereſt themſelves in his affairs, in any future event, which the breaking out of a new war might, and always will, give birth to; and that in caſe ſuch viſits and applications ſhould be diſcovered, the French might appear to have no hand or part therein, and excite ſome of thoſe powers to enter into his meaſures, and to ſerve him with more ſpirit.

'Be it as it may, all reaſonable people ſaw, that the whole of this affair was nothing but a piece of uſeleſs fineſſe; a refined piece of French policy, *ſans quere ſans tête*, and what we call in plain Engliſh, a *hum* upon our nation: for it neither leſſened his intereſt, nor diminiſhed his correſpondence; or prevented his viſit at that court, whenever he was pleaſed to make uſe of either.

'His travels, as above mentioned, being long before determined, he, in purſuance thereof, ſet out ſome after; in the proſecution of which, we ſhall leave him for ſome time, purſued through Europe by a perſon, who followed him ſome years, and,

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as he confeſſed, was hired to aſſaſſinate the adventurer, by a conſpiracy entered into and carried on for that purpoſe, (as that perſon has ſince informed me) between perſons of great diſtinction in different parts of Europe, and the Jeſuits: which brought on the late expulſion and diſſolution of that ſociety in France, with the confiſcation of their effects, to the amount of above ſix millions Sterling.'

Our Author now rambles into a ſtrange digreſſion relating to 'the curſe which James I. imprecated upon himſelf and his poſterity, on account of the murder of Sir Thomas Overbury.' In ſhort Mr. Mac Alleſter takes every opportunity of indulging himſelf in the moſt bitter invectives againſt the whole Stuart family, whom he treats as a race of the moſt deteſtable tyrants that ever any country was curſed with:—tracing the hiſtory of their miſconduct, from the riſe of that houſe, to its preſent declenſion and ruinous circumſtances ſince the death of the old chevalier. On the whole, he concludes, that the fearful judgment which James imprecated on himſelf and his family, was amply viſited upon them, that they might remain as monuments of divine vengeance, to lateſt poſterity. But of all the individuals of this devoted family, the young Adventurer ſeems to be moſt peculiarly the object of our Author's ſpleen and averſion. He every where ſpeaks of him in the moſt contemptuous terms; grounded on a number of little anecdotes, picked up in converſations with his diſappointed, diſguſted, and unfortunate followers: and, on the whole, he makes him out one of the vileſt characters that can poſſibly debaſe the dignity of human nature. Nay, he carries his virulence even beyond the exploded houſe of Stuart, extending it to the whole Scotch nation; of whom he takes frequent occaſion to ſpeak in ſuch terms as are enough to provoke a Forbes or a Dunn to ſettle a Wilkes's account with him. But Mr. Mac Alleſter is an Iriſhman; and every one knows that the gentlemen of that nation are ſo uſed to drilling and being drilled, that they value it no more than—a Scotchman does.

Returning now to his narrative of what he obſerved during his ſtay at Dunkirk, he briefly mentions the deſperate attempt of Damien, to aſſaſſinate the French king; and then recites ſome curious particulars which paſſed in ſeveral converſations between lord Clancarty and our Author, relating to the Pretender and his family: all which Mr. Mac Alleſter has reduced to writing, in the form of a Journal. In theſe diſcourſes lord C. expreſſed himſelf with ſuch a degree of reſentment and even rancour againſt the Stuart family, and particularly againſt the young Pretender, as cannot but ſerve, in the judgment of every moderate reader, greatly to invalidate his allegations againſt them. In brief, the furious railings of this malcontent adherent to a ruined

ruined party, can only be regarded as the ravings of a perſon, grown deſperate through diſappointments, and maddened by misfortune.

As to the notice taken of our Author, by the prince de Soubiſe, it only ſerves to ſhew the importance of a man to *himſelf*.—But we come now to an event of more conſequence; a kind of tragi-comedy, in which the Author acted a principal part.

In the ſummer 1757, Mr. Mac Alleſter, in company with a Mr. Lewis, an Engliſh gentleman, dwelling near Dunkirk, with whom he had contracted an intimacy and friendſhip, went to Paris, where they lived in a retired way, in one houſe, diverting themſelves with ſeeing the place, walking in the public gardens, and other innocent amuſements. Our Author, however, occaſionally viſited his great friends, *Le marechal comte de Thomond*, and the earl of Clancarty; but the latter ſoon quarrelled with him: to which cauſe it is probably owing, that he has *publiſhed* the anecdotes abovementioned of the *private* converſations he had with his lordſhip:—But in what light this procedure will appear in the court of Honour, we leave the learned in the laws of honour to determine.

On the 31ſt of March, 1758, our Author received a billet from one Buhot, an inſpector of the police, deſiring Mr. Mac Alleſter to call on him the next morning. This greatly ſurprized the two friends, and gave them ſome uneaſy apprehenſions, notwithſtanding their unconſciouſneſs of having done any thing to excite the jealouſy of government, or given any cauſe of offence whatever.—Mr. M. A. however, obeyed the ſummons;—what followed we ſhall give in his own language. Mr. Buhot, ſays he, 'told me, he was very glad to ſee me, and to find I had received the billet, which he had left for me the day before, at my lodgings. After ſome few compliments (in which the meaneſt of that nation without a grain of ſincerity abound) he aſked me, if I could keep a ſecret? I anſwered in the affirmative. He then told me, he really did not himſelf know what the ſecret was; but that he was perſuaded that it was of conſequence, and not to be divulged. I replied, I imagined in myſelf, that I was as capable of keeping any thing ſecret, that was confided to me, as any man; and that if ſuch ſecret ſhould be diſcloſed, it would not be by me. He then ſaid, I think you are not dreſſed; I ſhould be glad if you would return home and dreſs, ſo as to call upon me between ten and eleven o'clock; for I ſhall take you to a perſon of great conſequence, who is deſirous to ſee you, and to ſpeak to you. Accordingly I went home to dreſs; and here I muſt own my weakneſs and ignorance; for I looked upon this man, and conſidered him at that time, as a perſon of weight and conſequence in the ſtate, whom I after-

I afterwards found to be no other or better than a miniſterial catchpole. At my return I found my gentleman dreſſed in a handſome ſuit of ſcarlet cloth, richly laced with a broad gold lace, well powdered and friz'd, &c. We ſet out directly, and arrived at the hôtel of Mr. Bertin, then lieutenant-general of the police, whom I had never ſeen or heard of before; nor indeed had I ever been till then at that part of the town. It happened to be Bertin's levee day, and a great number of perſons attending on public and their own different affairs.

'Following my conductor, we paſſed through the firſt great parlour, which is large, and was very full of people; ſuch as merchants, officers, abbés, prieſts, and people of middling rank: then entering another large chamber full of perſons of diſtinction of both ſexes, Bertin in a little time came out, dreſſed in his magiſterial wig and ſhort robe or gown, from his ſtudy or cabinet, a chamber joining this parlour, where I ſtaid with my conductor: and having given audience to the company, by receiving memorials, petitions, and letters from ſome, and hearing the requeſts and in making promiſes to others, he ſoon diſmiſſed this company; and without going to thoſe in the firſt great room, through which we entered, he came directly forward to me, and ſaluted me. My conductor had been before in his ſtudy with him, to let him know I was come: he then retired into the other parlour, and ſoon went away, leaving us together.

'Bertin began with great politeneſs *(a la mode de Paris)* to tell me, he believed I was choſen to be employed in an affair of conſequence, and aſked me, if I could be depended upon to keep the ſecret? I told him, he might be aſſured that I ſhould never mention it to any one; and that if it was not expoſed or related by ſome body elſe, it would not be by me; but that if, by ſome unforeſeen event, the matter, whatever it might be, ſhould come to be made public, or tranſpire, I ſhould be ſorry to be reſponſible or blamed in ſuch a caſe. He then told me, no ſuch thing would or could happen; he would take care; that I had nothing to fear on that head, for that the matter would only be communicated to me: and therefore deſired me again to conſider with myſelf, whether I had reſolution and conduct enough to keep the ſecret; or if not, it would be beſt to ſay ſo, before things went any further.

'Such diſcourſe, and ſuch precaution, raiſed in me, I own, a great deſire and curioſity to know what all this could mean or tend to, and induced me to renew my aſſurances to him of a punctual and inviolable ſecrecy. He then added, he did not doubt me: but, continues he, you are, I believe, to go into the country, where you may meet perſons you do not know: if you ſhould let any thing tranſpire, you may be mur-

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dered by perſons * you little ſuſpect, and whom I ſhall never be able to find out; ſo that you will have nobody to blame for your misfortune, but yourſelf and your own conduct. But if I ſhould conduct myſelf well, it would be of the greateſt honour and advantage to me. I told him, as to my conduct, I would ever anſwer for it with my life; and therefore I had nothing to fear in that reſpect. He then deſired I would meet him at Verſailles, the Sunday morning following, at count St. Florentin's.'

On the Sunday morning, our Author punctually attended, according to the direction given him, and was introduced to one Mr. Trefraville, grand prevôt of Poitû; a very polite genteel perſonage, from whom Mr. Mac Alleſter hoped to learn the grand ſecret; but matters were not yet ripe enough to be revealed. Walking with this gentleman in the gardens, Mr. T. told him, he believed he (Mr. M. A.) would be ſent into the country, on a ſecret affair of conſequence, in which it would be neceſſary to act with great prudence and circumſpection; and that if he ſhould talk of any thing that might be communicated to him, it might be his ruin:—And ſo they parted.

Our Author now began to be greatly mortified at finding his patience thus exerciſed, by ſuch reſerved and myſterious proceedings.—It does, indeed, ſeem very odd and unaccountable, that a *ſtranger* ſhould thus be fixed upon, as the moſt proper perſon to execute any commiſſion of ſecrecy and importance. But ſuch, it ſeems, the fact was; and ſuch the policy of Meſſrs. St. Florentin and Bertin.

In this manner was Mr. M. A. kept in ſuſpence, and dancing attendance on theſe great men, from time to time, till he grew very uneaſy: but it was now too late for him to retreat.—One day he again met with Mr. Trefraville, who had before told him they were to go together into the country; but now Mr. T. ſaid he had affairs that would require him to go before; and thereupon he paid our Author 300 livres, ſaying, make uſe of this; you may be at expence on the road, till we meet.—Mr. M. A. heard no more of this buſineſs in embrio for about twelve days further. At laſt, on a Sunday, early in the morning, a perſon came to his lodging, to let him know, from Buhot, that horſes were then in waiting, to carry him out of town immediately. Accordingly, without being able to learn whither he was to go, he was obliged to ſet off at two hours warning; in company with about ſixteen other horſemen, all ſtrangers to him: and on the Sunday following he found himſelf at Rochelle.

* The Author afterwards found that he meant the Jeſuits.

Whether

Whether the miniſters had ſome ſcheme in view that made it neceſſary to ſend our Author to Rochelle, but which ſcheme never took effect; or whether they previouſly tried him in this manner, by way of putting his ſteadineſs and prudence to the proof, we are left in vain to conjecture: but ſo it was, that Mr. M. A. ſpent ſome time (it is not clear how many weeks) at this place, without making the leaſt way toward coming at the grand ſecret. Mean while he amuſed himſelf with every thing the town afforded; and paſſed his time agreeably enough. Mr. T. was there, and gave him a freſh ſupply of caſh *; and at laſt ſent him back to Paris: where he arrived about the middle of June. Here, and at Verſailles, he continued dangling about the court, and at the miniſters levees, till his patience was again exhauſted; and he at length concluded, from the total ſilence of his employers, with regard to the ſecret ſervice he was to go upon, that the buſineſs, whatever it was to have been, was totally laid aſide. He now lived in a retired manner, as before, with his friend Lewis, and thought no more of his miniſterial jobb, except how to get ſome adequate recompence for the trouble he had already been put to,—when walking one day in the Luxemburg Gardens, Buhot met him, and deſired to ſee him the next morning. Mr. M. A. went accordingly; when Buhot aſked him, if he had ever heard of, or known, in London, a prieſt of the name of *Hamilton?* our Author replied in the negative; and nothing more material paſſed at this interview.——About two months after this, Buhot met him again in Luxemburg Gardens, and told him he believed he muſt go out of town in a day or two with him, by the miniſter's order. Nov. 18th, 1758, he received a billet from Buhot, deſiring him to come away directly, and bring with him a couple of ſhirts and a night-cap; as he would be abſent a few days.——In fine, our *Man a machine* (for as ſuch, and merely ſuch, Mr. M. A. ſeems to have been, for ſome time, regarded by the great men at the helm) was put into a coach, in company with Mr. Buhot, and driven out of the city; but whither they were going, he could not ſo much as gueſs: for they paſſed out at one ſide of the ſuburbs, by a way which he had never ſeen before. Here the narrative may go on, a little, in the Author's own words:

'After driving about two miles, ſays he, we ſtopped at a moſt large noble building, which looked to me like an old ſtately palace (as I afterwards learned it had been): the buildings in front, which ſeemed to me to run in one angle, in a kind of ſemicircle, were very grand, clean, and handſome. The court before the building was large and ſpacious; ſo that ſeveral coaches might ſtand or drive round, without incumbering each

* Three hundred livres, as before.

other.

other. There was before the court, which was ſeparated from the great road, or rather avenue, a long range of iron paliſades, and iron gates, ſuch as are generally before the moſt ſuperb country-houſes of the firſt noblemen; and at the corner of this range in front was a handſome lodge, in which a Swiſs porter reſided.

'Caſting my eyes about, as ſoon as the coach ſtopt, and not ſeeing any perſon in the great court, nor at the doors or windows of any of thoſe buildings, but every thing with an appearance of retirement and tranquillity, I inſtantly concluded it to be a convent, or the palace of ſome archbiſhop, or other perſon of diſtinguiſhed rank in the church. Getting out of the coach, the Swiſs came directly to us. Buhot, to whom he was well known, ordered him to take in the little trunk, and then deſired me to leave my ſword with him till our return; which the more confirmed me in my firſt idea, of its being a kind of convent, monaſtery, or religious houſe. Walking acroſs this large court, I aſked Buhot, what place this was? He anſwered, This is Bicêtre. I was not in the leaſt the wiſer for this information, as I had never heard of the place before, nor the word Bicêtre mentioned, to my knowledge, in all my life. Having ſtopped a little, to take a view of the buidings, I obſerved a piazza or arcades under part of the buildings, and a large pair of handſome iron gates like the former, which opened into another large ſpacious court.——

'Aſking Buhot, what place that was where the laſt-mentioned iron gates ſtood? he told me there were diſordered people, who boarded and lodged in a houſe within the inſide court of thoſe gates; that there were many gentlemen of fortune in penſion there; and that people might live there genteelly at what rate or price they pleaſed, according to their fortunes and eſtates: and continues he, you may go in there perhaps for a little time to talk with one of them on an affair, which I ſhall mention to you. If you ſhould ſtay a few days, ſo much the better; for, it will be the making of your fortune. You are the only man in France to whom the buſineſs would be confided, and it is for the king himſelf that you are entruſted.

'We were at this time arrived to the foot of the great ſtairs, which faced the great court under the piazzas; and as he was conducting me up theſe ſtairs to an apartment, Take this paper, ſays he, and put it in your pocket; but don't read it till we come down ſtairs; it will tell you what to ſay to the perſon you are ſpeak to, in caſe you ſhould go where he is. You muſt not tell your name, but ſay it is the ſame you will hear me mention, if it ſhould happen that any perſon ſhould aſk to know it.

'We

'We then entered into a large apartment, and a gentleman immediately came to us, whoſe name I afterwards found to be Honnette, and that he and my conductor Buhot were intimate friends. No ſooner were the uſual compliments of civility paſſed, than Buhot preſented him a paper, which he took out of his pocket; and as ſoon as the other had caſt his eye over it, he ſays to Buhot, caſting at the ſame time an oblique look on me, This, Sir, I ſuppoſe, is the gentleman, whoſe name is Philip Grandville, mentioned in this paper. To which Buhot replied in the affirmative, whilſt I remained ſilent. Mr. Honnette, who is a man of fortune (at leaſt by his office) and keeps his equipage, as do ſeveral other officers of this houſe, as I learned ſoon after, rung his bell, at which a luſty man came in, dreſſed like a country farmer; to whom Honnette ſaid, Take this gentleman with you, and ſhew him the place; and deſiring me at the ſame time to go along with him, I went accordingly, not ſuſpecting any thing, but that I ſhould return in a little time to Buhot, whom I had left waiting with Honnette in his apartment.

'Paſſing along the piazas at the iron gates, the man took out of his pocket two large keys, unlocked the gates, and as ſoon as we were entered, he immediately locked the doors. I then inſtantly obſerved grenadiers, as centinels under arms, and bayonets ſcrewed at the top of their firelocks. I ſaw at ſome little diſtance many ſoldiers walking about, as if before their guard-room, and ſeveral men, who made a meagre miſerable figure, and looked as if half-ſtarved. Thoſe wretches were all in the uniform of the houſe, which is a coarſe brown jacket, large brown breeches, half leg down, like trowſers, coarſe ſtockings of the ſame colour, an high cap ſugar-loaf form, of the ſame coarſe cloth with the jacket and breeches, and wooden ſhoes.

'I was inſtantly ſtruck with terror at the objects, though I then had only a curſory view, as I paſſed along after my guide, who led me in at a large door of another building; and going up large ſpacious ſtone ſtairs, like church ſtairs, where I obſerved long galleries, I thought I ſhould have dropped down dead, with a moſt overcoming, uncommon, and extraordinary ſmell, ſuch as I had never perceived in all my life before, notwithſtanding the houſe, ſtairs, and galleries, appeared perfectly clean.

'Being on the firſt floor, my good guide conducted me through his kitchen, near which he had a little room by way of office, and a bed-chamber decently furniſhed. He begged I would take a chair and ſit down; which I did, whilſt he went in and out, two or three times, upon his own private affairs; but which, I thought, was to bring ſomebody to me. At length coming,

coming, as I apprehended, to ſtay. Pray, Sir, ſaid I to him, what place is this? The hoſpital and priſon of Bicêtre, Sir, ſaid he. At which I was not a little ſhocked. What is your office? continues I. He replied, I am captain of the priſon (gaoler). You have a good many priſoners then, I preſume? ſaid I. Yes, Sir, in all about ſix thouſand. We generally have from five to ſix thouſand of both ſexes in this priſon, ſaid he, and eighty men and officers conſtantly under arms, beſides the ſervants and officers of the houſe, to take care of them; and that neither officer nor ſoldier, nor any perſon whatſoever, could go out without his permiſſion, after they have once entered within the gates. You may judge, from this, of the extent of their buildings, to which large gardens are annexed; and how my heart began to flutter, from an imagination that I was kidnapped, on hearing what he ſaid. But in the ſudden ſtarts of reflection, I had the conſolation to think, I had neither ſaid or done any thing to give offence. I was now impatient to look at the paper given me by Buhot, which I had as yet found no opportunity to do in private. In the ſame breath, I was deſirous to have farther diſcourſe with the noble captain, and aſked him, who thoſe people were that I had ſeen, at coming in, dreſſed in ſo particular a manner? He told me, they were a few of the priſoners, who behaved well, who had been a long time confined, and were employed in doing ſome few trifling offices in the houſe: that they were all dreſſed in the ſame manner: for, ſaid he, if the beſt man in France was ſent a priſoner here, we ſtrip him of cloaths, money, linnen, even ſhoe-buckles (which are returned to him when diſcharged) to put on him the habit of the houſe: he is not permitted to have the uſe of a knife, or of any thing made of metal, not ſo much as a needle or pin. I aſked him the reaſon: he told me, the dreſs was to diſcover them, in caſe they ſhould make their eſcape, to facilitate their being retaken by their deſcription: and that their being deprived of every thing compoſed of metal, was to prevent their making away with themſelves. I aſked him how they did to cut their victuals? With wooden knives, ſaid he; and ſhewed me ſome of them made of a hard wood: but they ſeldom have occaſion for any, being in no wiſe incumbered with meat, unleſs the unhappy rich; and what they have of that commodity is ſo well boiled or roaſted, as to fall to pieces of itſelf, when brought to table. Uneaſy to ſound him, I told him, I ſuppoſed I ſhould be going in a ſhort time. He ſaid, Not ſo ſoon, Sir; you can't go without an order. You are to be here for ſome time, but not to be uſed like other priſoners: beſides, there is a perſon, I believe, to be brought here to you in a day or two. I then found I ſtood committed priſoner, by the paper which Buhot gave Mr. Honnette, under the name of Philip Grandville, which

which was Bertin's committimus, and that this muſt or would be productive of ſomething extraordinary.

'Night approaching, the captain of theſe thouſands deſired to know if I would have any thing ordered for ſupper, telling me there was a good table allowed and conſtantly kept for the gentlemen officers of the houſe, who all have apartments in the handſome buildings in the firſt court: and that there were two cooks, and other under-ſervants; and that whatever I pleaſed to order for dinner or ſupper, according to my taſte or liking, would be got for me. I thanked him, and told him, I ſhould eat no ſupper; in truth, my appetite was fled, but my fears and apprehenſions remained; which ſo alarmed me, that I did not know whether the event might not coſt me my life, or my liberty for ever; ſeeing ſuch tricks, artifice, and deceit, in all thoſe proceedings. When I inquired where I was to lie, he told me, in a very good room in the uppermoſt floor, which had been lately occupied by a marquis or count, a perſon of great diſtinction, who had been there a long while, and who had but a ſhort time before obtained his liberty. He then told me, he would order a good fire in the room, and wood, deſiring me to let him know when I wanted any thing. Going to the room, where I was to lie, conducted by this captain, I found a candle and a good fire burning, a table, two chairs, and a tolerable bed for ſuch a place. An elderly man, an under-officer of the houſe, came in and put on a pair of ſheets. On their going away, the captain locked me up with as much care, as if I had been priſoner for ſome heinous crime againſt the ſtate: which gave me new uneaſineſs, as I did not doubt but my room door would have been left to my own care. The precaution, however, was better for me, as I was afterwards informed: and the captain, on locking the door, told me, he ſhould bring me in the morning ſome paper, pens, ink, and wax, as he had been ordered.'

Being now alone, our Author peruſed the paper which Buhot had given him; it was entitled, 'Inſtructions for Mr. Mac Alleſter;' and is thus tranſlated:

'The perſon to be obſerved ſpeaks often of the Jeſuits, and particularly of father Fleuriau, who, he ſays, has done him many good offices: it will be neceſſary ingenuouſly to know where he lives, and in what convent he is.

'In acting with circumſpection, as the caſes ſhall require, it will be proper to have the greateſt attention not to forget the names, countries, and places of abode, of the perſons with whom he ſhall ſay he has any connection.'

On reading over the above, our Author, though greatly at a loſs what to think of the adventure, began to recollect all that had paſſed from the 1ſt of April to that time; and was led to imagine he was now on the verge of pervading the grand ſecret,

by means of the perſon who was to be brought to him for examination: and at laſt he concluded, that the buſineſs he was to enter upon was a branch of Damien's affair; that the dangerous perſons againſt whom he was cautioned, were the Jeſuits; and that he ſhould apparently run the ſame riſk the king had done, but might not eſcape ſo well, in caſe the tranſaction ſhould come to light.—'Another conſideration, ſays he, which moſt ſenſibly touched me, was, that being now at the mercy of the miniſters, and, by the moſt deceitful ſcheme, thus ſhut up in one of the moſt dreadful priſons, I believe, in all the world; into which I was artfully, but innocently, betrayed and deluded; where remorſe, humanity, or pity, have never ſhewn their faces, nor juſtice nor liberty been obtained, but through intereſt or money; where no perſon, friend or acquaintance, knew I was decoyed: where no letter is received; and from whence no letter is permitted to go, but through the hands of an officer of the houſe, who firſt peruſes it, (for thus much with reſpect to letters I had learned from the honourable captain, in my diſcourſe with him in his own apartment) conſidering, I ſay, the critical ſituation I was in, I began to be apprehenſive, that when the ſecret ſhould be communicated to the miniſters, which I ſuppoſed was to paſs through my hands, it might then fall out, that to prevent its tranſpiring, I might be kept myſelf in priſon, by thoſe very miniſters who ſent me there, for the remainder of my life, the more effectually to ſecure the concealment.'

Diſtracted with ſuch reflections as theſe, our Author paſſed a tedious and ſleepleſs night. What happened to him the next day, with his farther account of that horrible priſon called the Bicêtre, muſt be reſerved for the concluſion of this article, in our next number.—Mean time, a word to our Dear Countrymen:

Happy BRITONS! rejoice, and be exceeding thankful that ye are not as theſe poor *Frenchmen!* that ye are not, like them, crouching under the heavy yoke of DESPOTISM, in the land of *Baſtiles* and *Bicêtres*; and liable, as they are, for the ſlighteſt offence againſt ſome exalted miſcreant, to be ſeized by the ruthleſs hand of ARBITRARY POWER,—torn in a moment from your DEAREST CONNEXIONS, and caſt into *Outer Darkneſs*, (for Hell is there indeed, anticipated on Earth!) where, *in weeping, and wailing, and gnaſhing of teeth*, they are doomed to paſs the forlorn remains of thoſe miſerable days and nights, appointed to the hapleſs wretch who is *born* the *Devoted Slave* of a LAWLESS TYRANT!

An

An Appeal to common Sense in Behalf of Religion. 8vo. 5s. Printed at Edinburgh, for Kincaid and Co. Sold by Cadell in London.

EVERY attempt to repel the efforts of ſcepticiſm and infidelity, and to eſtabliſh the great truths of natural and revealed religion on a firm and immoveable foundation, is juſtly entitled to, and will certainly meet with, a favourable reception from every ſincere friend to virtue and to his country.

The ingenious Author of this appeal is of opinion, that Chriſtian philoſophers and divines have done no ſmall prejudice to the cauſe of religion, by ſubjecting the moſt ſacred and obvious truths to the refinements of reaſoning, and that their ſucceſs in eſtabliſhing the primary truths both of ethics and theology would have been much greater than it is, if they had betaken themſelves to the authority of COMMON SENSE.

'The human mind, ſays he, hath a power of pronouncing at firſt ſight, on obvious truth, with a quickneſs, clearneſs, and indubitable certainty, ſimilar, if not equal, to the information conveyed by the external organs of ſenſe. Its exerciſe begins in children with the firſt dawn of rationality, and not till then; and is ever after enjoyed in ſome degree by learned and unlearned, and by every individual of the human kind, who is not an idiot, or ſomehow diſordered in his intellectuals; affording an almoſt infallible direction in the whole conduct of their lives; and was intended by the Author of our being for giving us entire ſatisfaction concerning all primary truths, thoſe of religion in particular: and our not having recourſe to that power, is the true cauſe of thoſe idle diſputes which have been maintained of late about the truth of religion.

'It is the well known practice of wiſe men in all ages, and in none more than in the preſent, to relieve themſelves from perplexities ariſing from idle debates, by an appeal to common ſenſe. Being aware of the errors to which we are liable, and the artifices practiſed in deducing one truth from another, they have entertained a juſt diſtruſt of reaſoning, eſpecially of laborious and ſubtle reaſoning; and obſerving, on the other hand, certain ſimple perceptions of truth, which may be depended on, and to which all who are not downright idiots, or diſordered in their faculties, do readily agree, they have recourſe to the authority of theſe perceptions, as an undoubted ſtandard of truth; and it will be difficult to aſſign a good reaſon, why the learned have not taken the ſame courſe in their controverſies about religion.

'Occaſional appeals are frequently made to common ſenſe in behalf of particular truths. But no great forwardneſs hath yet appeared, in the friends of religion, to truſt the whole cauſe to

that decision, though they might with safety. Common sense, it is like, will make great havock of theological opinions, but cannot hurt religion. If it contracts the system one way, it will enlarge it another; and give it, on the whole, a solidity and stability which it cannot obtain from the refinements of the learned.

'In the defences of religion hitherto offered, great stress is laid on candor in judging. But when do we see disputes about religion brought to an issue by means of this virtue? And how seldom do we find this much talked of candor among disputants of any kind? If in well regulated societies we meet with as much regard to truth and justice as is necessary for the commerce of life, it is well. But that impartiality of judgment which enables one to see, and own, and renounce his errors, and embrace the opposite truth, is very rare. You shall find fifty bigots, of all denominations, for one freethinker of this kind. Through pride, or shame, or fear, or through the mere force of habit, men cleave to the opinions they have once espoused, and will not give them up whilst they can maintain them, and will endeavour to maintain them as long as they have the colour of reason to keep them in countenance. There is therefore a necessity for the interposal of authority; not of the civil magistrate, for that is improper and dangerous, but of that power of the human mind, which is supreme, and whose decision none will dare to reject. Many scruple not to use all the arts of sophistry in reasoning, who would be abashed and overawed by the authority of common sense.'

His appeal is divided into seven books; in the first of which he endeavours to shew, that mankind in all ages have paid too little regard to the authority of common sense. This book is divided into three chapters, in the first of which he observes, that both the learned and the unlearned have a strong propensity to pursue far-fetched discoveries, to the neglect of truths more obvious and useful. The whole stock of human knowlege, he says, arises from the exercise of these three powers of the human mind, perception, judgment and reasoning. By simple perception we are informed of that variety of beings, with their obvious qualities, which fall within our sphere; as by a perception equally simple, we get the knowlege or consciousness of our own existence, and obvious qualities and powers. By a simple act of judgment we pronounce immediately upon all the obvious relations of those beings which are the objects of perception, their relations to one another, and the relation they bear to us. By the power of reasoning we investigate qualities and relations of being which are not the immediate objects of perception and judgment, by deducing them from those which are.

'Such then, continues Dr. Oswald, are the powers where-with

with mankind are furniſhed for ſupplying them with uſeful knowlege. Let us now ſee how they employ theſe powers.

'For the exerciſe of the two firſt of our intellectual powers, nature hath opened a large field of uſeful knowlege, and ſuch as may be depended on in the conduct of life. If the object is viewed at a proper diſtance, and there happens to be no caſual diſorder or defect in the powers, the obſervations we make, and the judgment we pronounce, by the ſimple acts of perception and judgment, are almoſt infallible; and by treaſuring up theſe in our memories, (were we as diligent in collecting and recording them as we ought to be), we ſhould be plentifully provided with excellent materials for all the ordinary occaſions of life. But unhappily we do not chuſe this plain, eaſy, certain road to wiſdom which nature hath pointed out. Overlooking many important diſcoveries which offer themſelves to our obſervation; we run eagerly in purſuit of diſtant, obſcure, and often inſignificant knowlege. Through a too great fondneſs of cultivating and employing our reaſoning powers, we forget to give full exerciſe to the ſimple powers of perception and judgment; which proves one of the chief ſources of the ignorance, the miſtakes, and the follies of mankind. This will appear in a ſurpriſing light, by taking a ſhort ſurvey of the ways of men, both learned and unlearned.

'The writers on logic, whoſe province it is to direct and aſſiſt mankind in the exerciſe of their intellectual powers, have contributed not a little to miſlead them. After ſtating and defining the two firſt, they immediately paſs on to the third power, and give copious and minute directions about its proper exerciſe; as if reaſoning were the chief ſource of knowledge, and the great buſineſs of a rational being. Little care is had to guard the mind againſt indolence, inattention, inaccuracy of obſervation, raſhneſs, precipitancy of judgment, and that variety of deceptions which ariſe from prepoſſeſſion, prejudice, paſſion, and innumerable biaſes to which the human mind is ſubject. The main deſign with moſt of thoſe writers is, to form an acute reaſoner, and able diſputant, with little regard to the acquiſitions of that uſeful and neceſſary accompliſhment called *good ſenſe*.

'From this wrong direction in the outſetting, have all the learned almoſt purſued a falſe track of knowledge. Though the whole of nature lies expoſed to their view, the collection they have made of uſeful truth is ſmall, in compariſon of what might reaſonably be expected from their application and induſtry. Many of the beſt written books are full of trains of reaſoning, of laborious reaſoning, with but here and there a diſcovery of conſequence. We meet with opinions, and ſyſtems of opinions, various, oppoſite, and contradictory, with

a great variety of arguments, objections, and confutations, and but few of thoſe indubitable maxims on which a wiſe man would chuſe to found his conduct. Setting aſide the doctrines of natural philoſophy, which are founded upon repeated experiment and obſervation, or upon a ſpecies of reaſoning equally to be depended on, the uſeful and undoubted truths to be gathered from all the other ſciences, bear no proportion to the dubious poſitions, and conjectural reaſonings in ſupport of theſe poſitions, with which the writings of the learned abound. So true is this obſervation, that one may go through the circle of ſcience without being able to pick up as much information as would be ſufficient for his conducting himſelf with propriety in any ſtation of life.

'Now, is there not here a juſt ground of complaint? Is not this the reaſon why the ſciences are in ſo little reputation with men of buſineſs, and why the ſchools are ſo early forſaken by thoſe who are deſigned for the higheſt and moſt important truſts?

'There is perhaps too much ground to complain of the narrow views and low turn of mind that ſometimes appear in men of rank and power. But they, in their turn, have juſt ground to complain of the learned. Learning, ſay they, may be of uſe to give an opening to the minds of young people, and to put their faculties into exerciſe; but not to form their manners, or regulate their conduct. Young people, ſay they, muſt not be kept too long in the ſchools, leſt they contract habits of thinking that are oppoſite, or foreign at leaſt, to common practice. They are therefore diſpatched to another, perhaps a neceſſary, but a very dangerous ſchool, the world; where they may get acquainted with men and things. And it is well, if by ſeeing objects with their own eyes, and by the due exerciſe of the ſimple powers of perception and judgment, they collect a ſyſtem of obvious and undoubted truths, by the knowlege of which they may ſteer their courſe with ſafety. Thus have the learned diſappointed the world of that benefit they had a title to expect from their labours, and brought the ſciences into ſome degree of contempt, by employing themſelves chiefly in doubtful reſearches into diſtant and obſcure truths, to the neglect of thoſe more eaſily attained, more certain and uſeful.

'The folly of overlooking obvious and certain truths, and running eagerly in purſuit of thoſe more remote and uncertain, is not peculiar to the learned. It is the foible of human nature, and diſcovers itſelf in all the arts, the moſt neceſſary, the moſt common, and in the loweſt occupations, as well as in the ſciences. Do huſbandmen, artificers, and thoſe who are employed in the ſeveral branches of trade, give due attention to the various methods of improving and enlarging the branches

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of buſineſs in which they are engaged, thoſe methods, I mean, which lie within their ſphere, and offer themſelves to obſervation? They do it juſt ſo far, and no farther than they are urged by neceſſity, or ſolicited by the near proſpect of great gain. Beyond that they ſeldom go; but hold on, with little variation, the track into which they were firſt put, till their curioſity is awakened by ſome far-fetched diſcovery of ſome bold adventurer, who often engages all the men of enterpriſe in raſh and dangerous exploits.'

The Dr. goes on to ſhew, by a variety of inſtances, that the folly of overlooking the moſt valuable and moſt evident truths is not confined to any claſs of men, but prevails univerſally, and is indeed the foible of human nature. What he advances in this chapter is not with a view of decrying the uſe of reaſoning, which, in many caſes, cannot be diſpenſed with, but of recommending the due exerciſe of other intellectual powers, of equal uſe and neceſſity.

It is no eaſy taſk, he juſtly obſerves, to determine the preference in favour of one or other of the many different hypotheſes of virtue deviſed by divines and philoſophers in the preſent age; nor is it eaſy to ſay how far the intereſt of virtue is concerned in the deciſion; but one may ſafely affirm, he thinks, that if the penetration and compaſs of thought which appear in theſe works, had been employed in a careful ſurvey of the human mind, its ſentiments, affections, propenſities and powers, its ſound and ſickly ſtate, with a juſt reference to the obvious duties of life, the world would have been furniſhed with a ſyſtem of ethics more complete, more eaſily comprehended, and much better adapted to common uſe, than any that can be produced by abſtract reaſoning.

He further obſerves, and with great juſtice too, that the genius, learning, and zeal, which have been employed in the explication of doctrines that are utterly inexplicable, and in fathoming depths of theology which far exceed the line of human underſtanding, would have been much more properly and profitably employed in pointing out the true path to happineſs, and warning mankind againſt the various and manifold deluſions to which they are liable. Not that profound reſearches of the critical or philoſophical kind are altogether to be condemned, he ſays; they have their uſe, and are in ſome degree neceſſary. But why ſhould divines of diſtinguiſhed ability, he aſks, beſtow their labours upon theſe leſs profitable, though more curious enquiries, to the neglect of that immenſe treaſure of divine and moral truth which is level to every capacity, commends itſelf to every man's conſcience, touches every ſpring of action, and, when reduced to juſt order, and clearly ſet forth,

would make a ſyſtem ſo complete, ſo beautiful, and ſo grand, as to confound, if not for ever to ſilence, the adverſaries of religion, and give, at the ſame time, the higheſt ſatisfaction to good men?

In the ſecond chapter of his firſt book, our Author ſhews, that the ſages of antiquity neglected obvious truths of the greateſt moment to the intereſts of virtue, through an abſurd inclination to employ their reaſoning powers on improper ſubjects. His third chapter is as follows:

'When the world was bewildered, ſays he, the vulgar by their prejudices, and the learned by refinements, and when an unuſual flow of ſucceſs and proſperity was about to extinguiſh in the minds of the great, all ſenſe of religion and virtue, it pleaſed God to interpoſe in a manner unexpected and ſurpriſing. A light from heaven broke out at once upon the benighted nations. A revelation from God, vouched to the very ſenſes of men, held up to view thoſe ſacred truths which had been long overlooked, or groſly perverted. Meſſengers were diſpatched to the different nations, calling upon them to forſake their vices and impieties, and to return to God, who was willing to receive them to favour through the mediation of that divine perſon, who, having expiated their guilt by his death, had aſcended into heaven, to appear in the preſence of God for them, and would aſſuredly return to judge the world, and to render to every man according to his deeds. To rouſe the attention of mankind, and confirm their commiſſion, theſe divine meſſengers were impowered to perform miraculous cures in the ſight of all, and to raiſe the dead.

'The attention of mankind was fully roused, their moſt ſcrupulous inquiries were ſatisfied, their prejudices were ſubdued, and multitudes in all corners of the world embraced the truth, and multitudes of all ages, and of both ſexes, ſoon ſealed the truth with their blood. The dreams of philoſophy, with the fictions of poets, vaniſhed; the temples of the idols were deſerted; and all the nations of the then known world devoted themſelves to the worſhip and obedience of the one true God, through the mediation of the one only Mediator between God and man.

'But, alas! the folly of the human heart broke out anew. Not many ages had paſſed, when, neglecting the plain truths of God, men plunged into inſcrutable ſubjects. They differed in their judgments; they diſputed; they raged; and in the fury of their zeal, different ſects denounced anathemas each againſt other, on account of their different conceptions of incomprehenſible doctrines. They went on from age to age, neglecting what was uſeful and obvious, and prying curiouſly into hidden

hidden myſteries. And as learning declined, and floods of barbarians broke in upon them, they became in every age more ignorant, more fooliſh, and more wicked, till at laſt falling under the direction of crafty prieſts and intereſted ſtateſmen, they were brought back almoſt, and had it not been for the written word of God, which they carefully preſerved, however little they conſulted it, they would have been brought altogether back, to the ſame groſſneſs of ignorance, ſuperſtition, and vice, from which the Chriſtian revelation had delivered them.

'Upon conſulting the ſacred records, and appealing to them, the one half of Chriſtendom were made ſenſible of their folly, and ſhook off the dominion of ignorance and error. But as the truth had been long diſguiſed, and the underſtandings of men debaſed and diſtorted by the influence of falſe learning, they could not all at once attain to juſt ideas of religion. They ſplit again into ſects, formed different creeds, and different plans of worſhip and government; and having been much exerciſed in ſubtile and hot diſputes with the Romiſh doctors, they entered into conteſts of much the ſame kind, and in much the ſame ſpirit, with one another about their peculiar tenets.

'Mean time a ſect aroſe who called the whole in queſtion; and believing themſelves equally privileged with others to ſound unfathomable depths, they employed the ſame ſubtilty of reaſoning againſt religion, which contending divines had employed againſt each other. And the friends of religion, not aware of the conſequence, did, partly through zeal for the truth, and partly from a habit of diſputing, and a confidence of victory, admit the whole to debate.

'A controverſy of courſe commenced about poſſible and impoſſible, fit and unfit, right and wrong, in the abſtract; about the whole of the divine œconomy, what ought, and what ought not to be the meaſures of government with regard to free agents, and whether indeed there were any ſuch; whether there is any eſſential difference between virtue and vice, and whence the difference ariſes; whether there is any occaſion for a divine interpoſition in the concerns of religion; and whether the Deity can be ſuppoſed to favour any age or nation with any ſuch interpoſition in preference to others?

'Queſtions were moved, and controverſies agitated, from which a pious heart would naturally ſhrink, and with which, common ſenſe, if the minds of men had not been previouſly prepared for the entertainment, would be mightily ſhocked. No one had the hardineſs to attempt a detection of impoſture in the Chriſtian revelation; but innuendos, ſuſpicions, and ſurmiſes in abundance were thrown out; to all which, full and formal

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anſwers, replete with erudition, philological, philoſophical, and theological, were offered to the public.

'Not only the Chriſtian revelation, but the moral perfections and moral government of God, yea, and the very being of virtue, have been made a ſubject of diſpute. Freethinkers are not aſhamed to publiſh their doubts concerning theſe realities; divines and philoſophers have not diſdained to eſtabliſh them by a multiplicity of arguments. What is yet more to be regretted, the preachers of the Goſpel, forgetting the dignity of their character, and the deſign of their office, have condeſcended to plead the cauſe of religion in much the ſame manner as lawyers maintain a diſputed right of property. Inſtead of awakening the natural ſentiments of the human heart, and giving them a true direction, they have entered into reaſonings about piety, juſtice, and benevolence, too profound to be fathomed by the multitude, and too ſubtile to produce any conſiderable effect. Inſtead of ſetting forth the diſplays of divine perfection in the diſpenſation of the Goſpel, ſo admirably fitted to touch, to penetrate, and ſubdue the human mind, they have entertained their audiences with long and laboured proofs of a revelation from God, of which few have any ſerious doubt, and which no man can diſbelieve in any conſiſtency with common ſenſe. May not this be called, with great propriety, a throwing cold water on religion? and ought it not to be conſidered as one of the chief cauſes of that inſenſibility to all its concerns of which we ſo frequently complain? The multitude have been aſtoniſhed, wiſe men have been aſhamed, and good men grieved, at this treatment of religion, ſo much beneath its dignity.'

Our author's deſign, in his ſecond book, is to ſhew, that modern philoſophy, by ſetting aſide the authority of common ſenſe, gives occaſion to univerſal ſcepticiſm.—Deſcartes and Locke have done eminent ſervice, he acknowleges, to the intereſt of learning, by baniſhing that jargon which diſfigured and diſgraced it. But they have not done, he ſays, what was incumbent on them to cure and correct that intemperate love of reaſoning which may be called the epidemical diſtemper of the human mind. They have, on the contrary, we are told, employed their authority and uncommon abilities to render it yet more powerful and prevalent. One caſts about for a medium to prove his own exiſtence; the other denies all practical principles; and both inſiſt on the neceſſity of tracing the moſt obvious and indubitable truths to external or internal feeling, by the exerciſe of our diſcurſive faculty.

Mr. Locke, in his account of the origin of our ideas, is (according to this Writer) guilty of an overſight of very bad conſequence. If we can have no ideas beſides thoſe ariſing immediately

diately from impreſſions made on our organs of ſenſe, or our own reflection upon theſe, then the authority of common ſenſe muſt go for nothing, and a free ſcope is given to ſcepticiſm with reſpect to all truths that are not the immediate objects of ſenſe. —If we have no original ideas of religion and virtue, and all our knowledge of this kind muſt be gathered from abſtractions made by ourſelves, ſuch knowledge muſt needs be precarious. Our general ideas, ſo fabricated, will be liable to much uncertainty, and our reaſonings from them be yet more uncertain.

'In generalizing our ideas, ſays the Author, or, as Lord Bolingbroke, after Mr. Locke, chuſes to term it, reducing them to bundles, there is great danger of committing miſtakes. Though a defect of memory, we may leave out ſome quality that is eſſential; and ſo our idea ſhall be lame and defective: or, through hurry and raſhneſs, and perhaps through ſecret bias of inclination, we may ſlip in a quality which does not belong to the bundle; and ſo our general idea becomes falſe and deluſive. And then, when we come to mark theſe bundles by words, we may, through miſtake, or defect of language, affix a name to our general idea that is not quite proper; being expreſſive of ſomething more or ſomething leſs than belongs to the idea. Further, as it is impoſſible for every individual to make a complete collection of general ideas for himſelf, and as it is neceſſary we uſe the collections made by others, we are in danger of being miſled by the miſtakes committed by other people in forming their ideas, or giving them proper names. Upon the whole, we cannot, by the ſtricteſt inquiry, and the moſt exact care, collect all the eſſential qualities belonging to any ſubject in nature, and keep them ſo entire and unmixed, that our ideas ſhall exactly correſpond with their archetypes, and therefore cannot abſolutely depend on their being ſtrictly true; and leſs can we depend on the truth of thoſe concluſions we draw from them by reaſoning. Such reaſonings may, and muſt be uſed; but, on account of what is above mentioned, ought always to be uſed with modeſty and caution, cannot produce the firm belief ariſing from original ſentiments, and ought not, eſpecially on ſubjects of the greateſt importance, to be put in the place of that ſimple perception and judgment of obvious truth which is the characteriſtic of the rational mind.

'That Mr. Locke ſeriouſly believed the great truths of religion, and was ſincerely attached to them, will not be doubted: but the evidence he offers for the belief of thoſe truths is not ſufficient to give ſatisfaction to the bulk of mankind. He affirms the evidence for the being and perfections of God to be equal to mathematical certainty. But, unhappily for the bulk of mankind, he adds, that it requires thought and attention, and the mind muſt apply itſelf to a regular deduction of it from

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ſome parts of our intuitive knowlege, or elſe we ſhall be as uncertain and ignorant of this as of other propoſitions which are in themſelves capable of clear demonſtration. It is eaſy from hence to foreſee the fate of thoſe who are incapable of the attention and application of thought neceſſary even for mathematical, and ſtill more neceſſary for purſuing a thread of metaphyſical demonſtration.

'Were it true, as is alledged, that no higher evidence than what ariſes from reaſoning could be obtained, we would find ourſelves obliged to proceed upon ſuch evidence as we had, with the ſame prudence by which we conduct ourſelves in all other intereſting affairs. But that no other evidence can be obtained, ought not to be admitted upon the authority of any, nor of all the philoſophers. We are poſſeſſed of a belief of thoſe truths far exceeding what can be procured by laboured reaſoning; and muſt conclude, that there is an evidence, though not adverted to, ſuperior to what has been offered by the learned; and that we are bound to ſearch for this evidence.

'Beſides the advantage of being relieved from all doubt and heſitation about truths ſo intereſting and important, and the ſatisfaction ariſing upon the diſcovery of evidence in which the heart can reſt with entire confidence, there are conſiderable effects reſulting neceſſarily from our knowing thoſe truths with the utmoſt certainty. The ſervant who expects his maſter's return the next week, or the next day, ought to have all things ready for his reception; and if he is wiſe, will beſtir himſelf with that view, whether he expects him with certainty or otherwiſe. But if the man is profligate or indolent, or not ſo wiſe or faithful to his maſter as he ought to be, he will take encouragement from the ſmalleſt degree of uncertainty of his maſter's return, and not beſtir himſelf in the manner he would do if he knew the truth with abſolute certainty. On all theſe conſiderations we muſt complain of Mr. Locke, as we ſhall often have occaſion to complain of his ſucceſſors, for not purſuing their inquiry till they arrived at that evidence which belongs to the primary truths of religion.'

Our Author further obſerves that Mr. Locke does not, like other logicians, ſet out with defining the different powers of the human mind, and that we no where find a definition of that faculty called *judicium*, or ſimple judgment of obvious truth, in thoſe places where there is the greateſt reaſon to expect it, and where he writes ſo copiouſly of its exerciſe; that, if he had diſtinguiſhed, with due care, thoſe truths which are perceived at once by the faculty of reaſon, from thoſe that are found out by reaſoning, learning would have aſſumed another appearance from what it has; that philoſophy and theology would have been delivered from many fooliſh and frivolous ca-

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vils with which the minds of men have been tortured; and that ſpeculative men would have kept themſelves within the bounds of common ſenſe. As matters now ſtand, every truth of every kind muſt be traced by a chain of reaſoning, to the teſtimony of our ſenſes, or to the axioms of the ſchools. Hence all pretenders to philoſophy call for a proof or demonſtration of all truths without exception. None are admitted as ſelf-evident beſides thoſe authoriſed by the ſchools, under the denomination of *axioms*. People ſtare at the great truths of religion and virtue being called the objects of ſimple perception; and, inſtead of being admitted upon their own inherent evidence, their friends have been put to the hard taſk of tracing them to the ſtandard of the ſchools by trains of logical deduction.

The powers of compounding, dividing and abſtracting our ideas, Dr. Oſwald ſays, have been unfolded with great accuracy and judgment; but its leading power, that which is ſupreme in the rational mind, and is its chief prerogative and characteriſtic, hath been much neglected. Its objects are not enumerated, its extent is not known, and its authority is little regarded: for which reaſon, we are told, a ſtandard of this logic, ethic, and political truth, is to this hour a *deſideratum* with the learned. On all theſe ſubjects we are become expert reaſoners, but have hardly known when or where to ſtop, or how to form a firm and ſteady judgment.

In the remaining part of this book, the Reader will meet with many juſt obſervations upon ſome of our moſt eminent modern philoſophers and divines, ſuch as Mr. Hume, the late Biſhop of Cloyne, the Author of the Eſſays upon the principles of morality and religion, Dr. Clarke, &c.

His deſign, in the third book, is to make it appear, that it is neceſſary to depart from the modern hypotheſes, and to have recourſe to the authority of common ſenſe, in order to baniſh ſcepticiſm, and eſtabliſh the belief of primary truths.—He ſets out with complaining that philoſophers have not inſtituted an exact compariſon between the powers of rational minds and thoſe of the irrational. They frequently, he ſays, illuſtrate their doctrines by alluſion to the powers of children, of idiots, and lower animals; but not having purſued the compariſon with the care and attention that are neceſſary, they have not reached a clear and true idea of the characteriſtic of rationality, or of that power of the rational mind which is its chief prerogative, and by which it is diſtinguiſhed from idiots and the lower animals. Our Author enters, briefly, into this compariſon, makes ſome further remarks upon modern philoſophers, eſpecially Mr. Hume, and the Author of the *Eſſays* already mentioned, and concludes his third book in the following manner.

'While we complain of the learned not paying all the regard to common ſenſe that is due, we ought to rejoice in the regard they have paid to it. Their different ſyſtems derive all their ſucceſs from that ſource; and would have been ſtill more ſucceſsful and permanent, if they had betaken themſelves to it alone. Their gradual approaches to this ſtandard ought to give pleaſure. Nor ought we to repine that their approaches are gradual and ſlow. Let it not be forgot, that learning in modern times ſets out, not from ſimplicity of thought, but from a ſpecies of ſcience more pernicious to the intereſts of truth, and hurtful to the human underſtanding, than the groſſeſt ignorance; and that to unlearn this falſe ſcience, requires more time, and more vigorous efforts of genius, than to bring the various branches of knowlege to their higheſt perfection. Upon the whole, we are arrived at a period in which, if it is not our own fault, we may diſmiſs frivolous controverſies, and ſettle in the belief of primary truths upon the moſt ſolid foundation.'

In his fourth book our Author ſhews that rational beings are diſtinguiſhed from the irrational, not ſo much by the diſcurſive faculty, as by a perception and judgment of certain obvious truths, which for quickneſs, clearneſs, and indubitable certainty, is called *ſenſe*, and on account of its being poſſeſſed in ſome degree by all the rational kind, is called *common ſenſe*. He likewiſe takes a view of certain perceptions peculiar to the rational mind, which give the ſame information of primary truths that our bodily organs give of the objects of ſenſe. What he ſays upon this ſubject deſerves the attention of the philoſophical reader. In this book too, Dr. Oſwald endeavours to ſhew, that the primary truths of religion and morality are equally ſelf-evident with other primary truths, though they are not equally attended to; and that our knowlege and belief of all primary truths are derived, not from ſenſation, or reflection upon ſenſation, but from that power of perceiving and judging peculiar to rational beings, called COMMON SENSE. He concludes his fourth book thus:—'Many truths in nature, and among theſe the great truths of religion, have too much evidence in themſelves to admit of any foreign proof. Their evidence is at leaſt equal to, if not greater than what can be found in any other truths with which they are connected or can be compared. Every attempt therefore to eſtabliſh their belief by argument, takes from their native evidence, or weakens the aſſent they would obtain on being fairly preſented to the mind. With regard to truths of this order, the buſineſs is not to reaſon, but to judge. If one is endued with the faculty of judging common to the rational kind, he will pronounce truly on a fair repreſentation of the object; and if he is not, there is no remedy. The rational mind hath a ſtandard within itſelf, to which it recurs,

recurs, and by which it pronounces without hesitation on truths that are obvious. If that standard is wanting, as in the case of idiots, there is no judging. If it is perverted, as in the case of those who labour under a total or partial disorder, the judgment will be false. But if the standard exists in any tolerable degree of rectitude, no more is needful than to present the object. Relations the most apparent to the internal or external sight cannot be perceived more easily, or with more certainty, than a sound understanding perceives the primary truths, those of religion in particular, on due attention to the phænomena.'

In the fifth book, our Author endeavours to point out the distinction between primary and secondary truths, with the different degrees of evidence belonging to each, and to shew, that by hesitating about truths which have the authority of common sense, one falls under the censure of folly or madness.

In his sixth book, Dr. Oswald shews that variety of opinions is not incompatible with common sense, and that prejudices and passions may suppress, but cannot extinguish it. In his last book, he makes it appear that reasoning with sceptics and infidels about primary truths does more harm than good, and that the best office that can be done them is, to divert them from reasoning, and put them on judging of primary truths by their inherent evidence. In this book we find the following note, which we cannot deny ourselves the pleasure of laying before our readers, as the observations contained in it appear to us to deserve attention.

'A concern for the interests of religion and mankind makes it necessary to take notice, that the preachers of the gospel do generally commit a mistake of very bad consequence, in employing the power of reasoning where it is unnecessary and improper, and neglecting to employ it where it is not only highly proper, but extremely necessary. The whole force of logic is often employed to convince men of truths which they know already, and firmly believe; and but little pains taken to inform or convince them of truths no less interesting and important, which they either overlook, or do not agree to. Thus we have many sermons employed chiefly in demonstrating our obligation to yield all due worship and obedience to God; whilst little or nothing is done to convince mankind of their failing, so grossly as they do, in the fulfilment of this obligation;—their suffering themselves to be diverted from attending on the duties of his public worship, by occurrences that would not divert them from paying due homage, or the common offices of civility, to any other superior;—their employing that time and leisure in frivolous amusements, which ought to be consecrated to the duties of his secret worship, and behaving on ordinary occasions with less fidelity and loyalty of heart towards God, than any dutiful

dutiful ſervant or ſubject would obſerve towards his maſter or his prince. Our obligation to do to others as we would be done by, is in like manner copiouſly explained and enforced in ſermons; whilſt little or no notice is taken of a variety of inſtances in common life, of mens uſing one meaſure for themſelves, and another for their neighbour, and groſly treſpaſſing againſt this golden rule of equity. In like manner, we are ſtrictly injoined to be temperate in all things; and the indiſpenſable neceſſity of this duty is fully demonſtrated; without any care to ſet before mankind thoſe many vain, ſilly, fooliſh, and ſinful indulgences we give into, without remorſe and feeling, to the prejudice of our intereſts in time and eternity.

'These violations of duty, you will ſay, are ſo obvious, as not to need being mentioned. But they cannot be more obvious than our obligation to the ſeveral duties; and why ſo copious on the one, and ſo ſparing and reſerved in ſetting forth the other? You will ſay, that having clear conceptions of our duty, it is eaſy to ſee our departure from it. No doubt it is, if we were willing to bring our temper and manners to that ſtandard: but that we are not; and is the thing therefore which needs to be done for us by thoſe who have the charge of ſouls. Beſides, the obligations of duty are ſimple truths, of obvious and eaſy conception; whereas our conformity or diſconformity to them is a complex object, in which many circumſtances muſt be attended to, and accurately and impartially judged of. Add to this the numberleſs artifices by which we endeavour to elude our obligations, or to juſtify, excuſe, or extenuate our neglect or violation of them; to check and correct which will require all the ſkill in reaſoning which our teachers are poſſeſſed of.

'Will it be neceſſary to take notice of the prevailing mode of proving the truth of the Chriſtian revelation to people, of whom ninety-nine in a hundred have much greater need to be convinced of the indiſpenſable neceſſity of their being more careful than they are to fulfil the conditions on which ſalvation is offered in the goſpel? It is truly moving, to ſee hundreds of people meet regularly once a-week at leaſt, to receive inſtruction in matters of the laſt conſequence, and going away not much wiſer than they came, becauſe their teacher, in compliance with common practice, hath entertained them with truths which they knew and believed already, and ſaid little to them about other truths, of which they know little and believe leſs. Theſe remarks are, with all ſubmiſſion, offered to the ſerious conſideration of the clergy, to thoſe eſpecially of diſtinguiſhed zeal and ability, who can beſt judge of their truth and importance, and are beſt qualified for introducing a more rational and effectual method for promoting the intereſts of religion than hath hitherto prevailed.'

There

There are ſeveral letters annexed to the appeal, which contain an anſwer to a few objections offered to the author by ſome of his friends, together with an account of that connexion betwixt rational perception and the feeling of intereſting truth, eſſential to every rational being; which is often hinted at, but could not be inſiſted upon in the appeal.

As to the merit of the work, we ſhall only ſay, that it contains many pertinent and judicious remarks in regard to the conduct of modern philoſophers and divines, which all who are converſant with moral and religious ſubjects will read with pleaſure; and that many of the author's obſervations upon the faculties and operations of the human mind are worthy of particular attention. Moſt readers will probably think that the ſame ideas recur too often, and that the whole of what the Doctor advances might have been reduced to a much narrower compaſs; the ſubject, however, muſt be allowed to be important, and, conſequently, to deſerve a full and particular illuſtration. As the author has ſtruck into a new path, he was, in ſome meaſure, under a neceſſity of inlarging, in order to do juſtice to his ſubject. We ſhall be the better able to judge of his whole plan, when the ſecond part of his work appears, which we ſhall be extremely glad to ſee, and which we hope he will ſoon favour us with. Scepticiſm and infidelity have made an uncommon progreſs amongſt us, and nothing, in our opinion, ſeems to bid ſo far to bring them into diſcredit, as firmly eſtabliſhing the principles of common ſenſe.

A Free Appeal to the People of Great Britain, on the Conduct of the preſent Adminiſtration, ſince the 30th *of July*, 1766, 8vo. 1 s. Almon.

WE have here a lively invective attack on the Earl of Chatham; of whoſe 'deſperate raſhneſs, and extravagancy' of adminiſtration the Appellant (from his anxious regard to the welfare of his country) ſeems to be in the utmoſt dread. His anxiety, however, is not attended with much depreſſion of ſpirits; for he inveſtigates the miniſterial conduct of the noble Earl with a vivacity as well as aſperity, which plainly indicates that the violence of his apprehenſions for the fate of poor Old England hath not yet reduced him to downright deſpair.—Of his pleaſantry take the following ſpecimen.

'I heartily hope, ſays he, that the peerage has had one effect, which we were publicly aſſured it was intended to produce, and which though now become a matter of more indifference to the community, would be the moſt ſignal advantage which Mr. Pitt can or ever will derive from it, I mean the

amendment of his health; in consideration of his infirm state of health, (says the manifesto of the 16th of July) the King has been pleased to call Mr. Pitt up to the House of Peers: this is rather a new specific *for the gout.* Skilful physicians have applied it in obstinate tumors, and it has always healed and quieted; but I suppose the Greeks *knew this*, and from hence-forth an earldom will be invariably prescribed to a confirmed democrate.'

Of his *asperity*, we shall give a larger sample:—'It would be barbarous, says this declaimer, to upbraid a disappointed public, or else one might insist on that general expectation, which was affected to be entertained of the beneficial effects to be derived on these kingdoms from Mr. Pitt's accession to power. A stranger would have concluded from our prints and papers, for the idea scarce extended beyond them, that our national debt would have been instantly cancelled, and that we should have at once become an opulent, flourishing, united, and happy nation. This was the great desideratum in state medicine, the lenient balm to heal our broken and wounded constitution, the grand anodyne that was to free us from all our pains and distempers. It seemed indeed no very promising symptom of success, that this licentiate, like some others, arrogated to himself the sole faculty of judging and prescribing to his patients, and before he entered upon their cure, spent much time in bidding them beware of counterfeits. There were some infidels indeed, who dared to doubt of the universality of this remedy, who thought, that however people might have been dazzled with the bonfires on the French coast, and particularly with the *important* conquest of Belleisle, yet the expence would be but ill adapted to the exhausted state of our finances. But these were soon told, that the great Earl's abilities grew with, and were suited to the occasions which required them; that it was pedling to talk of expence, when vigour and success were the returns for it; and that leaving finance to those whose particular province it was, his endeavours would be exerted to settle that constitution, and deliver it down incorrupted, which he had before maintained and preserved. Matters are now come to an issue, and sufficient time has elapsed to ground a fair enquiry, how far he has answered the promises of his industrious political sponsors. He has preserved the CONSTITUTION, by asserting, in its full force, a *state necessity*: he has maintained the liberty of the subject, by pleading for the *dispensing power*, he has defended their property, by authorizing messages to be sent to a great, money'd company, intimating the impending power of parliament. Those who would be thought to speak *his* language, have not scrupled to charge them with a forfeiture of their charter, have spoken of their territorial possessions as disposeable

poſſeable by parliament, and have added, in no very equivocal terms, that a conſiderable fine can alone purchaſe the ceſſion of its pretenſions. He has ſhewn himſelf ſo true an œconomiſt for his ——, that the Civil Liſt, which in July laſt was nine months in arrear, is now a compleat twelvemonth behind-hand; and the public are indebted to him for the appointment of ambaſſadors extraordinary, aid de camps extraordinary, commander in chief extraordinary, and a variety of others, which, even in theſe piping times of peace, he thought indiſpenſable for the ſafety of the whole. I ſpeak now of things actually done and given; what was offered and refuſed, is a ſeparate conſideration, though it forms an additional proof, could any be ſuppoſed neceſſary, of the noble Lord's good-will to the public, which I believe is exactly adequate to his knowlege of, and care for the management of its revenues. Still the old queſtion recurs, What advantage has been derived to this country from Lord Chatham's preſent adminiſtration? Much expence has been incurred, much offence has been given, alarms have been communicated to monied bodies, eſſentially affecting public credit; jealouſies have been ſown among the landed gentlemen, as if their intereſts were to be ſacrificed to American and mercantile ideas: the —— has been adviſed to ſhower that profuſion of honours and graces, which ſaps its dignity, leſſens the very favours it confers, and infuſes ſuſpicions of corrupt deſigns; eſtabliſhments of every kind have been loaded, conſtitutional queſtions have been ſtirred, and, as far as the—could do it by their ſpeeches, decided againſt the letter, as well as ſpirit of our Magna Charta. Amidſt this attention to private emolument, to official permanency, and this neglect of public objects, and former ſpecious promiſes, many may be tempted to enquire, what is become of all thoſe plans with which the good people were amuſed by the noble Lord, when he was out of power? Where is that redreſs for their grievances, that relief from their burdens, that proviſion for their ſecurity, which they were ſo frequently taught to expect, whenever he ſhould come into office? Where are all the ideas of annual parliaments with which the miſerable populace have been deluded? Where are the great reſources, the ſtrong ſtamina of revenue, which were ſo often talked of? How comes it, that thoſe unſound parts of the conſtitution, againſt which ſuch frequent anathemas were denounced, ſtill remain? Are not theſe the great national objects they were before, or have they ceaſed to be ſo, only with reſpect to him? Has he looked upon them as the ſteps to dominion, and is he now willing to throw them away, for fear any ſhould climb up after him? His confidence is ſo unlimited in the modeſty of par—t, that he will not put it to the hazard, whether he may not meet with a leſs baſhful one;

his truſt is ſo extenſive in the reſources of this country, that he is not afraid of adding to, inſtead of diminiſhing its burthens.' Where is his attention to the poor? Are they to be allowed condign puniſhment and ſpeedy juſtice? The order in which theſe are placed is exceedingly proper and natural, in the very teeth of the aſſertion *ſequitur pede pœna claudo*. What! is his Lordſhip ſo keen for bloodſhed, that his puniſhment muſt outrun his juſtice, the one a winged meſſenger may bear, the other ſome tardy cripple. Was he always ſuch an enemy to popular tumult? Some will be apt to think (as indeed, in the preſent times, what is it that they will not think) that the ſeeds of our late domeſtic riots were ſown laſt year, in the connivance and encouragement given to the outrages in America, in the conceſſions made, in the time and manner of their being made, which carried the appearance of a reward, rather than a relief. They will be apt to draw compariſons between the ſtarving, puniſhed Engliſhman, and the tumultuous, favoured American, and be led to enquire, by what code, what charter, what prerogative, the diſtinction is authoriſed, which allotts to the one, wantoning in licentiouſneſs, his own heart's deſire, an exemption from the moſt juſt, neceſſary, and (conſidering the ſituation and pretentions of Great Britain) compaſſionate demands, and which awards to the other, labouring under the preſſure of that hard taſk-maſter, *want and poverty*, opprobrious names, and a diſgraceful and ſpeedy puniſhment.—But let them ſuffer, let them rot, let them ſtarve, the noble Lord, ſays, he has held the cap long enough to the people; a democratical peer is a ſoleciſm, or, in the grammatical language of the affable Earl of N——, a very *ſarcaſm*.'

In this kind of ſpirit the Author proceeds: not forgetting to aim a ſtroke, *en paſſant*, at his Lordſhip's great *law friend*, and the famous 'forty days tyranny:' but warm as he ſometimes appears, we found it difficult to conſider, as very ſeriouſly employed, a writer who ſets out in the following ludicrous ſtrain:

'My friends and countrymen!—I have frequently heard it obſerved, that the moſt flattering addreſs which can be made to a true Engliſhman, is to tell him that *he is ruined*; if this is really the caſe, as I have ſome reaſon to think it is, ſurely there never was a time when adulation was ſo juſtifiable, when ſo many flattering things might be ſaid; and if our feelings did not ſupercede the neceſſity of other proof, ſuch corroborating circumſtances might be adduced, as would put beyond a doubt, a truth ſo cordial to Britiſh ears, as the imminency of the deſtruction which hangs over theſe united kingdoms. It was not to be expected, that amidſt the changes which every man and thing amongſt us has experienced, you (*the bulk of the people*)

ple] ſhould eſcape the common viciſſitude. And hence perhaps it is, that your conſideration has been ſo different within the period of a few months, and avowedly profeſſed ſo to be by the ſame individuals. 'You have been called, and have been treated too as the moſt reſpectable tribunal, and as a factious licentious mob; you have been ſtiled the wiſdom of the nation, and an ignorant banditti. What place you really ought to hold in the political ſcale, may be one of the deſiderata among our ſtateſmen.'

We believe there is ſome truth in the remark, that the good people of this country love to be told *they are ruined*. And it ſeems to be much the ſame with them, in their religious, as well as their political intereſts. Some years ago, a pamphlet was publiſhed, entitled, *Die and be Damn'd*; and the title was ſo very inviting, that a numerous impreſſion was preſently ſold off, and followed by a ſecond and a third edition. On the other hand, a much more Chriſtian-looking performance, entitled, *Heaven open to all Men*, was lately republiſhed, but the title not being *ſo taking* as that of the other tract, the ſale, as we are informed, has ſcarcely ſufficed to defray the expence of the adverſiſements!—In ſhort, as the late biſhop Hoadly's chaplain told that worthy prelate, when he reproved him for conſtantly preaching about hell-flames, and the eternity of thoſe torments which the wicked are doomed to ſuffer:—"My lord! my lord! the old women *love* to hear about Hell-flames."

A Diſſertation concerning the Antiquity of the Hebrew Language, Letters, Vowel-Points, and Accents. By John Gill, D. D. 8vo. 5s. Keith, &c.

THE reverend Author of the diſſertation before us, having amuſed himſelf at leiſure-hours with writing it, and ſuffered it to lie by him for a long time, tells us, in the preface, that he has been prevailed upon now to let it go into the world, from a due conſideration of 'the confidence which ſome late writers on the oppoſite ſide have expreſſed, their contempt of others that differ from them, and the air of triumph they have aſſumed.' His indignation at thoſe who have repreſented the Jews as guilty of a wilful corruption of the Hebrew text, however, appears to have urged him rather too far, in vindicating them from the charge, when he obſerves, 'that there never was any period of time, in which the Jews *would* or *could* have corrupted the Hebrew text.' We are far from denying, at the ſame time, that he has vindicated them from ſeveral charges brought againſt them of this kind, and that many inſtances may be produced of groundleſs prejudices having been conceived

against them on this head, and of late officiously propagated to serve some sinister purpose.

With regard to the Masoretes, he is of opinion, that the invention of the vowel-points is very unjustly ascribed to them; that the pointing of the Bible was not their work; that they considered it as of divine original; that they made no alteration in it; but only observed, where there was an unusual punctuation, that it might be taken notice of; that so they found it and so they left it. He looks upon them, in short, to be, at least, an innocent sort of men; who, if they have done no good, have done no hurt.

After having made several observations in favour of Masoretic diligence and accuracy, he asks, 'And what have the Masoretes done in this respect, but what the learned Dr. Kennicot is now doing, or getting done in the several libraries in Europe; that is, collating the several copies, and collecting from them the various readings; and which, if I understand his design aright, is not to form, upon his own judgment, a new copy of the Hebrew text; but to do with the present copy in common use, what others have done with the New Testament; let it stand as it is, with the various readings thrown into the margin as they may be collected, and leave them to every one's judgment, with some critical rules to form it, to make use of them as they please: and when this learned gentleman has finished his large Masoretic work, he will be the greatest Masorete that ever any age produced, since not only eight hundred and forty-eight various readings, as Elias has reckoned those of the Masoretes to be, but as many thousands, and more will now appear. I say not this, to depreciate his laborious undertaking; far be it from me; he has my good wishes for the finishing of it, and what little assistance otherwise I can give him in it. For I am not so great an enthusiast, for the integrity of the present printed Hebrew copy, as to imagine, that it is entirely clear of the mistakes of transcribers in all places: To imagine this, is to suppose a miraculous interposition of divine providence attending the copiers of it, and that constant and universal; and, if but one copier was under such an influence, it would be very extraordinary indeed, if his copy should be lighted on at the first printing of the Hebrew Bible; and besides, the first Hebrew Bible that was printed, was not printed from one copy, but from various copies collated: nor is there more reason to believe, that the Hebrew text of the Old Testament, which is more ancient, should be preserved from the escapes of librarians, than the Greek of the New Testament, which, it is too notorious, are many: Nor is suffering such escapes any contradiction to the promise and providence of God, respecting the preservation of the sacred writings,

writings; since all of any moment is preserved in the several copies; so that what is omitted, or stands wrong in one copy, may be supplied and set right by another, which is a sufficient vindication of divine providence.'

With regard to the common declamation against the Masoretic Bible, and Masoretic authority, he deems it altogether unjust; and that a Bible is improperly called Masoretic, for having points, as they were not (he thinks) the invention of the Masoretes. And as to authority, he observes, that they never claimed any; their Keri being 'no command to read so or so, nor even a direction how to read; and much less a correction of the text, but only a suggestion, that so it is read in some copies.'

What our Author observes concerning the method of reading the Hebrew language without points, we cannot help thinking unjust; and that it betrays both a prejudice against, and ignorance of, that method, as laid down by Masclef:—But it is time to proceed to the dissertation itself.

It is opened with the following frivolous observation from the Targum of Onkelos, on Gen. ii. 7. viz. 'When God breathed into man the breath of life, that became in man רוח ממללא (*Roue Mmlla*) a *speaking spirit*, or soul; or, as Jonathan paraphrases it, the soul in the body of man became a *speaking* spirit;' that is, says Dr. Gill, 'man was endued with a natural faculty of speech.' This is not so ridiculously expressed, as it is in the Targums of Onkelos and Jonathan; but the *irreverence* shewn towards the sacred writings by *retailing*, is, in our opinion, little short of that shewn in *making*, such observations as the above; which can only be considered as a barefaced *forcing* the sense of the sacred historian.—Bad omen for the reader that would wish to find some curious or just criticism on the subject! But, though we cannot encourage him to hope for much of either in perusing this performance, we can promise him the satisfaction of finding here almost all the opinions of that multitude of authors that have treated the subject at all.

Having mentioned the many pretensions made by different nations to the superior antiquity of their language, our Dissertator takes the same method in this case which is generally taken in the case of 'many candidates putting up for a place. They are generally, says he, reduced to a few, and, if possible, to two; the same method must be taken here; for the contest lies between the Syriac or Chaldee, and the Hebrew.' What is commonly urged in proof of the antiquity of the former is, 1. 'That the names of a man and woman are as much alike, if not more so, in the Chaldee or Syriac language, as in the Hebrew; a man is called Gabra and a woman Gabretha, which is equally as near as *Ish* and *Isha* produced to prove the anti-

quity of the Hebrew, Gen. ii. 23. — 2. That it is rather agreeable to truth, that the primæval and common language before the confuſion ſhould remain in the country where the tower was built—which was in Chaldea.—3. That it is obſerved, that both Eber and Abraham were originally Chaldeans, and were brought up in Chaldea, and ſo muſt ſpeak the language of that country, which therefore muſt be prior to the Hebrew.—4. That it is ſaid, the Hebrews ſprung from the Chaldeans, Judith v. 5. and ſo their language muſt be later than theirs.—5. That it is urged, as highly probable, that the language the ſecond Adam ſpake, viz. the Syriac, the firſt Adam did.' Theſe arguments our Author undertakes briefly to refute; and appears to us much more ſucceſsful in this than in his attempt to prove the antiquity of the Hebrew language, his arguments for which are briefly theſe: 1. He thinks 'an argument may be taken from the alphabet of the tongue itſelf, which appears to be the firſt alphabet of all the eaſtern languages. The Chaldee or Syriac, Phœnician or Samaritan, have their alphabets manifeſtly from it.—2. From the perfection and purity of it.—3. From the Paronomaſia which Adam uſed when he called his wife *woman*;' This is thought to be 'a good proof of the antiquity of the Hebrew language; ſince it will agree with that language only; *She ſhall be called* Iſha, Woman, *becauſe ſhe was taken*, meiſh, *out of* man, Gen. ii. 23.—4. The names of perſons and places before the confuſion at Babel, are in the Hebrew language, and are plainly derived from words in it; as Adam from אדמה *Adamah*, *Earth*; *Eve*, from חוה *Chayah*, to *live*, &c.'—

The remainder of this firſt chapter conſiſts of an enquiry of no great conſequence, in our opinion, viz. why this language is called Hebrew? We ſhall readily be excuſed therefore from giving our Readers a particular view of the queſtion, or obſerving any thing further than, that the Doctor inclines to the opinion of thoſe who would have the name *Hebrew* derived from *Eber*, the father of Peleg, rather than from עבר *Abar*, to *paſs over*, from Abraham's paſſing over the river Euphrates into the land of Canaan.

The ſecond chapter of the diſſertation contains the Doctor's ſentiments on the antiquity of the Hebrew letters. It has been aſſerted that Ezra, after the return of the Jews from the Babyloniſh captivity, changed the original letters, in which the books of the Old Teſtament were written, for the *meruhbah*, or ſquare ones ſince in uſe, and gave the ancient ones to the Samaritans. This opinion is combated by our Author very earneſtly, and the teſtimonies of Euſebius and Jerom, on which it appears to be grounded, are conſidered and invalidated by him; though, we think, not without betraying ſome inconſiſtence with reſpect

to

to the favourable ſentiments, which he had before expreſſed, of Jewiſh care and accuracy. For he is at ſome pains to make it appear, that the above mentioned teſtimonies were founded on a Jewiſh tradition, which is in the Jeruſalem Talmud.

He then proceeds to ſhew by many obſervations, not important enough to induce us to lay them before our Readers at full length, the probability of the ſacred ſcriptures being written originally in the Hebrew letters, in which they are now extant. It will be ſufficient to give the following extract, which is a kind of recapitulation of our Author's remarks on the occaſion.

'Thus have I traced the Hebrew letters and characters from the beginning of them to the times of Ezra, when the ſuppoſed change took place; what I undertook to ſhew was no more than that it is probable that the ancient letters of the Jews, and which they have always retained, are the ſquare letters, as they are commonly called, or thoſe in which the ſacred ſcriptures are now extant; and I think I have made it appear to be probable. I lay no ſtreſs on the pillars of Seth, nor the tables of Cainan, and the writing of Enoch, nor the letters of the law, and the fancies of the Jews about them and the manna, nor upon any inſcription on ſepulchral monuments; but I think it is probable, that as the firſt language men ſpoke and was after the confuſion of tongues called the Hebrew language, to diſtinguiſh it from others, if there were letters before that confuſion, as it ſeems reaſonable to ſuppoſe there were, they were ſuch as were proper and peculiar to it, and it is probable that they afterwards continued in it; and whereas the alphabet of the Hebrew language appears to be the firſt of the *oriental* languages, from whence the reſt have the names, order, and number of their letters, it is probable, yea it ſeems more than probable, that the letters of the Hebrew alphabet were thoſe of the ſquare kind, ſince to them only the names of the letters in their ſignification correſpond: it is probable that the law of the ten commands, was written and given in thoſe characters, and not in the Samaritan; it is more probable the letters on the written mountains, ſuppoſed to be written by the Iſraelites in the wilderneſs, when encamped, and on their travels there, were of the ſame kind, rather than of the Samaritan, or any other; it is probable, that the letters on the plate of gold the high prieſt wore on his forehead were the ſame as now in uſe, and that Moſes wrote his Pentateuch, in the ſame character; that Iſaiah alſo wrote his prophecies in the ſame; and that the book of Daniel, and particularly the hand-writing that terrified Belſhazzar, were written in the ſame; nor is there any juſt reaſon to believe that the Jews ever had any other ſort of letters, nor that Ezra changed their ancient ones for thoſe; for, as has been

been already obſerved, he never would have done it without a divine command, which it does not appear he had; and if he would have done it, and had had ever ſuch an inclination to it, he never could have done it; nor is it credible that the Jews in Babylon ſo forgot their language, and their letters, as to make ſuch a change neceſſary, which is ſuggeſted. Can it be thought that the men who remembered the firſt temple in its glory, and wept at laying the foundation of the ſecond, Ezra iii. 12. ſhould forget their language and the *alphabet* of it, when the greater part were only fifty-two years there? for the ſeventy years are to be reckoned from the fourth of Jehoiakim, eighteen years before the deſtruction of the city and temple by Nebuchadnezzar, and their being carried captive by him into Babylon; where they lived together in bodies, did not mix with the Chaldeans, nor intermarry with them, and converſed together in their own language, had their ſacred books in it to read, held a correſpondence with Jeremiah by letters, at the firſt of the captivity, and had the miniſtry and ſermons of Ezekiel to attend upon in it, Ezek. i. 1, and iii. 15, and xxx. 30, 33. Jer. xxix. 1, 25, 31. nor is it true that their language was corrupted in Babylon; the captives that returned ſpoke the language of the Jews purely, only the children of ſome few, whoſe fathers had married wives, not in Babylon, but women of Aſhdod, Ammon, and Moab, after the return from the captivity, who ſpoke half in the language of thoſe people, for which Nehemiah reproved them; and this ſhews it was not a general thing: and certain it is that the prophets Haggai, Zechariah, and Malachi wrote in pure Hebrew, as it was in the days of Moſes; the ſame roots, prefixes, ſuffixes, idioms, conſtructions, and terminations, are to be obſerved in them as in the Pentateuch of Moſes. Upon the whole, the Jews certainly ſpoke the Hebrew language after their return from the captivity, and ſome when they came back to Perſia again, in Nehemiah's time; nor had he forgot it, nor diſuſed it, for walking before Suſa, the chief city of Perſia, as Joſephus relates, he overheard ſome ſtrangers lately come from Jeruſalem diſcourſing together in the Hebrew tongue, and underſtanding them, he aſked the queſtions as in Neh. i. 2. he himſelf wrote in Hebrew, as did Ezra, not only his own book, but the books of Chronicles, as is ſuppoſed; yea, ſome of the Pſalms were written after the return from the captivity, as Pſ. cxxvi. cxxxvii. and even as late as the times of Antiochus Epiphanes, and all in pure Hebrew. Daniel in the captivity wrote in Hebrew, excepting what concerned the Chaldeans; and ſo did Ezekiel. The book of Eſther, ſuppoſed to be written by Mordecai, was written in pure Hebrew; and if Ahaſuerus was Xerxes, it muſt be written many years after the captivity; and in his time, Pſ. lxxxviii. is by ſome thought to be written.

writ'en. It is the nature and glory of the Hebrew language to have been always conſtant and invariable, and ſo it is probable its letters were; the Jews glory in their ſacred writings, that no innovation was ever made in them. Joſephus ſays, "it is manifeſt in fact in what veneration and credit we have our letters or books; for though ſo many ages are paſt, (as almoſt 3000 years, as he ſays) yet no man has dared to add any thing to them, nor to take any thing from them, nor to change them:" it is plain from hence, that this hiſtorian knew nothing of the change of the letters of the ſacred writings made by Ezra, which muſt be an innovation in them. Philo the Jew, ſays, "our law only is firm, unmoveable, unſhaken, ſealed as it were with the ſeals of nature; it remains firmly from the time it was written, until now; and it is to be hoped it will remain immortal throughout all ages, as long as do the ſun and moon, the whole heaven, and the world." The eighth article of the Jewiſh creed runs thus: "I believe with a perfect faith, i. e. ſincerely, that the whole law which is now in our hands, is that which was given to Moſes our maſter, on whom be peace, without any change and alteration;" but we have a greater teſtimony than theſe, of the unalterableneſs of the law, and even of the letters in which it was written, the words of Chriſt in Matt. v. 18. *For verily I ſay unto you, till heaven and earth paſs away, one jot or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled*; which though it is not to be underſtood of the bare letter *yod*, which as it is ſometimes redundant, ſo in ſome places wanting, as in 1 Sam. xxi. 2. 2 Sam. xvii. 23. and xxi. 8. Nehemiah xii. 46. and though it is a proverbial expreſſion, ſignifying the unchangeableneſs and unalterableneſs of the law, with reſpect to the leaſt precept in it; yet it is founded upon, and is an alluſion to the writing of the law, and the letters of it; not to any copy of it in any language whatever; but to the original writing of it, and its letters, in which it had continued unto his time, and in which the *iota* or *yod* is the leaſt of the letters; and therefore could have no reſpect to the Samaritan copy of the law, in which language it is not the leaſt letter, but a very large one; which has beſides the ſtroke above, three large prongs, deſcending from it, each of which is as large again as the Hebrew *yod*; which is ſo ſmall, that Irenæus calls it half a letter; and to which our Lord manifeſtly refers: and this makes it at leaſt highly probable, that the law was originally written not in the Samaritan, but in the ſquare Hebrew letters, which had unalterably remained unto the times of Chriſt: all which make it greatly probable, that the Jews only had one ſort of letters, which always remained with them, and are what are extant to this day.

* Bianconi,

'Bianconi, the learned writer before mentioned, is quite clear in it, that the Hebrew letters were never changed by Ezra, nor by any public authority; and which he judges improbable, ſince neither he nor Joſephus make mention of any ſuch change; and from the great numbers of Jews left in the land at the captivity, and the return of multitudes from it; and from Ezra's coming to them with a large number alſo, and that ſixty or eighty years after the return of the firſt; and from the prophecies of Haggai and Zechariah, and from the ſhekels in the times of the Maccabees, which ſuppoſing ſuch a change would have been not in the Samaritan, but in the ſquare character; and from the unlikelihood of a conquered people taking the characters of an enemy's language, and quitting their own, and that after they had been many years delivered from them. He ſuppoſes, that the Hebrews, Chaldæans, Phœnicians, and Samaritans, had all the ſame characters originally, and that there was a change made among the Jews long after the times of Ezra, from the ancient character to the ſquare one; and that it began in the ſhekels, in the time of the Maccabees, in which he obſerved a mixture of the ancient and modern characters, and ſuppoſes, that by little and little the change was made, from frequent tranſcribing the Bible, and daily writing; and that the modern letters were gradually formed from uſe, and the ſwift manner of writing, and for the convenience of it: but it does not ſeem probable that a character ſhould be mended through ſwiftneſs of writing, and that ſuch a grand, majeſtic, regular, and well-formed character, as the ſquare letter is, ſhould be produced in that way; but rather that the ill-ſhaped, ragged, rough, and deformed Samaritan character, ſhould ſpring from thence; and which ſeems to be the fact, but not ſo late as the times of the Maccabees; but as early as the diviſion and diſperſion of the nations, in the times of Peleg; ſo Gaffarellus obſerves, that the Samaritan characters are corrupted from the Hebrew; and he adds, this is ſo certain a truth, as that it is a point of infinite perverſeneſs to offer to doubt of it. According to Dr. Bernard's table of alphabets, called *Orbis eruditi Literatura a charactere Samaritico deducta*, it has been thought, that the letters of all nations muſt have ſprung from the Samaritan character; but this ſeems to depend much on fancy and imagination; and I am inclined to think, that all are deducible from the Hebrew ſquare character, the Aſſyrian firſt, then the Phœnician, from that the Greek, and ſo on; according to Hermannus Hugo, the Hebrew letters (the preſent ones) were the firſt; next ſprung from them the Chaldæan letters, which he ſays are ſcarce extant; then the Aſſyrian, or Babylonian, and the Syriac, or Aramæan, and from the Syriac, the Samaritan.'

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In the next chapter the Doctor labours hard to make it appear probable, that the Samaritans always had diſtinct letters from the Jews, and retained them; ſo that there never was any commutation of letters between them: and to ſet this matter in as clear a light as he can, he thinks proper to inquire into the original of letters, and particularly of the Samaritans.—But all is obſcurity and confuſion.

The next, which is the laſt chapter, contains ſome obſervations relative to the antiquity of the vowel-points and accents; 'About the antiquity of which, ſays our Author, there has been a controverſy for a century or two paſt, and which is not yet decided; nor do I expect it will be by this eſſay of mine; all that I propoſe is, to try how far back, or how high, in point of antiquity, theſe things can be traced and carried.'

That they were not invented ſo late, at leaſt, as the year 1037, as ſome have ſuppoſed, by Ben Aſher and Ben Napthali, he thinks highly improbable, ſince in the following century lived many eminent Jewiſh doctors, who often make mention of the points, but never as a novel-invention. They muſt have been in uſe, he thinks, before A. D. 927, 'ſince about this time lived Saadiah Gaon, who wrote a book concerning *pointing*, which Jarchi makes mention of, and ſays he ſaw it; the points therefore muſt be before his time; for it cannot be thought, that he ſhould write a book concerning an art, and the rules of it, which did not exiſt.' His argument for the exiſtence of the points ſo early as the year 900 is taken from the account of the copy of the Hebrew ſcriptures with points, kept in the church of St. Dominic in Bononia, which was preſented by the Jews to Aymericus, the then maſter of that order, about 1308, as the autograph of Ezra. Though there is no reaſon, he thinks, to believe it to be ſo ancient, yet he agrees with Dr. Kennicot, who obſerves, that it is a moderate ſuppoſition to imagine it was written *as long before it was preſented, as it has been ſince.* We can agree, however, with neither of theſe doctors as to the moderation of this ſuppoſition. We ſhould as ſoon credit the Jews, or the inſcription which, as Mountfaucon relates, is ſewed to the copy, ſhewing as how 'Ezra the ſcribe wrote it and read it before the congregation, both men and women, from a wooden pulpit,' as believe it to have been written, *with points*, 400 years before it was preſented.

The notion which Elias Levita, a German Jew, who lived in the 16th century, broached concerning the invention of the points after the finiſhing of the Talmud, which he places in the year 436, is contrary, our Author obſerves, to the ſentiments and belief of his whole nation; who either ſuppoſe the points were from Ezra, or from Moſes at mount Sinai, or from Adam, who had them from God himſelf. The Babylonian Talmud

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was finiſhed, according to Scaliger, in 508, in which no mention is made of the points and accents. 'But, ſays our Author, upon inquiry, it will be found to be otherwiſe; for, though the Talmudiſts do not mention the names, nor expreſs the figures of the vowel-points, they manifeſtly ſuppoſe them; which ſhows they were in being in their times; as when they ſay, *read not ſo, but ſo*, it is plain they have no reference to the conſonants, which are the ſame one way as another: they muſt have reſpect to the difference of the vowel-points, the doctrine of which is the foundation of their remarks, and therefore muſt be known by them.'

Jerom, who flouriſhed about the year 385, he ſuppoſes to have had knowledge of the points and accents. His reaſons are much the ſame with thoſe which he produces for his ſuppoſing the Talmudiſts to have been acquainted with them. Epiphanius, who lived about the year 370, and R. Aſe, the head of a ſchool at Sura in Babylon, about A. D. 360, and R. Hillel, the prince, who lived A. D. 340, were all acquainted, according to our Author, with the manner of Hebrew pointing.

Origen, who flouriſhed about the year 230, 'quotes the Hebrew reading of Pſ. cxviii. 25, 26. and agreeable to the preſent punctuation; in which he appears to be inſtructed by a Jew, ſince he puts *Adonai* inſtead of *Jehovah*, and by which (continues our Author) it is evident that the Jews pointed as they do now.'

About the year 200, the univerſities both of Tiberias and Babylon were the moſt flouriſhing. Hence, the Doctor thinks, it may be reaſonably ſuppoſed, that, as they had each of them copies of the Bible, *now* were made the various readings called *weſtern* and *eaſtern*, the former for the Jews in their own land, the latter for the Jews in Babylon. And becauſe in two places, Jer. vi. 6. Amos iii. 6. they make mention of the point *mappick*, in which the one copy differs from the other, our Author not only bluntly contradicts Elias, for ſaying that the differences are about words and letters *only*, but concludes alſo, that the vowel-points and accents were then in being.

What is obſerved of Clemens of Alexandria, who lived and wrote about the year 190, and of Irenæus, who wrote a little before, is equally important with the above.

The Miſnay, or book of traditions, was compiled by R. Judah Hakkodeſh, as our Author contends, in oppoſition to many Chriſtian writers, ſo early as about the year 150. In this book two doctors are introduced as diſputing about the reading of the text in Cant. i. 2. 'Now, though theſe two Rabbins, he obſerves, might have an unpointed Bible before them, yet the foundation of their reaſoning lay in the points;' which is much ſuch an argument as is brought above from the Talmudiſts.

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The book of *Zohar*, written by Simeon Ben Jochai, about A. D. 120, is thought pretty good evidence for the exiſtence of the points and accents at that time, the very names of them being mentioned in it in various places.

He is of opinion, that the Targums of Jonathan and Onkelos, written in the firſt century, were pointed, contrary to the teſtimony of Elias Levita, who is poſitive that the Targumiſts wrote their paraphraſes without points.

Joſephus, who flouriſhed about the year 70, has obſerved, that the letters in the word *Jehovah*, are four vowels, which ſeems to ſuppoſe no neceſſity for the uſe of vowel-points. Againſt this our Author offers four objections, none of which ſeem to us of any great conſequence.

'That the points were in uſe in the time of Chriſt, may, according to the Doctor, be concluded from Mat. v. 18, *Till heaven and earth paſs away, one jot* (or one *yud*, as the Syriac verſion) *or one* tittle (or one *chireck*, as Elias Hutter in his Hebrew verſion) *ſhall in no wiſe paſs from the law*, &c.'

Having traced out Dr. Gill's opinion as to the antiquity of the vowel-points, to this period, we ſhall not deſire our Reader's farther attendance upon us, in company with this unwearied diving; and few of them, we imagine, will be induced, from this ſpecimen of the road to be travelled, to gird up their loins and ſet forwards with a hearty reſolution of keeping up with him to his journey's end. It may not be amiſs, however, to forewarn ſuch as may be diſpoſed to form ſuch a reſolution, that they are to aſcend this moſt rugged path of antiquity, up to the earlieſt period: for thither he *ſeems* willing to conduct them, though he only *profeſſes* an inclination 'to believe that the vowels were coeval with the letters, and that the penmen of the ſacred ſcriptures ſeverally annexed the vowel-points to letters in their writings.'

A Letter to G. G. 8vo. 2s. Williams.

IF this is not the moſt elegant or the moſt correct of our late political diſquiſitions, it is, however, one of the moſt ſolid and moſt intelligent. The compoſition ſeems to have been ſomewhat hurried, and perhaps there is even an affectation of eaſe and careleſſneſs in the Author's manner: but be that as it may, this tract is evidently the produce of no vulgar pen, no ill-inſtructed hand.—The Writer's deſign is to anſwer ſome late publications in defence of Mr. Grenville's miniſterial meaſures, and to ſhew the inſufficiency of that gentleman's abilities, as a ſtateſman and financier. He firſt falls upon 'two pamphlets about *diſpenſing powers*, with mottos drawn from a late adjudication of

a law-

a later ſpeech;' and ſays ſome good things in ſupport of that primary principle of union in ſociety,—*ſalus populi ſuprema lex*: ſhewing that it is the very baſis of all civil government. He does not contend for any latent prerogative, or *arcanum imperii*, which impowers the king to diſpenſe with law; but he inſiſts 'that abſolute neceſſity does, in all caſes, carry its own juſtification along with it, becauſe, in the nature of the thing, it implies a want of choice, and that nothing elſe could be done, *ſalvâ republicâ*.'—'By the way too, adds he, on what principle is it that we have ſo unanimouſly concurred, in declaring it was *right* his majeſty ſhould lay the embargo; all of us knowing it at the very time to be contrary to ſtatute; unleſs upon this principle, that the *ſalus populi* required it, which, as the great primary law of nature making a part of the law of every particular ſtate, or political convention of men, is a *ſuprema lex*, paramount every poſitive municipal ordinance whatever, and by taking place in the hour of diſtreſs, and natural neceſſity, ſuſpends, ſuperſedes, diſpences with, overturns, and bears down all human regulations before it. In a word, neceſſity muſt and can only be a law to itſelf. To talk of our conſtitution, knowing no ſuch principle as the *ſalus populi*, is to caſt the higheſt imputation upon it, and to ſay it is defective in the neceſſary means of ſalvation, adopted by the univerſe beſides. I am ſure, if we have no ſuch principle in our government, we ought immediately by ſtatute to import and incorporate it. But we have it. Beſides, where all men agree in an abſolute neceſſity of breaking a ſtatute, who is to complain of the breach of it? and if ſo, where is the call for a ſpecial law to indemnify the action?'

The Writer cites the opinion of Mr. Locke, in ſupport of his idea of prerogative, and its true original ground, abſtracted from the poſitive laws of particular countries; and we heartily concur with him in his veneration for 'that memorable vindicator of the oppreſſed rights of mankind; that ableſt of reaſoners, and foremoſt of writers on civil government; whoſe name now, by the pure effect of his arguments, is grown into authority with all free ſtates.'—But we have not room for the admiſſion of either Mr. Locke's or our Author's ſtate of the queſtion, relating to this important point, either in the abſtract, or as the argument is applied to the late famous *embargo*. That particular meaſure, the Author avows, was contrary to law; but, adds he, 'it was laid *pro ſalute populi*, and therefore it was juſt; for, in caſes of natural neceſſity, the good of the people muſt be the *ſuprema lex*, expreſs yourſelf how you will, or talk as long as you pleaſe about the matter. The parliament are the proper judges of extraordinary acts; they have been called as early as convenience would admit to judge of the preſent. The embargo has been

only extended to the time of their aſſembling, and now that they are aſſembled, the whole is ſubmitted to their ſupreme controul. Every thing has been done with a reference to parliament.'

Now for the application of what he has urged on this point, to Mr. G. 'The attempt, ſays he, to abuſe any miniſtry for preventing a famine, in ſpight of a ſtatute, is really (as one of your own friends humorouſly confeſſed) much like the impeachment of Gulliver for extinguiſhing a fire in Lilliput palace, by doing what was contrary to law. Mens heads muſt be wrong before they think of gaining popularity by ſuch accuſations. I muſt therefore once more repeat, that the ſaving a nation, notwithſtanding a contrariant act of parliament, is not, nor ever will be a crime in the eyes of the people. Dear G——, it is not like a miniſter's breaking the law to arreſt and impriſon one of their repreſentatives, to ſeize all his private papers, and to ſtrip him of parliamentary privilege, upon the mere ſuſpicion of printing a libel. Upon my word it is not like locking up a man's perſon in jail, and debarring him pen, ink, paper and friends, upon no other ground than that of the attorney general's having called him a libeller, for laſhing an odious miniſtry. There is no natural neceſſity for the diſpenſing with law in order to do theſe things, in any country, at any time; they are mere political feats and atchievements, or (if you like the term better) ſtate-neceſſities, that is, the mere creatures of wilful, ignorant, wounded ſtateſmen. Any man that runs will ſee the difference. In ſhort, you ſhould learn to diſtinguiſh between things before you throw away much time in talking about them. What is done for the ſalvation of the public, is not like what is done for the ruin and oppreſſion of individuals. Abuſe in words, whether from the mouth or pen, upon three or four miniſters, is not a national calamity like the want of bread; the world can go on notwithſtanding; nor is it a fact ſo readily aſſented to, or ſo eaſily proved. Mens feelings do not co-operate univerſally in the one eaſe as in the other. There is not the ſame human ſympathy. Therefore when I hear men calumniating miniſters for ſuſpending laws in order to do good to mankind, as if they had ſuſpended them for the purpoſe of revenging perſonal quarrels in a manner not permitted by law; and recollect that thoſe who labour to raiſe the outcry were the very actors of ſuch enormities, I proteſt it only aggravates the badneſs of their public characters, and makes one more eaſily give credit to the worſt that ever was ſaid of them. And, take it from me, G——, the white-livered envy of a ſunk miniſter, pining after the emoluments of office, will never produce any formidable oppoſition. Nay, I am inclined to think, that the ſickly ſpirit of jealouſy, however it may put on for a moment an uncomfortable ſmile, is

only a torment to itſelf; for, by militating with equal fury and rancour againſt good and bad, againſt all that is propoſed of every kind, it ſhews its own unhappy temper, defeats its purpoſe, and revolts every beholder.'

He now proceeds to the examination of what he calls Mr. G.'s elaborate pamphlet on the *ſtamp-act*; by which he means *The Conduct of the late Adminiſtration examined*: ſee our laſt Review, p. 75. He begins with rallying Mr. G. with ſome humour, on that act,—the ſingle unfortunate eſſay of a late miniſter, in his late celebrated province of financierſhip. He then enters on a ſerious and ſubſtantial defence of the *repeal* of that act: in the courſe of which he is particularly ſevere on the late miniſter, in regard to one very notorious fact, which he ſtiles 'a very criminal one'—'no leſs than a wilful ſuppreſſion, by the miniſtry themſelves, of important evidence which the privy council had directed them to lay before parliament.' After giving himſelf a good deal of trouble in *probing* this matter, we uſe his own expreſſion,—he takes the following ſummary view of the financier's conduct, in regard to ſo important a fact: 'The financier of the kingdom, ſays he, projects an internal tax upon its colonies, the firſt that ever was laid; and, by way of feeling the pulſe of mankind upon it, comes to a reſolution for the purpoſe a year before it is to be actually laid, that is, in the ſpring of 1764. All the colonies are thereupon alarmed and come to votes denying our right to lay ſuch a tax; ſome of our ableſt governors there, repreſent againſt the adviſeableneſs of ſuch a meaſure, ſeveral remonſtrances are made againſt it, and many letters upon the ſubject come from America. They are laid before the board of trade, which reports thereon in December 1764. The matter being of infinite moment to the nation in general, the whole is referred by the king to his council, and the council adviſe his majeſty to lay the ſame before the parliament: the miniſtry diſſuade his majeſty from complying with this advice, and prevail.'

Having given this as the *naked fact*, he proceeds to offer ſome reflections upon it.—'This, ſays the writer, is the naked fact, and it is not only of the firſt impreſſion, but of ſo daring a nature, that it is not to be paralleled in hiſtory. The infatuation of the financier is perfectly amazing. He, as the miniſter projecting the tax, being a member of the privy council, urges there whatever he can againſt the communication of any lights from America to parliament, but, notwithſtanding the weight of all his arguments and his influence, as miniſter, thrown into the ſcale, the board deem the matter of ſo much conſequence to the nation that they poſitively order him to acquaint the king that they recommend it to his majeſty to lay the ſame before parliament. The hardy projector not being able to prevent ſuch ad-

vice

vice from going to the throne, presumes, even there, to obtrude his own opinion against that of the council board. Now, no reason can be given for this proceeding of his, but a persuasion that the parliament would, had these lights been given to them, have rejected his scheme. And that being so, let me ask whether any thing more wrong-headed, nay more violent and wicked, could be practised? For, what can be a more enormous offence in a minister against his country, than a wilful secretion of evidence from its legislature, in a matter whereon they are to decide what is of the utmost moment to the whole state; and more especially after the privy council had examined and found it to be so important as to direct expressly its being laid before them?

'If such a proceeding as this is not a matter of impeachment, I know not what is, and therefore nothing surprizes me so much as the infatuation of ministers who could confess so much guilt, unless it be the supineness of those who could hear such a confession and not immediately move an impeachment upon it—the crime atrocious and the criminals hardily avowing it. The fact will (I fear) scarcely be believed hereafter when history relates it; for, there are very few seasons when so daring a breach of the constitution, and so gross a betraying of a minister's duty to the public and to the whole legislature of his country, could have passed with impunity and escaped the vengeance that is due to it.'

We shall not indulge ourselves in any comment on the reflections of this bold Writer. It is a delicate subject, and we shall here take leave of it:—only remarking, briefly, that the Author has much to say on the stamp-act controversy, in all its branches; and argues very coolly, and (in our apprehension) very solidly, in behalf of the Americans: what he says on the subject of representation in parliament, is particularly worth attention, though he has said little that can be called *new* on that head.

Before he folds up his letter, he desires to ask Mr. G. one question concerning the *East-India* affairs. 'As you have *always of late*, says he, been so full of complaints about the size of the national debt, I take it for granted what the world reports cannot be true. The rumour is that you are averse to the public's gaining any revenue from all the territories there that our people have taken hold of; nay, to the seeing whether the public that protected the company during the last war is not so far interested as to have a right to be apprized of the nature of the acquisitions. Now such a bruit astonishes me. For, if I understand right, this great company have traded exceedingly beyond their charter, and have likewise made a conquest of a vast rich and populous region; in either of which cases the state at large

has a right to avail themſelves of the event. Monopolies are to be carried no farther than the purpoſes of trade required; therefore the parliament, as the great inquiſition of the nation, ſhould inquire into their proceedings, as they did ſome years ago into thoſe of the Hudſon's-Bay company, and ſee whether any thing, and what, is proper to be done thereon, and give ſuch advice upon the whole to the crown as they ſhall ſee fit. Indeed, as ſuch a tract of territory is acquired, it behoves the public to look after it. It is certain that no Engliſhman can acquire any lands or territorial poſſeſſion by conqueſt, and hold them independant of the crown for their own benefit, for all ſuch acquiſitions will belong to the ſtate, according to every writer upon theſe matters. Now, the common report is, that this thriving company, in conſequence of many victories, and the dread of their arms, got poſſeſſion of the immenſe tract in queſtion, and then took a ceſſion or grant of the whole revenue, force and uſufruct thereof from a perſon whom they ſet up for the purpoſe as emperor or mogul, in conſideration of a ſmall ſtipend to be paid him. This emperor forſooth, being neither in poſſeſſion of any dominions, nor having any more power or capacity of making reſiſtance, or of denying them what they aſked, or of reſuming it again if the ſtipend was not paid, than myſelf. Now, do you think, or would you allow, that a grant to the Americans from the pretender to hold of him in chief, paying 300 l. a year, in lieu of all taxes and duties whatever to Great Britain, would be deemed a ſufficient bar to parliaments interfering there? In ſhort, the company have the entire command of the country ceded; its forces and revenues, and can do with the ſame whatever they pleaſe. And then the queſtion is whether this ſhall be conſidered as a mercantile purchaſe or acqueſt by mutual bargain and reciprocal treaty, or the fruit of arms and of terms impoſed by conquerors through the terror of military force, and coertion over a naked and defenceleſs poſſeſſor and inhabitants. And though the determination be not difficult, I ſhall ſay nothing to it. Be it as it may, it is beyond a doubt that the parliament have a right to enquire, and the public to expect they ſhould, into the conduct of ſuch a prodigious monopoly as this, when whole provinces and extenſive territories are obtained, and military expeditions carried on, which are not the ordinary means of commerce, or the buſineſs and concern of a trading company. Regions and wealth ſo acquired, by the ſword, cannot be deemed the profits of traffic. In a word, the competency of a parliamentary inquiry, and the propriety of one, in ſuch circumſtances, and where the object is of ſo much importance to the trade and ſhipping of the Britiſh empire, cannot be denied. Every man is intereſted in it, and no friend to his country can oppoſe it. When the proceedings

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of the company in India are fully underſtood and aſcertained, if any private rights come into diſpute, or queſtions on the legal import of words in a charter ariſe, it will be very eaſy for parliament to adviſe and direct their being argued and decided in their proper juriſdictions. God forbid that the private right or property of any individual, or any acquiſitions of the company as a trading company ſhould be invaded, much leſs taken from them. But if the revenues of this newly acquired dominion rightfully belong to the public and can be applied to the eaſing our national debt, will it not, G——, be an excellent thing? Is it not, therefore, a great idea and a proper object for parliamentary examination? The inquiry will injure no private rights, nor deprive the company of any privileges they are intitled to by charter; but ſince they are Britiſh ſubjects, engage in wars, fight battles, make conqueſts and then treaties, and have the wealth of all the Indies almoſt at command, it is time ſurely for the government to which they belong to be informed of the nature of their proceedings. It ſeems to me to be as clear a caſe for the interpoſition of parliament as ever occurred in the courſe of time. And nothing but the envy of a luckleſs exploded financier, aided by jobbers and the Jonathans of the day, could ſtir any oppoſition to ſo great and ſo promiſing an inquiry. The political oppoſers of the meaſure can only be afraid that too much glory will redound to the author of it; and the others that the profits of their gaming will be leſs; both being fully confident that great national benefit will and muſt be the conſequence. Unhappy baneful ſpirits! The very directors and old proprietors of E. I. ſtock, deſire the inquiry, knowing the affair to be become of too great magnitude to be managed or preſerved now, without the eye and hand of government itſelf. However a man who has once taken the part of oppoſing any inquiry as unjuſt and been beaten off it, can never afterwards be guilty of an equal abſurdity; unleſs by ſhifting directly about, upon a notion that the government and the company are making a bargain, and thereupon declaring that he thinks in ſuch caſe the *parliament* ought *publicly* to inſpect moſt minutely their commercial affairs, and examine even into all their private debts and credits, as particularly as a fraudulent bankrupt's concerns are viſited by his commiſſioners. At leaſt ſuch rare contrariety and beautiful variegated conduct will never be believed poſſible, until actually put in practice, even in political life. Wherefore my laſt words to you, *G*——, ſhall be, as you tender your own reputation with the commons of England at large, proceed no further, leſt the public ſhould think that their good and you muſt be for ever incompatible. To the dereliction of the Manila ranſom, the excluſion of Spaniſh bullion, and the diſregard of Portugal gold, do not add a rejection, and poſſibly the total loſs of the wealth

of the Indies, but let this laſt, for the ſake of our country, and in ſpite of faction, be at leaſt a national care. *Sat famæ vixiſti.*'

The *alarming* increaſe of our Eaſt-India company's territorial power, in the Mogul's country, is certainly an object of public attention, and parliamentary inquiry; and we ſhould be ſorry to ſee that inquiry ſtopped by any little, pecuniary conſiderations, of temporary value, and diſproportionate moment,—whatever may be the ſum that ſhall poſſibly be advanced, to dazzle the eyes of a ſtate-Argus.—But we need not enlarge on this ſubject; which is likely to occupy no inconſiderable ſhare of our *Monthly Catalogues*, in this and future Reviews.

An Eſſay towards reconciling the Numbers of Daniel and St. John, determining the Birth of our Saviour, and fixing a preciſe Time for the Continuance of the preſent Deſolation of the Jews; with ſome Conjectures and Calculations pointing out the Year 1764, *to have been one of the moſt remarkable Epochas in Hiſtory.* By the Rev. George Burton, M. A. Rector of Elden and Herringſwell in Suffolk. 8vo. 5s. Norwich: printed by Chaſe. And ſold in London by J. Marſhall.

WHOEVER ſincerely endeavours to throw light upon the difficult parts of ſcripture, and to render them more generally intelligible, if he writes with modeſty and a becoming temper of mind, deſerves to be eſteemed by every ſober and candid reader, how much ſoever he may differ from commonly received opinions.—The Author of this work thus expreſſes himſelf in his preface:—'If in the courſe of this eſſay towards fixing the æra of events, which have hitherto been looked upon as in a great meaſure inexplicable, I have erred; the public, I hope, will kindly throw a veil over the miſtakes, as ariſing from an earneſt zeal for advancing the honour of God, and an hearty endeavour to render even the difficult parts of the holy ſcriptures more univerſally intelligible:—and the ſevereſt critic will indulge me with that favourable ſentence, pronounced by the heathen moraliſt, *humanum eſt errare.*—While I conduct myſelf with that decorum in the courſe of theſe inquiries, which ſhould ever be ſtrictly obſerved by thoſe who write in defence of the beſt of religions, in favour of a goſpel of peace, I promiſe myſelf the candour of the public voice: a well-known voice, for diſtinguiſhing juſtly between the pedantry of the mere ſcholar, and the ſober inquiries of a real ſearcher after truth; eſpecially, as I profeſs not to interfere with the opinions of any man, and only mean to expreſs my own private ſentiments, which I hope may be rendered uſeful to the intereſts of religion, when improved upon, and regulated by an abler pen.'

The prophecies of Daniel, and the Revelations of St. John, make,

make, together, Mr. Burton says, one entire prophecy, divided into two parts; the former of which is declared, Dan. xii. 4, 9, to have been a sealed vision; on the contrary, the latter is expressly declared, Rev. xxii. 10, to be an open vision; and encouragement is given therein to inquiries of this kind. The design of the Apocalypse, we are likewise told, was to explain the mysterious parts of those prophecies, which had been obscurely delivered, and wrapt up in darkness; as an encouragement to, and a reward for the labour and patience of the saints. It is therefore the wisdom and duty of the faithful, Mr. Burton observes, to endeavour to keep the sayings of that book in order to understand them. And even with regard to Daniel's prophecy, (though it was declared to have been a sealed vision) yet it was most graciously promised to the faithful, *that they should understand it, but to the wicked, that they should not understand it.* Which most probably means, our Author says, that those who labour after the knowlege of them, relying on the promises of God for their completion, in order to confirm our faith in them, and thereby give them their full force and influence upon them, will be rewarded with a deeper insight into them, than those who neglect it, by that great Being *who is a rewarder of them who diligently seek him.*

By comparing Daniel's, and St. John's description of the four beasts, it appears, we are told, that by the fourth beast was meant the Roman empire. The beast in the Revelations was to do the very same for forty-two months, or 1260 days, that was to be done by Daniel's little horn, and therefore must be the same. What puts this beyond all doubt, according to Mr. Burton, is, that they both rise with the ten kingdoms, and are to continue *till the judgment shall sit, and the kingdom be given to the saints of the most high.* Therefore Daniel's little horn, vii. 22. and the beast in Rev. xiii. 1. must be one and the same power.

Daniel's times, our Author says, commenced at the call of the Gentiles, *A. D.* 49. His calculation, accordingly, is as follows:

The call of the Gentiles,	*A. D.*	49
Daniel's time,	—	490
——— times,	—	980
——— half time,	—	245
		1764

To which the following events are answerable:

The call of the Gentiles,	*A. D.*	49
Daniel's time,	—	490
		539

It is worthy our particular notice, Mr. Burton ſays, that the year 539 terminated preciſely at the end of Daniel's time from the call of the Gentiles. And in confirmation of this opinion, *A. D.* 539, Vitiges beſieged old Rome, when it underwent both famine and peſtilence, and, in conſequence of that, was reduced even below the exarchate of Ravenna in authority, and thereby received that deadly wound mentioned in the Revelations: a wound ſo deſperate, that upon its recovery again, they that dwelt upon the earth, wondered when *they beheld the beaſt that was, and is not, and yet is.* Rev. xvii. 8.

The next diviſion is made by the addition of Daniel's times:

The call of the Gentiles,	*A. D.*	49
Daniel's time,	—	490
——— times,	—	980
		1519

The memorable year of the reformation, our Author ſays, anſwers preciſely to this diviſion of Daniel's; and was an æra in hiſtory, moſt likely to have been marked out in holy writ, ſince it is allowed by all writers of eminence to have been a moſt extraordinary event, and the grandeſt ſtruggle ever made againſt the errors of popery. It began in the year 1517, but in 1519 had eſtabliſhed itſelf in Germany and other places.

The laſt diviſion of Daniel, is, that of half a time, which produces the following calculation:

The call of the Gentiles,	*A. D.*	49
Daniel's time,	—	490
——— times,	—	980
——— half time,	—	245
		1764

From the above computation, it appears, we are told, that as the whole of Daniel's times are a term of 1715 prophetical days or years, ſo from the call of the Gentiles to the end of the year 1764, are exactly 1715 years, the number of years allowed for the groſs ſum of Daniel's times in this eſſay.

Amongſt all the annals of time, our Author ſays, a more proper event than the reformation cannot be found out to terminate Daniel's two times: though great in itſelf, however, it does not anſwer the character of the harveſt in Rev. xiv. 15.—The year 1764, he tells us, anſwers better, being diſtinguiſhed by a viſible diminution of the power of the beaſt, in the expulſion of the Jeſuits from France, and by a dreadful famine at Naples.

'When then, ſays Mr. Burton, can be found a more proper time for the harveſt mentioned in the Revelations, than the year 1764? when a ſudden and unexpected peace added ſuch an immenſe length of territory to the faithful; conſequently has afforded

forded a much larger field for the converſion of the ignorant, and muſt thereby have occaſioned a viſible diminution of the power of the beaſt. How exactly does that time anſwer to the grand characteriſtic of Daniel's times, as it has given ſo ſtrong an earneſt of the completion of that part of his prophecy, *by accompliſhing to ſcatter the power of the holy people?* Inaſmuch as the power of that beaſt, *which has held all the world in ſubjection*, is hereby viſibly reſtrained, and no longer continues *to practiſe and proſper*,' as he has done at large.'

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MISCELLANEOUS.

Art. 9. *An Eſſay on the Learning of Shakeſpeare.* Addreſſed to Joſeph Craddock, Eſq; by Richard Farmer, M. A. Fellow of Emanuel College, Cambridge, and of the Society of Antiquaries, London. 8vo. 1s. Dodſley, &c.

MR. Farmer is one of thoſe critics, who, by denying the learning of Shakeſpeare, give him, as Dryden obſerved, the greateſt commendation. Nor does our ingenious Eſſayiſt intend any thing toward the diſcredit of the inimitable old bard, by this diſquiſition; the main drift of which is only to prove, in oppoſition to thoſe who have attempted to trace the ſteps of Shakeſpeare in the writings of the ancients, that *nature* was all his *art*, as old Fuller expreſſes it, (or ſomething like it) and that he is, indeed, only to be conſidered as the POET OF NATURE. As to the frequent alluſions to the *facts* and *fables* of antiquity, which we meet with in the writings of Shakeſpeare, Mr. Farmer accounts for them, and, we think, very ſatisfactorily, without leaving any grounds for the ſuppoſition of his having read the Greek and Roman writers, in their original languages; and he has brought to light ſeveral old Engliſh tranſlations of various claſſical authors, with which Shakeſpeare *might* have been, and more than probably *was* converſant: as Mr. F. ſhews, in ſeveral notable inſtances, ſelected from thoſe very paſſages which have been moſt eſpecially brought in proof of his acquaintance with the hiſtorians and poets of antiquity. In fine, our Author comes to this plain concluſion, that (having acquitted our great poet of all piratical depredations on the ancients) the *ſtudies* of Shakeſpeare 'were moſt demonſtratively confined to *nature* and *his own language*;'—while 'he remembered, perhaps, enough of his *ſchool-boy* learning to put the *Hig, hag, hog*, into the mouth of Sir Hugh Evans; and might pick up, in the courſe of his converſation, a familiar word or two of French or Italian;'—For, in theſe and other *modern* foreign languages, too, ſome have contended, he had alſo ſome ſkill: but Mr. F. ſhews that they have maintained their arguments on the moſt fallacious grounds. To conclude, we apprehend our learned and induſtrious antiquary is happy, beyond moſt other commentators on the venerable father of the Engliſh drama, in his reſearches among the duſty records of old Engliſh literature, and old Engliſh cuſtoms, &c. for the true illuſtration of his ſubject.

ſubject —'In the courſe of this diſquiſition,' ſays Mr. F. to his correſpondent, 'you have often ſmiled at "all ſuch reading, as was never read;" and poſſibly I may have indulged it too far: but it is the reading neceſſary for a comment on Shakeſpeare. Thoſe who apply ſolely to the ancients for this purpoſe, may with equal wiſdom ſtudy the *Talmud* for an expoſition on *Triſtram Shandy*. Nothing but an intimate acquaintance with the writers of the time, who are frequently of no other value, can point out his alluſions, and aſcertain his phraſeology. The reformers of his text are for ever equally poſitive, and equally wrong. The cant of the age, a provincial expreſſion, an obſcure proverb, an obſolete cuſtom, a hint at a perſon or a fact no longer remembered, hath continually defeated the beſt of our *gueſſers*:—you muſt not ſuppoſe me to ſpeak at random, when I aſſure you, that from ſome forgotten book or other, I can demonſtrate this to you, in many hundred places.'—We cannot take leave of Mr. Farmer without thanking him for the agreeable and rational entertainment he hath afforded us, in the peruſal of what he hath here offered, on 'the ever fruitful ſubject of SHAKESPEARE and his COMMENTATORS.'

Art. 10. *A Series of Letters between Henry and Frances.* Vols. 3 and 4. 12mo. 6s. Johnſton.

In our *ſeventeenth* vol. at p. 416, *ſeq.* we gave ſome account of the two former volumes of this Series, with an extract or two, by way of ſpecimen. The conjecture we then offered, with regard to the *reality* of the correſpondence, is now confirmed, beyond all doubt. Henry and Frances are, it ſeems, a Mr. and Mrs. G—ff—h, of the kingdom of Ireland. Being both of a literary turn, and their circumſtances, too, a little *poetical*;—and love and air rather too thin a diet for mere mortal lovers;—their firſt ſcheme for turning their wit to a ſubſtantial account, was to publiſh their pretty love-letters. This project ſucceeded ſo well, that, behold! we have now a *ſecond* Series; with this comfortable aſſurance, however, that there are to be NO MORE *laſt words*: for which, we believe, their ſubſcribers will not be inconſolable,—four volumes of literary billing and cooing *before-folks*, being enough, in all conſcience, —for the *by-ſtanders*, at leaſt.——We have already given our opinion of the characteriſtic merit of theſe letters; and have nothing to add on that head, except our diſapprobation of the many trivial billets with which theſe 3d and 4th volumes are poorly eked out: and for which we think the ingenious Authors are the more culpable, as being ſo well qualified for providing their readers with better entertainment. But perhaps the '*galant*' Henry thought the mereſt trifle from the pen of his charming Frances, too valuable to be buried in the obſcurity of a bureau,—and the fond Frances had too high an idea of the tranſcendent merit of every ſcrap that her adored Henry ſcribbled, not to wiſh (in the benevolence of her heart) that the public ſhould ſhare in the happineſs which ſhe enjoyed in peruſing them. Or, which is not the moſt improbable conjecture, poſſibly the ſeries could not have been *made out*, without inſerting ſuch parts of their correſpondence as ſerve only to inform us how far it is from *Kil-bog* to *Caſtle-Teague*, and at what hours the poſt comes in at *Bally-brogue* and *Knockaderry*.—On the whole, we cannot pronounce this ſecond Series to be equal in merit to the firſt publication; and perhaps it is fortunate for the fame of this Pair of Authors, that they have given the public other ſpecimens of their literary abilities.—We have occaſionally

occaſionally mentioned their *other* writings; viz. *The Triumvirate, or Memoirs of A. B. and C.* by Henry; *The Platonic Wife, a Comedy*, and *Amana, a Dramatic Poem*; both by Frances; and alſo her very good tranſlation of the works of *Ninon de L'Enclos*. We could wiſh to ſee more of this lady's tranſlations from the beſt French writers, and we think the public ſuſtained a loſs, when her deſign of giving them Marmontel's tales in Engliſh was fruſtrated, by other hands getting the ſtart of her.

Art. 11. *Primitive Cookery; or the Kitchen-garden diſplayed: containing a Collection of Receipts for preparing a great Variety of cheap, healthful and palatable Diſhes, without either Fiſh, Fleſh, or Fowl. Alſo, to make divers Sorts of wholeſome and pleaſant Liquors from Herbs, Fruits, and Flowers, the Growth of England; with their phyſical Virtues. To which is added, a Bill of Fare of ſeventy Diſhes, which will not coſt above* two-pence *each.* 8vo. 1 s. Williams.

Where did the Editor pick up all this old, exploded trumpery?—As for his ſeventy *two-penny* diſhes, ſaid to be calculated for the uſe of the poor, at this ſeaſon of ſcarcity, there never was a more flagrant impoſition; for ſcarce any of them, excepting the plain water-gruel, can be prepared for *double*, and ſome not for *treble* that money; even for a meal for *one* perſon.

Art. 12. *A General Hiſtory of the World, from the Creation to the preſent Time.* By William Guthrie and John Gray, Eſquires; and others eminent in this Branch of Literature. Vol. XII. 8vo. 6 s. Newbery, &c.

We have already mentioned, in a curſory manner, the eleven foregoing volumes of this epitome of the Univerſal Hiſtory. This volume concludes the work; except the *Index*, which, as the advertiſement informs us, will ſpeedily be publiſhed, and may be had ſeparately.

Art. 13. *The Polite Arts, dedicated to the Ladies.* By Coſmeti. 8vo. 1 s. 6 d. Roach, &c.

Who is this Coſmeti? *What* can he be! ſome language-maſter, belike; or ſome dancing-maſter, perhaps! But be he who or what he will, he is a moſt ſuperficial pretender to connoiſſeurſhip; and his pamphlet would be of no uſe to any mortal, but that, luckily, the paper happens to be tolerably pliant.

Art. 14. *A new and accurate Hiſtory and Survey of London, Weſtminſter, and Southwark, and Places adjacent; containing whatever is moſt worthy of Notice in their ancient and preſent State: &c. &c.* By the Rev. John Entick, M. A. 8vo. 4 Vols. 1 l. 4 s. Dilly.

The moſt material diſtinction to be made between this New Hiſtory of London, and Stowe's Survey, or Maitland's Hiſtory, conſiſts in the difference of bulk and price. The two latter, are thumping folios, a brace of volumes each; and each as much in weight as a gentle reader, in theſe effeminate days, can readily lift. Not but that Mr. E.'s performance is heavy enough, too; but then it is not above half as ponderous as the others: and, what is ſtill more in its favour, it is ſold at leſs than half the price.

Art. 15.

Art. 15. *Select Eſſays, on various Subjects.* By Sylviana Sola. 12mo. 3s. 6d. Hoggard.

We take this to be ſome old publication, vamp'd with a new title; yet we do not remember to have met with the book before: and if it had not fallen in our way now, (in conſequence of its being adverti'ſed) we had ſuſtained no loſs.

Art. 16. *A Plan for raiſing Two Hundred and Eighty-Two Thouſand Pounds, for the Purpoſe of diſcharging the Debt remaining due to the Artificers of London Bridge; compleating the Bridge at Black-Friars, and redeeming the Toll thereon; embanking the North Side of the River Thames, between Paul's Wharf and Milford Lane; repairing the Royal Exchange; and rebuilding the Gaol of Newgate.* By a Citizen of London. 4to. 1s. Rivington, &c.

At a time when the nation ſo eminently exerts itſelf in various public works, it is needleſs to uſe any arguments to recommend them to attention. Thoſe ſpecified in the above title, though local in point of ſituation, are, as the writer obſerves, of general utility. It reflects great honour on the ſpirit of the corporation which could meditate ſuch undertakings; and the length it has proceeded in the execution of them, is a ſufficient indication to all the world, what idea to form of a nation, whoſe metropolis, from its internal reſources, is capable of ſuch exertions.

From cauſes not neceſſary to enter into, the full completion of the already commenced, and propoſed works, require greater funds than have been appropriated to them. Yet, as appears from the computations made, no grant of any of the revenues of government is ſolicited; only a continuation of temporary duties already exiſting. Every friend to his country muſt wiſh ſucceſs to ſchemes dictated by public ſpirit and humanity. It is true public ſpirit in any body of men, to be deſirous of ſubmitting to a prolongation of a local taxation, great part of the object of which is to free the community in general from tolls at a public paſſage conſtructed for national uſe: it is true humanity to free unhappy priſoners from bodily ſufferings in places where only the ſecurity of their perſons is intended. And it is moreover but juſtice to confeſs, that the Britiſh nation have ſeldom with-held their purſes, when they were thoroughly ſatisfied of the proper application of their money.

It may be hinted before we quit this ſubject, that, as ſeveral witticiſms have been publiſhed in the papers, relating to ſome circumſtances remarked as to the conſtruction of Black-Friars bridge; the authors and approvers of conceits founded only in want of knowledge, may, if they would be pleaſed with information, find a reſolution of their difficulties in the peruſal of this pamphlet.

Art. 17. *A Candid Inquiry into the Cauſes and Motives of the late Riots in the Province of Munſter in Ireland; by the People called White Boys or Levellers. With an Appendix containing other Papers on the ſame ſubject.* In a Letter to a Noble Lord in England. 8vo. 1s. 6d. Flexney.

It appears from this Inquiry, that the motives to the outrages committed by the White Boys, as they are called; are the inclosing of commons,

mous, the extravagant rents of potatoe grounds, and the exorbitance of tythe mongers: and that in the caſe of the Iriſh mobs, as is the general caſe in all mobs, the real ſufferers have been ſtimulated and led on by wretches glad to ſeize any pretence to commit depredations and acts of violence on the properties and perſons of others.

This is ſoon ſaid and eaſily conceived; but it does not follow that any *noble lord* will conſider a collected republication of extracts from news-papers, magazines, trials, and dying ſpeeches; as an acceptable preſent. Of ſuch, however, this pamphlet is principally compoſed.

Art. 18. *The Dutch diſplayed; or a ſuccinct Account of the Barbarities, Rapines, and Injuſtices, committed by the Subjects of Holland upon thoſe of England, ſince the Commencement of the Dutch Republic, to the preſent Times. With a Plate exhibiting a View of the Torments inflicted on the Engliſh at Amboyna.* 4to. 2 s. 6 d. Williams.

What *good* purpoſe can be anſwered by a recapitulation of old diſputes and ſtale anecdotes, to diſturb the preſent harmony between two neighbours, we do not clearly ſee; a *private* end might poſſibly be in view, founded on a well known propenſity among mankind toward ſtirring up diſcord, rather than promoting good humour: or, perhaps, on the policy of thoſe cunning anglers who hold it beſt to fiſh in troubled waters.

Art. 19. *A Short and modeſt Reply to a Book intitled, The Dutch diſplayed.* 8vo. 1 s. Richardſon and Urquhart.

A pamphlet founded on the opportunity that offered of anſwering the preceding invective: ſuch opportunities being ſeldom overlooked. This reply, however, is not on the whole, a deſpicable performance; though what is urged in it, does not in every inſtance amount to a juſtification of the Dutch. The writer has with ſome humour retorted the charge of cruelty, and inſiſted on ſome indications of a barbarous temper in the Engliſh; yet it is to be noted, that his proofs ariſe chiefly from ſome cuſtoms obſervable among the common people. He has, from the complexion of the piece replied to, found occaſion to introduce the following hint, which we will leave with our readers. 'If the writer of the Dutch *diſplayed*, is not ſome Dover pirate, I ſhould, ſays his anſwerer, certainly pronounce him the ſame man, who having formerly failed in his attempts to ſtir up rebellion and inſurrections in the bowels of his own country, is now employing his turbulent ſpirit in endeavouring to animate a mutual hatred and animoſity, between two nations at preſent ſo compleatly enjoying the bleſſings of friendſhip and peace.' This, the author thinks he may probably do 'in the pay, and for the ſervice of the court of France, whoſe intereſt it ſo demonſtrably is, to raiſe up diſcord and foment diſputes, between thoſe two maritime powers of whom alone, of all the European ſtates, ſhe juſtly ſtands in awe.'

Art. 20. *Dutch Modeſty expoſed to Engliſh View; or, a ſerious Anſwer to a Pamphlet entitled, A ſhort and modeſt Reply to a Book entitled, The Dutch Diſplayed. In Vindication of the latter Treatiſe, from the Objections thereto made by the Dutch.* 8vo. 6 d. Williams.

A declamatory rejoinder, containing little more than an echo of the

ſame

ſame angry reproaches with which the Dutch were honoured in the firſt pamphlet.

Art. 21. *The Sea: a Conference between Ariſtes and Eugenius.* Tranſlated from the French of Monſieur Bouhours. By Thomas Podmore. To which are added Letters from the Tranſlator to a Young Lady whom he had begun to teach French. 8vo. 1 s. Shrewſbury printed, ſold by Baldwin in London.

This conference conſiſts of ſome light and eaſy obſervations on ſeveral phænomena of the ſea; expreſſed in the agreeable manner of the French dialogue writers. The letters contain a *ſort* of abridgement of a controverſy carried one about a century ſince, between M. le Laboureur and M. de Sluſe, concerning the preference between the Latin and French languages.

Art. 22. *A Letter from a Gentleman to his Friend, concerning the Cuſtom of Giving and Taking Vails.* 8vo. 6 d. Dodſley, &c.

A repetition of the old arguments againſt laying our FRIENDS and VISITORS under contribution, for the gratification of our *ſervants*:—*viz.* that the cuſtom is inhoſpitable; that it ſpoils the ſervants; and that it is peculiarly ſcandalous to the maſter, being, in fact, rather a ſource of *gain* to himſelf than to his domeſtics: as *he* is ſuppoſed to make a ſaving in the article of wages, in proportion to what *they* make of their perquiſites. The cuſtom is undoubtedly of evil tendency, and it is high time it were totally aboliſhed in all parts of the kingdom, as it already is in ſeveral counties.

Art. 23. *Important Hints towards an Amendment of the Royal Dock-yards, &c. &c.* By a Man of Kent. 8vo. 1 s. Wilkie.

In our Review for May 1766, p. 396, we mentioned *An Earneſt Addreſs to the People of England*,—relating to the enormous waſte and havock made of the ſhip-timber in the royal dock-yards, under colour of *perquiſites* to the artificers, &c.—The preſent tract contains ſome farther repreſentations on that very important ſubject; and on the great waſte of *time* employed in gathering together, and carrying off the *chips*, as the term is: with a propoſal for making a ſaving of many thouſand pounds *per ann.* to the nation, by a proper increaſe of the workmen's wages, in lieu of this deſtructive perquiſite. It is aſtoniſhing to think that an abuſe of this kind ſhould have been ſo long ſuffered to ſubſiſt! It ſhould ſeem that the public-ſpirited Author has failed in his application to certain public BOARDS, for the redreſs of this public grievance, from his having addreſſed his former pamphlet (for we ſuppoſe they are both the produce of one pen) to the people of England, in general; and his preſent *Hints* to the parliament of Gr. Br. *and* to the ſociety for the encouragement of arts, manufactures, and commerce: but what have the *Society* to do with a ſubject of this kind? can they interfere in the buſineſs of the Admiralty-office, or the Navy-board?

Art. 24. *The Art of Modern Cookery diſplayed. Conſiſting of the moſt approved Methods of Cookery, Paſtry, and Confectionary of the preſent Time. Tranſlated from* Les Soupers de la Cour, *ou,* La Cuiſine Reformée; *the laſt and moſt complete Practice of Cookery publiſhed in French. To which are added, explanatory*

Notes and References, together with the Produce of the London Markets. By the Tranſlator, a Foreigner, who has been ſeveral Years a Clerk of the Kitchin in noble Families in this Kingdom. Vol. I. 8vo. 6s. R. Davis.

Sir Iſaac Newton *himſelf* would not have been able to review this book.

Art. 25. *A ſatyrical Lecture on Hearts: to which is added, a critical Diſſertation on Noſes. As they are now performing at the Great Room in Exeter Exchange.* 8vo. 1s. Kearſly, &c.

There is conſiderable humour and juſt ſatire in this lecture; the hint of which, the Author (Mr. James Solas Dodd) intimates, was not taken from Mr. Stevens's Lecture on *Heads*. The truth, he affirms, is, 'that both the *Heads* and *Hearts* were firſt thought on, in conſequence of the Beau and Coquet in the Spectator.'

Art. 26. *A Letter to the Right Hon. the Lord Colvill, Rear Admiral of the White;—late Commander in Chief of his Majeſty's Squadron in North-America.* Wrote by Robert Dugdale, late Commander of his Majeſty's armed Schooner, the *Magdalen*. 8vo. 1s. 6d. Printed for the Author, and ſold at the Admiralty Coffee-houſe, Charing-Croſs.

In this letter, Lieut. Dugdale warmly, and with great *freedom* indeed, reproaches Lord Colvill, and charges him with having unfairly and cruelly occaſioned the ruin of him the ſaid Dugdale, by cauſing him to be tried by a court-martial, held at Hallifax in Nova-Scotia, Nov. 17, 1764; by which court he was caſhier'd, and rendered incapable of ſerving his Majeſty, &c. &c. The crime charged on him was, 'the bringing a quantity of proviſions from Louiſbourg to Hallifax upon *freight*;' for which, being in his Majeſty's ſervice, he was adjudged to have fallen under part of the 18th article of the articles of war.—Now Mr. D. denies that part of the charge which accuſes him of having taken freight for the goods; alledging, that he never conſented to their being ſhipped on board the Magdalen; that it was a private tranſaction between the merchant, owner of the goods, and his (Mr. D.'s) clerk; that the clerk had a preſent from the merchant of 6l. 5s. for doing him this favour; but that no part of the ſaid gratuity came into the pocket of the commanding officer:—and that nothing appeared on the trial, incompatible with this defence. In ſhort, he intimates that the proſecution was tyrannical, and the court martial under Lord C.'s influence; that at the worſt, it was but a good natured action, ſuppoſing he had connived at his clerk's taking in 85 barrels of beef and pork, and carrying them, *en paſſant*, from Louiſbourg to Hallifax, whither he was ordered, and where they proved a ſeaſonable relief to the colony of Nova Scotia.—— Now, how far Mr. D.'s repreſentation of his own caſe may be depended on, is a queſtionable point; but we are inclined to think the more favourably of him, from the circumſtance of his ſentence having been 'ſet aſide by the king and council,'—as he informs us, p. 48. Nevertheleſs he is ſtill greatly exaſperated againſt Lord C. and, by way of revenge, endeavours to mortify him by ſome petty anecdotes; moſt of which, we apprehend, it would have been more generous and manly in Mr. D. to have omitted; notwithſtanding all that he has alledged as to the provocation given him by his lordſhip.

Art. 27.

Art. 27. *Everybody's Buſineſs is Nobody's Buſineſs; or Private Abuſes Public Grievances. Exemplified in the Pride, Inſolence, and exorbitant Wages of our Women-Servants, Footmen, &c. with a Propoſal for Amendment of the ſame: as alſo for clearing the Streets of thoſe Vermin called Shoe-cleaners, and ſubſtituting in their Stead many thouſands of induſtrious Poor, now ready to ſtarve. With divers other Hints of great Uſe to the Public. Humbly ſubmitted to the Conſideration of our Legiſlature, and the careful Peruſal of all Maſters and Miſtreſſes of Families.* By A. M. Eſquire. 8vo. 6d. Ford.

Now we will venture our veracity on the aſſertion, that, from the complexion of this curious compoſition, A. M. Eſq; either is, or lately has been, of the reſpectable cloth againſt which he has thus wickedly turned informer: but really his want of politeneſs to the ladies of the kitchen is quite provoking. To their criticiſms we reſign him.

Art. 28. *The Anatomy of the Horſe. Including a particular Deſcription of the Bones, Cartilages, Muſcles, Faſcias, Ligaments, Nerves, Arteries, Veins, and Glands. In Eighteen Tables, all done from Nature.* By George Stubbs, Painter. Folio. Imperial Paper. Price Five Guineas. Printed for the Author.

We have here a noble and uſeful work, indeed! a work which will not only reflect honour on its Author, but on the country in which it has been produced.—France may reap great credit from the *Veterinarian* ſchool lately eſtabliſhed in that country, (and of which we gave ſome account in our laſt *Appendix*) but what praiſe is not due to a private perſon who, at his own expence, and with the incredible labour and application of *years*, began, continued, and compleated the admirable work before us!—But it is impoſſible to give our readers an adequate idea of Mr. Stubbs's performance, without placing the book itſelf before their eyes. All we can, therefore, add, concerning it is, that the author himſelf diſſected a great number of horſes, for the ſake of attaining that certainty and accuracy for which his engravings will ever (if we are not greatly miſtaken) be highly valued by the curious in comparative anatomy. His original drawings were all his own, and the plates were likewiſe engraved by his own hand. In ſhort, we are at a loſs whether moſt to admire this artiſt as a *diſſector* or as a *painter* of animals. Of his excellence in the laſt mentioned capacity, few of our readers who have *any* pretenſions to *connoiſſeurſhip*, can be ſuppoſed ignorant: eſpecially as ſome of his admirable pieces have appeared at the public exhibitions. His pictures of the *lion and horſe*, and *lion and ſtag*, in particular, were deſervedly applauded by the beſt judges; nor were his *brood-mares* leſs excellent, though in a very different ſtyle of painting: yet we think we have ſeen ſome of his animal *portraits*, both of wild and tame ſubjects, that are, if poſſible, ſuperior to thoſe above-mentioned.—But this is foreign to the work now before us: of which we ſhall take leave, with heartily recommending it to thoſe gentlemen who are curious in the breed of horſes, and would wiſh to acquire an accurate knowledge of the ſtructure of this excellent, uſeful, and beautiful animal.—As to farriers and horſe doctors, many of them, no doubt, from their frequent opportunities

opportunities of diſſecting, have acquired ſkill in anatomy; but (to uſe the words of our artiſt, in his addreſs to the reader) 'it were to be wiſhed that this, as well as other parts of the medical ſcience, were as generally attended to by them as by thoſe gentlemen who treat the diſeaſes and wounds of the human body.'

Art. 29. *The eaſieſt Introduction to Dr. Lowth's Engliſh Grammar; deſigned for the Uſe of Children under Ten Years of Age, to lead them into a clear Knowledge of the firſt Principles of the Engliſh Language.* By the Rev. John Aſh of Perſhore in Worceſterſhire. With an Appendix, &c. Small 12mo. 1s. Dilly.

Grammar, as Mr. Locke obſerves, is the proper ſtudy of mature years; and therefore, to teach its elements to children under ten years of age, muſt be doing little more than obliging them to get the terms by rote: For that purpoſe this book ſeems to be well enough contrived.

LAW.

Art. 30. *Laws relating to Maſters and Servants, viz. Clerks to Attornies and Solicitors; Apprentices in general; Menial Servants; Labourers, Journeymen, and other Workmen.* By a Gentleman of the Inner-Temple. 12mo. 3s. Owen.

Compiled from the beſt Reports, Abridgments of the Law, Caſes, Commentaries, Precedents, &c. It may be conſidered as a very uſeful family law-book.

MORAL.

Art. 31. *The New Oeconomy of Human Life. In Three Parts. I. Of the Imperfections and Folly of Man, conſidered as a relative and ſocial Being. II. Of the Duties of Man, as a Member of the Community and an Individual. III. Of the leſſer Duties of Life incumbent on Man, as a dependent Creature.* 12mo. 1s. Griffin.

Although there are many good moral precepts in this new imitation of Dodſley's * celebrated Oeconomy of Human Life, yet we cannot recommend a work in which the Author (like the man in the Spectator, who contrived to turn *The Whole Duty of Man* into a *libel*) has thrown out a moſt bare-faced and ſcandalous alluſion to perſons of very high and reſpectable rank, founded only on vague and vulgar defamation:—thoſe who have the book will ſee what we point at, if they turn to p. 59.—It is peculiarly infamous, thus to aim at poiſoning the mind, under the ſpecious pretence of purifying and refining it by good and ſalutary medicines!

* Commonly, but erroneouſly aſcribed to the Earl of Cheſterfield;—a lucky miſtake for the author and bookſeller: for, under that deception (perhaps artfully brought about) the book met with a very extraordinary ſale. And the famous Con. Phillips publickly addreſſed her Letter on Female Education, to his lordſhip, as author of the Oeconomy;—of which, however, it is now, with reaſon, generally believed, Mr. Dodſley was himſelf the writer.

POETICAL.

Art. 32. *Theſpis: or a Critical Examination into the Merits of all the principal Performers belonging to Covent-Garden Theatre.* Book the *Second.* By Hugh Kelly, Author of the *Firſt.* 4to. 2s. 6d. Kearſly.

In our laſt volume, p. 388, we gave an IMPARTIAL character and ſpecimen of this undertaking; with which the Author, himſelf, nevertheleſs, appears to have been highly diſſatisfied:—as we conclude from the furious manner wherein, like a madman, he now rails and raves at the Review. But let him rail on——

We wage no war with Bedlam, or the mint.

Yet ſhall not all the ill-grounded ſcurrility of this writer prevent us from doing juſtice to him, to the public, and to our own reputation as CANDID Reviewers, by acknowledging, that our opinion of Mr. K.'s poetic abilities is in no reſpect leſſened by this publication: which we prefer to the firſt. His ſatire is leſs perſonal, his judgment ſeems more chaſtiſed, and his ſtrains are more regularly harmonious throughout the whole of his preſent *Examen*, than in his former performance.

Art. 33. *The Reſcue: or Theſpian Scourge. Being a critical Enquiry into the Merit of a Poem entituled* Theſpis. By John Brownſmith. 4to. 1s. 6d. Williams.

SIR!

We have peruſed this your *firſt* part of 'Remarks' on Theſpis, 'written in Hudibraſtic verſe.'——Be adviſed: Don't write a *ſecond*.

Your friends, The REVIEWERS.

Art. 34. *Ode inſcribed to the Rev. Dr. Watts, upon promoting a Plan for a County Infirmary at Leiceſter.* By the Rev. Mr. Morton of Northamptonſhire. 4to. 1s. Leiceſter printed, and ſold by Kearſly in London.

To diſtinguiſh and applaud the benevolent virtues, is, certainly, a very proper ſubject for the muſe; and it is pity that Mr. Morton, who has ſome tincture of poetry, ſhould be unable to do juſtice to the generous merit of Dr. Watts, through a deficiency of taſte, and an inequality of writing.

Art. 35. *Cooper's Hill, a Poem.* Addreſſed to Sir Watkins Williams Wynne, Bart. 4to. 1s. 6d. Hingeſton.

There is a degree of fancy or imagination which, as well in poetry as in painting, is able to ſtrike off agreeable figures, yet wants entirely a capacity to combine them:

Æmilium circa ludum Faber imus et unguet
Exprimet, et molles imitabitur ære capillos;
Infelix operis ſummâ.

Such is the caſe with the Writer of this poem. The muſe 'plays about his temples' and gives him a ray of poetical fancy, but ſhe intends not, at leaſt ſhe has not yet ſhewn her intention, to crown him with perfection.—The Author will pardon us if we only add, that we ſhould think it a bold attempt in any man who, after Sir John Denham, ſhall venture to climb the heights of COOPER'S HILL.

Art. 36. *Miſcellaneous Eſſays, in Verſe.* By Janus, jun. 12mo. 3s. Crowder.

Theſe Eſſays are the produce of ſeveral pens, as we conclude from the

the different ſignatures at the bottoms of moſt of the pieces. But, whoever are the Authors, their productions are ſuch as we cannot honeſtly praiſe; nor condemn, perhaps, without incurring the imputation of ill-nature. The book, we ſee, though but a ſmall concern, was printed by ſubſcription; from whence it may be concluded, that benevolence bore no inconſiderable part in the publication;—and we have no objection to benevolence, rightly exerciſed: but we too often ſee it rendered ſubſervient to the miſapplication of talents, and thereby becoming really injurious to thoſe whom it meant to ſerve.

Art. 37. *The Iliad of Homer tranſlated from the Greek into Blank Verſe, with Notes pointing out the peculiar Beauties of the Original, and the Imitations of it by ſucceeding Poets, with Remarks on Mr. Pope's admired Verſion. Book I. being a Specimen of the whole, which is to follow.* By the Rev. Samuel Langley, D. D. Rector of Checkley, Staffordſhire, 4to. 3s. Dodſley.

Dr. Langley tells us that *the rumbling majeſty* of Homer's verſes is like Jove's thunder; but the rumbling majeſty of the Doctor's tranſlation is like the thunder of a muſtard-bowl.

Art. 38. *The Rational Roſciad. In Two Parts. I. On the Stage in general and particular, and on the Merits of the moſt celebrated Dramatic Writers. II. On the Merits of the principal Performers of both Theatres.* By F— B— L—. 4to. 1s. 6d. Wilkie, &c.

If our dabblers in rhyme and play-houſe criticiſm continue multiplying their reptile productions, as they have done ſince the publication of Churchill's *Roſciad*, the players may juſtly exclaim with the poet,

'Ten cenſure wrong for one who *acts* amiſs.'

In truth we may, without any breach of charity, conclude, that a writer of true genius and a liberal ſpirit, would ſcorn to follow, with ſervile pace, the ſteps of any leader,——in *ſuch* a walk eſpecially; Churchill's powers, indeed, gave dignity to almoſt every ſubject on which he choſe to employ them; but what ſhall we ſay to theſe his humble imitators?—'Tis difficult to determine who has moſt cauſe to complain,—the *Muſe*, of Wignell, Weller and Moody,—or Moody, Weller and Wignell, of the *Muſe*?

DRAMATIC.

Art. 39. *The She-Gallant: or Square-toes outwitted. A new Comedy of Two Acts. As now performing with great Applauſe, at the Theatre in Smock-Alley, Dublin.* 8vo. 1s. Lownds, &c.

A low and pitiful farce;—ſo truly contemptible, that we cannot poſſibly credit the aſſertion in the title page, of its having been acted with *great applauſe*, at any theatre in ſo polite a city as Dublin.

Art. 40. *The Connaught Wife, a Comedy of Two Acts; as it is performed at the Theatre in Smock-Alley, Dublin.* 8vo. 1s. Williams.

There is much more merit in this piece, than in the other production of the ſame theatre, above mentioned; as well as more modeſty in the title-page. *Fainlove*, indeed, is but a poor dog of a rake; but there is

humour in the part of Terry, the Iriſh ſervant; and we think the whole, if well played, muſt afford a laughable entertainment.

Art. 41. *The Perplexities: a Comedy. As it is performed at the Theatre-Royal in Covent-Garden.* 8vo. 1s. 6d. Griffin.

Perplexities indeed! The fable of this piece, as well as the conduct of that fable, is borrowed, as the Editor avows, from the *Adventures of Five hours*, an old play written by Sir Samuel Tuke, and printed in the laſt volume of Dodſley's collection. The dialogue of the baronet's play conſiſts of blank verſe and rhime, which the *Bayes* of Covent-Garden has *tranſpoſed*. This, which he ſtiles *new-writing* it, is his principal atchievement, and is indeed the only material circumſtance, in which the comedy of *The Perplexities* differs from the *Adventures of Five Hours*. That original, as the Editor calls it, is itſelf no more than a tranſlation from *Calderon*. The ſcene, perſons, ſtory, incidents and taſte in which it is written, are entirely Spaniſh, but we can by no means ſubſcribe to the encomiums of Echard, or the Editor; and ſince it was neceſſary to *new manufacture* theſe old materials, we could wiſh that the Editor of Dr. Fauſtus had undertaken to reſtore them to the ſtage, rather than the preſent Author; ſince, as the piece now ſtands, it appears too wild and improbable for a play, and too dull for a pantomime.

Art. 42. *The Fairy Favour. A Maſque.* 8vo. 1s. Cooper.

This little matter of moonſhine, was properly enough introduced, after the *Perplexities*, at Covent-Garden theatre, on the firſt appearance there, of our amiable YOUNG PRINCE; to whom it was a not unſeaſonable compliment: it being performed by children; and ſome of the parts ſurprizingly executed.

Art. 43. *Love in the City; a Comic Opera. As it is performed at the Theatre-Royal in Covent-Garden.* The Words written, and the Muſic compiled by the Author of *Love in a Village*. 8vo. 1s. 6d. Griffin.

Of the muſic and ſcenery of this piece, two of the eſſential conſtituents of muſical dramas, it is not, perhaps, our province to ſpeak. The ſubject is trite, and but indifferently handled; the characters, except that of the *Grecian Girl*, are not new; the airs are avowedly unpoetical; and the dict on, as the Author intended it, *low*. On the whole, we cannot help ſubſcribing to the general opinion, that this opera is every way much inferior to the former productions of this Author.

MEDICAL.

Art. 44. *The Family-Apothecary: or every one his own Phyſician, &c.* By Rationalis Methodicus Empiricus, a Chemical Apothecary. 8vo. 6d. Sold at a Printing-office in Hind-Court, Water-lane, Fleet-ſtreet.

Publiſhed with intention to adverti'e ſeveral quack-medicines ſold by the printer, for the benefit of the author.

Art. 45. *The Triumph of Inoculation: a Dream.* 4to. 1s. Payne.

We learn from the preface to this little piece, that it was addreſſed, in the courſe of an epiſtolary correſpondence, to the late lady *Mary* Wortley Montague, and that it was honoured with her approbation; a cir-

a circumſtance to which the reader will undoubtedly pay ſome regard.

When inoculation was firſt introduced into this kingdom, like other new things, it met with great oppoſition, even by many of the faculty, who, on that account, are the objects of the author's ridicule.

He dreams that he was conducted by a phyſician to the temple of Variola, whom he ſaw dethroned by the goddeſs Inoculatia, 'introduced by a noble female form, dreſſed after the Engliſh manner, whoſe whole deportment, as well as the ſtation ſhe held there, beſpoke her ſome extraordinary perſonage, and in whoſe face dignity and wiſdom, wit and benevolence, were moſt expreſſively and happily blended.' No wonder this dream was honoured with her ladyſhip's approbation.

The following deſcription of the entrance of the goddeſs Inoculatia, we tranſcribe as a ſpecimen of the author's fineſt painting.—'Sweet muſic was heard as if floating on the clouds over the temple, and a celeſtial form entered beautiful as light, and active as the daughters of the morning, followed by *Health*, with roſy cheeks and athletic form, at the head of a long proceſſion of beautiful children, youths and maidens, who were all crowned with chaplets of flowers. She was dreſſed in a Circaſſian habit of azure ſilk; had fine large black eyes that penetrated the ſoul of the ſpectator, and inſpired all on whom ſhe turned them with ineffable delight, except the favourites of the degraded goddeſs. Her features were noble, regular, ſweet, and enchanting; her arms tapering and finely proportioned; her ſkin white as the pureſt alabaſter, and her flowing treſſes, black and jetty as the wings of the raven. In ſhort, her whole form and air was divine, and my heart overflowed with joy when I gazed upon her.'

As to the merit of this performance, as a piece of compoſition, there is an inequality of ſtyle, a mixture of poetical and familiar expreſſions and ideas, which is not allowable in compoſitions of this nature. For example: 'No liquid lapſe of ſtreams, flowing in ſerpentine meanders, was ever heard to murmur through the valley, but thick black waters trickling heavily down the ſides of the rocks, after creeping ſlowly along through a few ſtrait canals, formed an extenſive lake, whoſe muddy ſhores were covered with reeds, whoſe leaden ſurface never mantled to the wind, and whoſe ſable waters emitted a fetid ſmell, *like the canals of Amſterdam in the dog-days.*' But ſoft. Is it not poſſible that our author, a correſpondent of lady M. W. Montague's, may be a female. If ſo, we retract all our criticiſm, and declare the whole dream to be very pretty and very fine.

Art. 46. *A Letter from Dr. Glaſs to Dr. Baker, on the means of procuring a diſtinct and favourable kind of Small-Pox, and on the Uſe of cold Air, and cold Water, in putrid Fevers.* 8vo. 1 s. 6 d. Johnſton.

It is very natural that the extraordinary ſucceſs of inoculation in particular counties of this kingdom ſhould have rouſed the attention of the regular phyſicians, and made them ſolicitous to diſcover the means to which it is owing. Dr. Baker publiſhed lately a pamphlet in which he revealed to the world the reſult of his inquiries into this matter; and Dr. Glaſs having been for ſome time paſt engaged in the ſame inquiry, obliges the medical world with his ſentiments on the ſame ſubject, in the performance which now lies before us. After a very rational inveſtiga-

tion of the point in queſtion, he concludes, that the extraordinary ſucceſs of the method above alluded to, depends on its efficacy in preventing a numerous eruption, which he is of opinion depends chiefly on ſweating the patient during the eruptive fever, by means of antimonial medicines. The preparations which he recommends for this purpoſe are antimonial wine, Tartar emetic, or Kermes mineral; but particularly the firſt, diſſolved in a large proportion of water, and acidulated with vinegar, or oil of vitriol. But beſides the ſubject of inoculation, the reader will find in this pamphlet many curious and uſeful obſervations relative to the treatment of putrid fevers. In ſhort, the whole performance deſerves the attention of thoſe who profeſs the healing art.

Art. 47. *A Treatiſe on the Stone, Gravel, and other Diſorders ariſing from obſtruction of the urinary Paſſages: giving ſome Account of the Succeſs and ſuperior efficacy of two new Medicines for the Cure of theſe Diſeaſes; illuſtrated with ſome particular Caſes.* By J. Awſiter, M. D. 8vo. 1s. Wilkie.

We cannot help ſaying, from our regard for the reputation of one of the moſt honourable profeſſions, that we are always ſorry when we ſee the two letters M. D. in the title page of theſe advertiſing pamphlets. We conſole ourſelves, however, with the almoſt certain hope, that their frequency will at laſt open the eyes of the public. In our late political diſputes; Scotland hath been very frequently and very groſsly abuſed; but we do not recollect that any of her enemies have ever accuſed her of the infinite miſchief ſhe hath done this kingdom by conferring degrees in phyſic, on perſons of no education. We do not however, in this accuſation, comprehend the univerſity of Edinburgh; for we know that ſhe requires at leaſt two years attendance, or a ſufficient recommendation from ſome other univerſity; but this is not the caſe in other univerſities of that kingdom: nor do we mean to aſſert, that Dr. Awſiter is poſſeſſed of a Scotch degree; but we mean to inform the public, that it is the general ſenſe of the faculty, that every man who advertiſes a medicine to be ſold, or who profeſſes to cure any diſeaſe by means of a ſecret medicine, is *ipſo facto* a Quack.

POLITICAL and COMMERCIAL.

Art. 48. *A Letter to the Rt. Hon. J— P——, Speaker of the Houſe of Commons in Ireland.* 8vo. 1s. Wilkie.

The author congratulates Mr. P—— on the new plan of government by which Ireland will be ſo much benefited, under the happy auſpices of the new lord lieutenant, the earl of Briſtol; but with reſpect to the ſpeaker himſelf, his congratulation is *ironical*; as will appear from the following paſſage; in which, beſide the many advantages that will accrue to that country in general, he points out thoſe in particular that will be drawn from it by Mr. P—— and his family.

'In the firſt place, you'll loſe your power as a l—d j—ce in the abſence of the lord l——t, as the preſent plan is, that all future lord l——ts are to reſide in Ireland, during their employments; and you'll be no more the leader of a great party in the houſe of commons, as moſt of thoſe whoſe conduct you guided there, will naturally go over to the new government, for the ſame reaſons that they were ſo attached to you. You therefore will loſe two very troubleſome and inconvenient employments,

employments, which they have been for ſome time to you, who was not deſigned for a man of buſineſs nor a ſtateſman; you will be reſtored to that ſituation of life that nature intended you ſhould be in, that of an honeſt country gentleman, and a good humoured, jolly companion: virtues that have been loſt to your real friends, and to your country! ſince fortune, in the extravagance of her caprice, has raiſed you, to be not only a miniſter, but a dictator in the affairs of Ireland.'

In the remainder of this letter, the writer appears to have withdrawn his pleaſantry, and to be more in earneſt in what he aſſerts, of the great things intended for the redreſs of public grievances in our ſiſter kingdom: and for all which, he ſays, that kingdom is obliged to the noble and extenſive plans of lord Chatham; who, in the wide circuit of his patriotic views, would over-look no part of the Britiſh empire. The particular meaſures here ſaid to have been reſolved on, for the advantage of the good people of Ireland, under the new adminiſtration, are, a grant of their long-wiſhed favourite bill for the limitation of parliaments;—the habeas corpus act;—a place-bill;—a qualification-bill;—a militia-bill;—a free woollen trade;—more able judges;—more reſpectable biſhops;—a reformation in the army;—ditto, in all public offices;—ditto, of the *black penſion-liſt*;—in fine, the author expects that 'the whole realm will be purified from every vice, from every corruption, as much as human abilities are able to do in ſuch a work.'—We are afraid, however, that many of the fine things here talked of, are rather what the author *wiſhes* than *expects* to ſee carried into execution. Nevertheleſs, he has hit upon a decent method of putting the great men in mind of what *ought* to be done.

Art. 49. *A Review of the preſent State of the Nation, its Maladies, and Means of Relief.* By a Well-wiſher to his Country. 8vo. 1 s. 6 d. Peat.

According to this Review, the preſent ſtate of the nation, is a moſt deplorable ſtate indeed. The 'late patriot,' it ſeems, is the *worſt* miniſter that ever any unfortunate people were curſed with. Factious, ambitious, avaritious, inconſiſtent, profuſe, and careleſs of the public welfare, he has brought poor old England, we find—in *this pamphlet* at leaſt,—into a ſituation ſo woſully woful, that we cannot ſufficiently expreſs our aſtoniſhment at the general ſtupidity of the nation, who, all this time, could neither ſee their ruin, nor feel the weight of it.—Only obſerve, now, what miſchief this monſtrous miniſter has done by his '*careleſſneſs*' alone; to ſay nothing of the fatal effects of his other enormities:—He has 'lighted up a flame of contention among both the great, and the little; the high, and the mean. Peace is baniſhed the land, and diſcord invades both the court and the country. Commerce lies fainting on her death bed, and both our foreign and domeſtic concerns are at a ſtand. The ſtate reels without a helmſman. The great are divided into parties, and the vulgar into mobs. Trade languiſhes, and our laborious manufacturers either periſh in ſilent indigence, or *tumultuate* for want of bread. Our ancient nobility are frowned into rage, and their tongues *paliſied* for want of words to expreſs their ideas. The protection of our merchants abroad is deſerted, and the name of ENGLISHMAN in foreign countries is become a name of contempt. This great kingdom is torn with diſſentions within its bowels, and its reſentment ſcorned by its foes. The moſt abject crown in Europe

treads on our rights, and defies our remonſtrances. The brave men who ſaved our independence in the late war, are robbed of their glory by the preſumption of an ambitious minion of fortune, and, under his adminiſtration, doomed to ſtarve in obſcurity; our merchants ſhips bear no price; they rot in the river for want of freights, and our ſailors muſt learn to live without pay.' &c. &c.

Now, what ſay you, Reader? are we not in a fine pickle?*—But what ſays our Author, in his chapter of *Remedies* for all theſe maladies? Why, we are to drive L— C—— out of all concern in the adminiſtration; to ſeize the territorial acquiſitions of the Eaſt-India company, which are to bring us in four millions annually; to open a free trade to the great kingdoms of Siam, Pegu, and Cochin China; limit the exportation of corn to four ports only; and provide handſomely for the dukes of York and Glouceſter, 'by appropriating to theſe princes the rents of the crown-lands, when farmed out for paſture-fields.'—What a ſchemer! what a politician! what a writer!

* Beſide all theſe evils, we have alſo, it ſeems, under Mr. Pitt's unhappy influence, played the fool ſadly about the American Stamp-act. We ſhould have made the coloniſts ſenſible that we were their maſters;—ſhould have cram'd the ſtamp-bill down their throats; *vi et armis*: and if it had choaked them, ſo much the better.—Moreover, under the ſame malignant influence, the liberty of the preſs, we are told, is in the utmoſt danger; nobody dares write or ſpeak their minds: and as a proof, behold the preſent *meek* and *modeſt* performance!—what pity the Author durſt not *ſpeak out!*

EAST INDIES.

Art. 50. *An Attempt to pay off the National Debt, by aboliſhing the Eaſt India Company of Merchants; and all other Monopolies. With other intereſting Meaſures.* 8vo. 1 s. Bladon.

What does this Author mean by calling his propoſal *an Attempt?*—But his title page is of little conſequence; if his *advice* be ſalutary: *that* is the main object. His advice is, 'that the Eaſt India company be diſſolved, and their territorial poſſeſſions veſted in the crown of Great Britain,'—without giving to the ſaid company any conſideration whatever for their acquiſitions of land, or territorial property in the Eaſt Indies†: and he endeavours to prove that this ſcheme may be carried into execution with eaſe, and on principles ſtrictly *conſiſtent with equity*. He diſtinguiſhes between *property* and *rights*; and inſiſts that when the former is acquired by means injurious to the ſtate, or the community in general,—it will be no infringement of the latter, for government to interfere and oblige *private benefit* to give place to *public good**. Now this, he contends, is preciſely the caſe of the united company; whoſe excluſive trade (to ſay nothing here of their *conqueſts*) to the Eaſt Indies he conſiders as highly injurious to the natural claims of their countrymen in general, to an univerſal free trade. But having, as he expreſſes it, ſufficiently *feather'd their neſts*, he thinks it would be highly abſurd to perpetuate ſo enormous a monopoly; that it is now high time to

† Allowing them reaſonable time for the diſpoſal of their other property, mercantile effects, &c.

* See p. 147 of this month's Review,—where this ſubject is treated in a more ſatisfactory manner.

aboliſh

abolish it; and that such a measure would be the more especially advisable, as, by appropriating their E. Indian dominions to the use of the government, there will be an annual revenue of several millions, by the help of which we should speedily be enabled to accomplish so great and necessary a work as the payment of the national debt. Yet this end, vast and important as it is, is not the principal object which our Author has in view, by this scheme. He thinks the good effects of abolishing this monopoly, and opening a free commerce to the oriental parts of the world, would be of still greater emolument to this manufacturing and trading nation: and, *moreover*, that it would give us a prodigious advantage over our rivals in trade, by ruining their E. India companies; and such an ascendency over France and Spain, as would entirely frustrate their invidious designs against us, by the famous *family compact*. In short, like the generality of projectors, our Author is very warm in support of his scheme; but we think he would have more effectually recommended his plan to the cool and considerate Reader, had his pamphlet been written in a more temperate strain, without railing or invective: which by taking place of fair and dispassionate reasoning, generally tend to the prejudice of the cause they vainly endeavour to enforce and support. He should likewise have informed us what we are to do with the Company's CHARTER!

Art. 51. *Observations on Mr. Vansittart's Narrative* *. By Luke Scrafton, Esq; 8vo. 1 s. Kearsly.

Few of our Readers, we believe, are ignorant, that when colonel Clive had recovered Calcutta, deposed Surajud Dowla (the Nabob who so cruelly treated our countrymen, in the horrid affair of the black-hole) and restored peace to that distracted country, he returned to England, in 1760, leaving the administration of the company's affairs to the care of Mr. Holwell, who acted as governor till the arrival of Mr, Vansittart, appointed successor to Mr. Clive,

The treaty concluded by Col. Clive with Jaffier Ali Khan, whom he had advanced to the subahship, did not, however, produce that entire harmony between the country government and that of the united Company, which was hoped for; and Mr. Scrafton, who was himself an actor of some consequence in those turbulent scenes, and seems to be zealously attached to lord Clive, the hero of the grand oriental drama, charges both Mr. Holwell and Mr. Vansittart, with having embroiled the Company's affairs, by departing from lord Clive's wise plan, principles, and conduct. He represents them as the aggressors in the quarrel with the Nabob, Jaffier Ali Khan, whom, he says, Mr. V. (adopting Mr. Holwell's sentiments) deposed, in violation of our national faith, and to the indelible stain of the English name and character: and he enumerates other instances of the most shameful breach of covenant, in their treacherously abandoning several persons of great consequence, to whom we had promised our protection; and giving them up to the cruel vengeance of Cossim Ali Kham whom Mr. V. had invested with the subahship, in the place of lord Clive's Nabob, Mhir Jaffier.—Our Observer, who is one of the East-India directors, and consequently no contemptible opponent for Messrs. V. and H. to contend with, brings other accusations against these gentlemen; backed by certain documents

* In 3 vols. 8vo, published in 1764.

to

to prove the validity of his allegations: but for theſe we refer to his *Obſervations* at large.

Art. 52. *A Letter to the Proprietors of Eaſt India ſtock, from Mr. Henry Vanſittart, occaſioned by a late anonymous Pamphlet, and by the* Eaſt-India Obſerver. N° VI. 8vo. 2 s. Newbery, &c.

The *anonymous* pamphlet alluded to in the title, as above, is Mr. Scrafton's performance, mentioned in the foregoing article: for Mr. S. had, it ſeems, before the appearance of this *letter*, publiſhed an edition of his Obſervations, without the writer's name; which edition was privately diſperſed, *gratis*: but the Author finding himſelf reflected upon as an anonymous ſpreader of ſcandal, reprinted his tract, and openly, in the title-page, acknowledged himſelf as the writer,—as he had before done to Mr. Holwell, and others, to whom he had ſent copies of it.—The *Eaſt-India Obſerver* being a periodical paper, has not fallen in our way; but Mr. V. (who is keenly attacked likewiſe in that paper) conſiders it as the work alſo of Mr. Scrafton, or of perſons inſtructed by him: which, however, Mr. S. denies; declaring he never ſaw or knew of it, until it was advertiſed.

We cannot pretend to enter far into the merits of this controverſy, or to give a ſtate of the facts on which the altercations are grounded. Let it ſuffice, therefore, if we barely obſerve, that Mr. V. appears, as far as we can judge, to have defended his cauſe in a maſterly manner. He gives a view of the ſituation of the company's affairs, at the time when the care of them devolved upon him, very different from that exhibited by the *Obſerver*; and ſeems to have made it quite clear that there was an abſolute neceſſity of acting as he did, with regard to the depoſing of Jaffier Ali Khan, and ſetting up Coſſim in his ſtead; and intimates, that the *being* of the Company's eſtabliſhment in Bengal, depended on the revolution which was then happily effected, at a moſt ſeaſonable and critical juncture. He repreſents the Nabob Jaffier as a traitor to his engagements with the Engliſh; and that he had greatly at heart the deſign of ruining their intereſt in that country:—which they luckily prevented by being before-hand with him. In brief, he anſwers every article alleged againſt him by Mr. S. and the periodical Obſerver; producing a number of ſuch curious vouchers, in ſupport of his repreſentations, as greatly contribute towards the reader's *entertainment* as well as his *ſatisfaction*, in regard to the authenticity of the ſeveral facts. Among other authorities to which he appeals, he lays particular ſtreſs on that of Mr. Scrafton himſelf; that gentleman having formerly publiſhed a *Sketch of the Hiſtory of Bengal*, from the year 1739, to 1756; printed at Edinburgh, in 1761. Of this tract Mr. V. makes great uſe, in order to prove Mr. S. guilty of ſeveral moſt glaring inconſiſtencies with himſelf: and really the inſtances of ſelf-contradiction here pointed out appear to us to be ſuch as will require the utmoſt dexterity of the moſt able pen to reconcile.

Art. 53. *An Addreſs from John Zephaniah Holwell, Eſq; to Luke Scrafton, Eſq; in Reply to his Pamphlet, entitled,* Obſervations on Mr. Vanſittart's Narrative. 8vo. 1 s. Becket.

Mr. Holwell enters into this debate with a good deal of warmth; and, indeed, his reſentment againſt Mr. S. is not unreaſonably founded: for

that

that gentleman attacked Mr. H. with a degree of freedom, which could not fail of provoking him, both as a man, and as an author. Not content with arraigning his conduct, as a ſervant of the Eaſt-India company, he alſo levelled a ſarcaſm or two at him, in his literary capacity: —alluding particularly to his 'reveries on the Banian religion.'—Our Readers will recollect, on this occaſion, the accounts we have given, of Mr. Holwell's 'Intereſting Hiſtorical Events relative to Bengal, &c.'—Mr. H. however, does not deſcend to any altercation on theſe or any ſpeculative points, but directly comes to thoſe matters of fact that relate to the intereſt of the company, and on which his own character has been ſo freely attacked.—As we muſt not enter into particulars, we ſhall only add, that we think Mr. H. has defended himſelf with ſpirit; and that he brandiſhes the pen of controverſy with no unſkilful hand:—which, indeed, may be ſaid of each of the three champions engaged in this conteſt.

Art. 54. *An Addreſs to the Public, concerning the Buſineſs between the Government and the Eaſt-India Company. Proving that the Government has no* juſt *Demand on the Company, either for Protection granted, or for territorial Acquiſitions.* 8vo. 6 d. Williams.

The greateſt part of this addreſs relates to two letters lately publiſhed in the Gazetteer, ſigned D. R. who, ſays this Author, 'with true Hibernian modeſty, propoſes that the company ſhall pay a million yearly, (till the debt of the nation is paid) in order not to aboliſh that famous monopoly, and lay open the trade to the Eaſt-Indies.' This propoſition appears to our Author in a moſt infamous light; and he inquires what right the government hath to expect ſuch a conceſſion from thoſe merchants more than from any other merchants whoſe trade is attended with ſucceſs? But for what he offers on this important queſtion, we refer to his pamphlet.—His intention, however, is not to defend the E. I. company as a monopoly, but as Britiſh ſubjects. As a company, he deems it 'injurious to a trading nation,' and therefore he thinks it ought 'not to be ſuffered;' their fellow-ſubjects having an equal right to all the advantages of trade. On this head his ſentiments are the ſame with thoſe of the author of *An attempt* * *to pay off the national debt:* and it is more than probable, that both that *Attempt* and this *Addreſs* are the produce of one pen.

* See Art. 50, in this liſt.

NOVELS.

Art. 55. *The Nunnery; or the Hiſtory of Miſs Sophia Howard.* 12mo. 2 Vols. 5 s. Noble.

A flimſy narrative, contained in a ſeries of letters, written in a ſprightly but careleſs and incorrect ſtrain. The ſtyle is not inelegant, but the ſtory is dull, and languiſhes for want of incidents of ſufficient importance, and variety, to keep up the reader's attention. The meagre plan is, briefly, this: Miſs Howard is in love with Mr. Lindſey, a Proteſtant. Her father, and other relations, all Roman catholics, want to marry her to a—Mr. Somebody, of their perſuaſion. All parties being obſtinate, Miſs is ſent into France, and confined in a nunnery; but ſhe, happening not to be a Papiſt, does not like the convent-ſcheme,

ſcheme, by any means; and eſcapes from it, with her favoured lover. Her catholic ſwain, however, unluckily meets them on the road to Paris, and the rivals, of courſe, go to tilting. What was the conſequence? Why, both the gentlemen being diſabled from taking due care of the lady, ſhe is conveyed back to the convent. Nevertheleſs, ſhe a ſecond time eſcapes, and is married to Mr. Lindſey; (from whence our Readers may conclude, the gentleman did not die of the wounds given him by his rival) is reconciled to her father; and no body now ſo happy as *lady* Lindſey:—for, *apropos*, Sir George, her huſband's elder brother, contrives to break his neck by a fall from his horſe, on purpoſe to give his new ſiſter a title.—As to the moral of this tale, the Author, or rather Authoreſs, for we ſuppoſe it a female performance, has forgot to point it out; and we have not been lucky enough to diſcover it:—at the ſame time, we muſt obſerve, in juſtice to the writer, that neither have we diſcovered any thing immoral or indecent in this performance: which has, at leaſt, the merit of being chaſte and innocent. We wiſh we could ſay as much of all the novels and romances which ſpring up ſo plenteouſly, every winter, from the literary hot-beds of the circulating libraries.

Art. 56. *The Convent: or, the Hiſtory of Julia.* 12mo. 2 Vols. 6s. Lownds.

We have nearly the ſame character to give of this, as of the preceding novel; there being ſuch a ſimilitude of ſtyle and manner, as well as of title-page, between them, that we may reaſonably ſuppoſe them the work of one and the ſame pen. It is true, that in the *Convent*, we have a greater variety of characters, and more buſineſs tranſacted, than in the *Nunnery*; but then there are, in proportion, more abſurdities, and improbabilities: for which, indeed, *both* are abundantly reprehenſible.—The noveliſts of the preſent day, have acquired an eaſier and more natural mode of writing than was formerly uſed, in the more *romantic* productions of the *Meſdames* St. Aubin, Behn, and Heywood; but they have leſs *invention*, and ſeem to take little pains about the probability of their facts and incidents: though on this circumſtance the neceſſary deception and conſequent pleaſure of their readers chiefly depends. But in the book now before us, there is a curious blunder, indeed. The ſtory, the characters, the ſcenery, are all in France; and and the French heroine of the tale, going mad for the loſs of her lover, expreſſes her agony in ſeveral ſtanzas ſelected from the Engliſh ballad of *Lucy and Colin!*—This is like Mr. Hume's dreaming in French,—*Je tiens, Jean Jaques Rouſſeau!*

Art. 57. *The Hiſtory of Eliza.* Written by a Friend. 12mo. 2 Vols. 5s. Dodſley.

The narrator of this pretty tale, informs *her* readers, (for it is a lady's production) that ſhe was prevailed on to make the ſtory public, from this conſideration, 'that the conduct of Eliza, in ſome of the moſt trying circumſtances, would afford a uſeful leſſon for her ſex.' She adds, 'thoſe who read only for amuſement, will find themſelves diſappointed, if in this little performance, they expect to meet with any of thoſe ſurprizing turns of fortune, ſo eaſily created by the imagination, but which the judgment can never realize. The Hiſtory of Eliza, ſhe continues, is a narrative of facts, which gives the relator no claim to the merit of invention;

invention: if the public is pleased with her manner of relating them, her expectations will be more than answered.'—As to the common pretensions, with respect to *matter of fact*, we can pay little regard to them, *because* they *are* so common; and, moreover, they are always invalidated by the *improbabilities* with which such narratives abound; and from which even the History of Eliza, plain and simple as it is, is not entirely free. The incidents, however, if not true, are not unnaturally imagined, neither is the manner of relating them inelegant, nor the tendency of the fable immoral. On the whole, this is a plain, artless, decent novel; which, without the aids of genius or invention in the writer, may furnish an hour's innocent and agreeable amusement, for the younger class of readers.

Art. 58. *The Conflict*; *or, the History of Miss Sophia Fanbrook.* 12mo. 3 Vols. 9s. Noble.

A sober, harmless narrative; that may serve to amuse *some* readers; and will hurt none: for, if the work can boast neither wit nor elegance, there is nothing in it offensive to morality.

Art. 59. *The Adventures of Charles Villers, an unfortunate Court-dependant: a Novel.* 12mo. 2 Vols. 6s. Bladon.

The character of this work is different, in some respects, from that of the foregoing history of Miss Fanbrook. Here is LIFE, as *Burke* says: none of your dull, dreaming stories! but it is pity there is so much *swearing* in the book: and if the humour had come up a little nearer to the standard of Fielding's Tom Jones, it might have been more tolerable to Readers of taste and discernment.

Art. 60. *The History of Mr. Charles Chance and Miss Clara Vellum.* 12mo. 3s. Noble.

From the prefatory advertisement to this delectable history, we learn that it has for its author, one Mr. John Robinson of Norwich;—we shall be surprized if ever we see this name take rank with the authors of Joseph Andrews, Roderick Random, Jack Connor, or Pompey the Little.

Art. 61. *The Country-Cousins: or, a Journey to London.* 12mo. 2 Vols. 6s. Noble.

What can the writer mean by a *Journey to London?* there is really no such thing in the book! But perhaps he intends to bring *that matter* about in a 3d and 4th volume.—If he does, however, actually carry such design into execution, we would advise him to procure an act of parliament to *oblige* people to read his continuation: and heavy must be the pains and penalties that will have the power of compelling those who have mortified on the first course, to sit down to a second, cook'd by the same hand!

RELIGIOUS *and* CONTROVERSIAL.

Art. 62. *Two Dissertations: the first, on the Absurdity and Injustice of religious Bigotry and Persecution; their utter Contrariety to the Temper and Conduct of Christ and his Apostles; and their mischievous and fatal Consequences: the second, on the principal Qualifications and Canons, necessary for the right and accurate Interpretation of the* New Testament. By Thomas Edwards, D. D

D. D. late Fellow of Clare-Hall, Cambridge. 8vo. 1s. 6d. Johnſon, Cadell, &c.

The firſt of theſe diſſertations abounds with liberal and generous ſentiments on a ſubject, which has been often handled, indeed, and on which nothing new can be expected. Religious bigotry and perſecution, however, are ſo odious in their natures, and ſo pernicious in their conſequences, ſo great a reproach to humanity, and ſo repugnant to the genius and ſpirit of Chriſtianity, that they can ſcarce be too frequently expoſed. The ſecond diſſertation contains many judicious and uſeful directions to theological ſtudents, and to all ſuch as are deſirous of having an accurate and critical knowledge of the New Teſtament.

Art. 63. *An Introduction to the Reading of the Holy Bible.* 12mo. 1s. Main.

This little abſtract of ſcripture-hiſtory was drawn up for the uſe of the charity-ſchools in Ireland; where it was firſt printed. The Author apprehended that ſuch a work was peculiarly wanted in that country, where the majority are Roman-catholics: as any foundation of Scripture knowledge, however ſlight, muſt naturally have *ſome* tendency upward putting young people on their guard againſt the attempts of the popiſh clergy to pervert them from the proteſtant faith.—There is no doubt but a thorough acquaintance with the Bible, is the moſt effectual antidote againſt popery; but whether ſuch a brief ſketch of the out-lines of ſacred writ, as is only fit for the peruſal of very young children, can avail much towards attaining the end above-mentioned, is a matter of ſome doubt. Perhaps the reducing ſcripture-hiſtories to a level with Jack the Giant-killer and Tom Hickathrift, may, in the end, do more harm than good.

Art. 64. *A Rationale of the literal Doctrine of Original Sin; or a Vindication of God's permitting the Fall of Adam, and the ſubſequent Corruption of our human Nature. Leading to a brief View and Defence of the grand Scheme of Redemption, placed in a new Light; and built on a rational Expoſition of the principal Parables, and many other important Paſſages of Scripture, that have been hitherto much miſunderſtood. Occaſioned at firſt by ſome of Dr. Middleton's Writings.* By James Bate, M. A, Rector of Deptford, &c. 8vo. 6s. ſew'd. Dodſley, &c.

In the preface to this work, Mr. Bate acquaints us, that 'he is one of the meaneſt and obſcureſt of all thoſe who ever yet preſumed to handle a pen, in defence of the Chriſtian cauſe.'—How far this is true, we pretend not to determine; it is but reaſonable, however, to pay ſome regard to what a modeſt man ſays of himſelf, and to ſuppoſe that he is better acquainted with his own worth and merit than any other perſon can be. Whether he meant to be altogether believed or not, or what were his particular reaſons for publiſhing this ſecret to the world, he himſelf beſt knows; but it does not appear from his performance, that humility is his diſtinguiſhing characteriſtic: there is ſome reaſon, therefore, to ſuſpect that he would be ſorry if his readers ſhould underſtand what he has ſaid of himſelf in a *too literal* ſenſe.—Be this, however, as it may, the character he gives of his own work is by no means of the ſelf-denying caſt.—'If the reader ſhould aſk, ſays he, according to cuſtom,—Whether or no I have any thing *new* to offer? I anſwer him frankly,—I have hardly any thing elſe.'—We ſhall not attempt to convince Mr. Bate that he is miſtaken; although, we muſt confeſs we

have obſerved but little in his performance that is very new or important. There are, indeed, ſome paſſages of a *moſt ſingular* kind, where he ſpeaks of the late Dr. Middleton; of Mr. Rouſſeau; and on ſome other ſubjects: but his expreſſions are ſuch as we cannot, in *decency*, repeat.

We ſhall give our Readers the plan of this work in the Author's own words; and refer thoſe who are deſirous of ſeeing how the plan is executed, to the *Rationale* itſelf:

'Firſt, ſays he, I ſhall eſtabliſh ſome principles, neceſſary to be well conſidered, before we can conveniently come to the ſolution of the main difficulty. That done, I ſhall endeavour, upon the ſtrength of thoſe principles, to evince, that God's permitting the fall of man, was wiſely calculated to promote and enhance the true and ultimate happineſs of our human nature. But I muſt honeſtly apprize the candid reader, that the firſt of theſe heads will be a dry and laborious taſk; and if he has not the courage and patience to follow me through many a rugged and thorny metaphyſical path, and to ſurmount ſome old prejudices,—he had better lay down the book, and ſeek for ſome other amuſement. For, firſt I muſt prove, that (contrary to what ſeems to be generally thought) the devil's ſucceſs in this attempt, was no breach ſlily and unexpectedly made in the intended ſcheme of Providence, but foreſeen by the Creator, and pre-determined by him. But then, this poſition will make it neceſſary for us to vindicate the wiſdom, goodneſs, and juſtice of God, in permitting any kind of evil moral agency, at all to take place in the univerſe. And this will introduce another knotty point, a rational or probable ſolution, I mean, of the ſtrange revolt, and invincible obſtinacy of ſuch glorious creatures as the fallen angels once were. The ſolution of this difficulty will oblige us to deſcend into a diſquiſition concerning the nature and conſequences of pride;—into the probability of there being, in the creation, an indefinitely aſcending ſcale of beings, riſing higher and higher above each other, towards the throne of God. Next, we ſhall be led on to a moſt important inquiry concerning the nature, origin, neceſſity, uſe, and durability of moral habits, in all free reaſonable creatures. From all which, the revolt and obſtinacy of the fallen angels, will be ſhewn to be no more repugnant to reaſon, than it is to ſcripture. This diſquiſition upon moral habits being of the utmoſt conſequence to the ſcheme we are upon, as well as to the whole ſyſtem of revelation in general, we ſhall be under a neceſſity of handling it at large,—of clearing it from all popular objections;—and, that done, we ſhall try the utility of it, by applying it to ſome important points, both of ſpeculation and practice, that ſeem to have no ſmall light thrown upon them by it. And then, after a ſhort diſſertation on the circumſtances of the fall,—and defining and ſettling the true nature of rational happineſs, I ſhall come to the ſolution of the grand point; and conclude with obviating as many objections againſt the ſolution here propoſed, as have hitherto occurred to me: always taking care to do juſtice to the weight and ſtrength of each objection. As I foreſee I ſhall be obliged to take the reader aſide into many a ſeeming digreſſion, I ſhall make that matter as eaſy to him as I can, by recapitulations of the argument at proper places; thereby putting the clue of it afreſh into his hands.'

There are, no doubt, ſome juſt obſervations and ſentiments in this work; which, as the preface informs us, is *an enlargement of a ſmall tract publiſhed in* 1752, *entitled* 'An Eſſay towards a *Rationale* of the

literal Doctrine of Original Sin:' of which tract our Readers had a pretty full account in the Sixth Vol. of our Review, p. 223, ſeq.

CORRESPONDENCE.

MR. Cheſton's favour is reſpectfully acknowledged. The Reviewers would think themſelves extremely happy, could they do *juſtice* to the Public, and at the ſame time anſwer the *expectations* of Authors.

We ought not to have ſaid, it ſeems, that Mr. C. had miſtaken thoſe extravaſations and collections which are external to the joint, for the dropſy of the joint: now as Mr. C. himſelf calls them undoubted dropſies of the knee, and as the dropſy of the knee and the dropſy of the joint of the knee are phraſes which are frequently uſed without diſtinction, we apprehended Mr. C. had uſed them in the ſame manner, eſpecially as he ſays nothing to guard againſt this ſuppoſition, and as he likewiſe in that very place quotes a paſſage from Widmannus, wherein the *dropſy of the knee* is the phraſe in which this author denotes the dropſy of that particular joint; '*hydrops articulorum, et ſpeciatim in genu*, HYDROPS GENU, *nominari ſolent*.' Had the ſubject been treated with that accuracy which it required, the dropſy of the knee, the dropſy of the joint of the knee, the extravaſations and collections of viſcid glairy matter, and the partial ſuppurations, ſhould have been properly and reſpectively diſtinguiſhed. Mr. C. ſhould likewiſe have pointed out whether the partial ſuppurations, extravaſations, collections, &c. which ſometimes occur in the white ſwelling, were to be conſidered as inſtances of a *complicated diſeaſe* or only *ſymptoms* of ſome particular ſtage of the white-ſwelling.——With regard to our manner of concluding Mr. C.'s article, we ſhall briefly obſerve; that when an Author informs his readers that he ſhall endeavour to aſcertain the *nature and effects* of a diſeaſe; when he talks of the little knowledge even the moderns had of this diſeaſe; when he particulariſes the authors who have written on the ſame ſubject; and when he then ſeriouſly goes to work himſelf; who would not, after ſuch a prelude, naturally expect to meet with ſomething *new*? ſomething *original*?—But if after all, we find the *nature and effects* of the diſeaſe in queſtion, no better aſcertained than they were *ten years ago*, by an author who took great pains with this particular ſubject, and who is mentioned only in the moſt general terms; had we not reaſon to expreſs ourſelves in the manner we have done?—If Mr. C. however, notwithſtanding the appearances to the contrary, did not propoſe to advance any thing *new* upon the ſubject, we have no objection to concluding the article by ſaying, that Mr. Cheſton has not better aſcertained the *nature* and *effects* of that diſeaſe, (the *nature* and *effects* of which diſeaſe he propoſes to aſcertain,) than Dr. Reimarus had done long before.

*** The laſt edition of Dr. Watkinſon's OECONOMY is received;—we are glad to ſee that uſeful little tract advanced to the dignity of a *bound* book: in which garb and condition it is not ſo likely to be loſt to poſterity, as it might have been in the leſs ſubſtantial form of a pamphlet.

††† A Letter ſigned T. D. informs us, that the ſpeech of James the Firſt, inſerted in our Review for December 1766; and ſaid by the collector of the *Proceedings and Debates of the Houſe of Commons* to be nowhere elſe in print, is to be found at length, without any material alterations, in the 5th volume of the Parliamentary Hiſtory (publiſhed in 24 volumes 8vo.) at the 312th *& ſeq.* pages.

THE

MONTHLY REVIEW,

For MARCH, 1767.

The Comedies of Plautus tranſlated into familiar Blank Verſe. By Bonnell Thornton, M. B. 8vo. 2 Vols. 12s. Becket, &c.

THE reputation ſo juſtly merited and acquired by Mr. Colman's tranſlation of Terence, rendered the like attempt on Plautus both a laudable and a deſireable object. After having received the moſt agreeable entertainment from the natural and eaſy verſion of the former, we wiſhed, of courſe, to ſee the latter brought home to us in the ſame pleaſing manner; and when we found the undertaking in the hands of a gentleman who had been ſucceſsfully aſſociated with Mr. Colman in other works of humour, our expectations were abundantly gratified. What we obſerved with regard to this mode of tranſlating the Roman comedy, and concerning the difficulties which attended it, in our account of Mr. Colman's Terence, may be equally applicable here; for, how little ſoever Mr. Thornton may require the indulgence of criticiſm, we cannot but obſerve, in his favour, that an elegantly familiar verſion of Plautus was no eaſy taſk.——As that poet wrote before what one may call the claſſic times, there are few cotemporary authors come down to us, whoſe works might elucidate his manners or his ſtyle: the latter, in particular, is, in many places, ſo very difficult, that it is hardly poſſible to make any thing of it; and this difficulty in the expreſſion ariſes partly from our want of knowledge of the manners, cuſtoms, and other objects alluded to in thoſe times; partly from the unknown peculiarities of the vernacular idiom, and in ſome meaſure from the frequent uſe of the ellipſis. To get over theſe obſcurities, and to reduce the moſt incorrigible quibbles to any thing like natural expreſſion, or eaſy ſenſe, required no inferior degree of ſkill or application—yet who would not remove the rubbiſh that concealed a treaſure? Plautus, with all his puns and quibbles, his low alluſions, and negligence of time, place and probability, abounds, nevertheleſs, with the ſtrongeſt ſenſe, the keeneſt wit,

and the higheſt humour. His ſtyle is, in general, rich and elegant; and Varro might juſtly ſay, after Stolon, that if the Muſes were to ſpeak Latin, they would ſpeak the language of Plautus. This ſaying was ſo well known and received in Rome, that Cicero, if we miſtake not, and Valerius Maximus, have both borrowed the thought, where they ſay that if Jupiter were to ſpeak Greek, he would expreſs himſelf like Plato. The lower and more inelegant parts of Plautus's language were probably more the fault of his times than his own; and, what Quintilian obſerves with regard to the ancient tragedians, Accius and Pacuvius, may not improperly be applied to Plautus: *Cæterum nitor, et ſumma in excolendis operibus manus, magis videri poteſt temporibus quam ipſis defuiſſe.* Had Mr. Thornton been deſtitute of true taſte, this defect of his Author would often have led him from familiarity to lowneſs; but indeed he has in general managed this difficult part of his work in a manner that does great honour to his judgment.

The beſt account we can give our Readers of this tranſlation, is, to lay before them the Fifth* Act of the *Aulularia*, which Mr. Thornton properly enough calls the Miſer; and we make choice of this ſpecimen not only on account of the merit in the original, but becauſe the Tranſlator has given us ſome very humourous additional ſcenes of his own, to make up that part of the Act which was loſt.

'ACT V. SCENE I†.

'*Enter* STROBILUS, *with the Pot of Money.*

The Griffins, dwelling on the golden mountains
Are not ſo rich as I—Of other kings
I ſpeak not, beggarly, poor, abject fellows,—
I am king Philip's ſelf.—Fine day for me!
Parting from hence, I got there long before him,
Climb'd up a tree, and waited to obſerve
Where the old fellow would conceal his treaſure.
When he was gone, down ſlid I from the tree,
And dug this Pot up full of gold:—I then
Saw him come back to the ſame place again;
But me he ſaw not, for I turn'd a little
Out of his way.—Ah! here he is himſelf.
I'll go, and lay this Pot up ſafe at home. *Exit.*

* Omitting ſome of the notes, to bring the extract within due compaſs.

† 'Though contrary to all the editions, ſays our Tranſlator, I cannot but think that the fifth act ſhould be made to begin here, as by this ſufficient time will be allowed for Euclio to go to Sylvanus's grove to hide his treaſure, and for Strobilus to ſteal it thence. As the diviſion of the acts is a modern deviſe, the liberty of departing from the eſtabliſhed practice in this caſe may, I hope, be indulged me.'

SCENE

'SCENE II. *Enter* EUCLIO.

I'm dead! kill'd! murder'd!—Whither ſhall I run?
Whither not run?—Stop thief! ſtop thief!—Who? what?
I know not,—I ſee nothing,—I walk blind,—
I cannot tell for certain where I'm going,
Or where I am, or who I am.
(To the Spectators.)* Good people,
I pray you, I implore you, I beſeech you,
Lend me your help,—ſhew me the man that took it.
See! in the garb of innocent white they ſkulk,
And ſit as they were honeſt.—
(To one of the Spectators.) What ſay You?—
I will believe You:—You're an honeſt fellow,—
I read it in your countenance.—How's this?—
What do you laugh at?—O, I know you all;
I know, that there are many thieves among you.—
Hey!—none of you have got it?—I am ſlain!—
Tell me, who has it then?—You do not know!
Ah me! ah woe is me! I'm loſt! I'm ruin'd!
Wholly undone! in a moſt vile condition!
Such grief, ſuch groaning, has this day brought on me,
Hunger and poverty!—I am a wretch,
The vileſt wretch on earth!—Oh, what have I
To do with life, depriv'd of ſuch a treaſure?
A treaſure, that I kept ſo carefully,

* *(To the Spectators.)* 'It muſt be acknowledged that there is great humour in this paſſage, though in general nothing can appear more abſurd and unnatural to the modern reader than theſe addreſſes (ſo frequent in our author) to the ſpectators, in the middle of a play, and from the very characters employed in it. Moliere, who has imitated this whole ſoliloquy, has not ſcrupled to make *his* Miſer alſo addreſs himſelf to the audience in like manner. "Que de gens aſſemblés! Je ne jette mes regards ſur perſonne qui ne me donne des ſoupçons, et tout me ſemble mon voleur. Eh! de quoi eſt ce qu'on parle là? de celui qui m'a derobé? Quel bruit fait on là-haut? Eſt ce mon voleur qui eſt? De grace, ſi l'on ſait des nouvelles de mon voleur, je ſupplie que l'on m'en diſe. N'eſt-il point caché là parmi vous? Ils me regardent tous, et ſe mettent à rire." For the ſake of the Engliſh reader, I ſhall attempt a tranſlation of this in verſe.

See, what a croud of people!—I can look
On no body but gives me a ſuſpicion,
And every one appears to me the thief.—
Ha! what is't they are talking there?—Of him,
That robb'd me?—What a noiſe they make above!
Is it my thief that's there?—For heaven's ſake,
If you have any tidings of my thief,
Pray tell me.—Is he not conceal'd among you?—
Look! they all ſtare at me and fall a laughing.

I know not what reception this may meet with from a French audience; but Shadwell and Fielding have neither of them ventured to riſk it on our ſtage.'

And robb'd myſelf of comfort* !—Others now
Rejoice through my miſhap, and make them merry
At my expence.—Oh! Oh! I cannot bear it.
(Runs about crying, ſtamping, &c.

'SCENE III. LYCONIDES *entering.*

Who can this be, that moans ſo bitterly
Before our houſe?—Ha! it is Euclio ſure;
'Tis he, I think.—I'm ruin'd,—all's diſcover'd.
He is acquainted with his daughter's labour.—
What ſhall I do?—I'm all uncertainty.—
Were't beſt to go or ſtay?—Shall I accoſt him,
Or ſhun his ſight?—I know not what to do.
EUCL. Who's that, that ſpeaks there?
LYC. I, Sir.
EUCL. I, Sir, am
A wretch, a ruin'd wretch, ſuch dread calamity,
Such ſorrow has befallen me.
LYC. Take courage.—
EUCL. Prithee how can I?
LYC. Since the deed, that now
Troubles your mind, I did,—and I confeſs it.
EUCL. What do I hear you ſay?
LYC. The truth.
EUCL. Young man,
In what have I deſerv'd ſuch uſage from you,
That you ſhould treat me thus, and go the way
To ruin me and my poor child?
LYC. A God†
Was my enticer; he allur'd me.
EUCL. How!
LYC. I own my crime, I know I am to blame,
And therefore come I to implore your pardon.
EUCL. How durſt you to lay violent hands on that
You had no right to touch‡?
LYC. 'Tis paſt.—What's done
Cannot be undone.—I believe, the Gods
Would have it ſo: if not, it had not been.

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* *Robb'd myſelf of comfort.*]
Egomet me fraudavi, animumque meum, geniumque meum.
'There is a very remarkable paſſage in the beginning of Terence's *Phormio*, wherein this expreſſion is uſed; and I the more willingly tranſcribe it, as the original has been admired for its emphaſis and energy in almoſt every word, which is perhaps no leſs happily hit off in the tranſlation:

Quod ille unciatim vix de demenſo ſuo,
Suum defraudans genium, comparſit miſer.
What he ſcarce, ounce by ounce, from ſhort allowance,
Sorely defrauding his own appetite,
Has ſpar'd, poor wretch. COLMAN.

† 'The God of Love.'

‡ 'To touch] *Ut id quod non tuum eſſet* tangeres. The learned reader
EUCL.

EUCL. I believe, the Gods would have me hang myſelf
Before your face.
LYC. Ah! ſay not ſo.
EUCL. But why
Would you lay hands, I pray, on what was mine
Againſt my inclination?
EUCL. Love and wine
Did prompt me.
EUCL. What conſummate impudence!
How dare you come to me with ſuch a ſpeech?
If this is right, if this excuſe will hold,
Why we may ſtrip a lady of her jewels
In open day-light,—then, if we are taken,
Plead in excuſe forſooth, that love and wine
Led us to do it.—Oh, this love and wine
Is of great value, if it can impower
The lover and the drunkard to indulge
In whatſoever likes him with impunity.
LYC. I come to beg you to forgive my folly.
EUCL. I reliſh not theſe fellows, who commit
A miſdemeanor, and then dare defend it.
You knew you had no right; not being your's,
You ſhould have kept hands off.
LYC. But as I dar'd
Make the attempt, I ſhall have no objection
To have and hold.
EUCL. To have and hold what's mine,
At my diſpoſal?—and againſt my will?
LYC. Againſt your will I aſk not;—but I think,
It is my right, and you yourſelf will find *
I have a juſt claim *.
EUCL. If you don't return me—
LYC. Return you what?
EUCL. What you have ſtol'n of mine,

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will perceive that an *equivoque* is deſigned in the uſe of the word *tangere*. This whole ſcene very humourouſly turns upon Euclio and Lyconides miſtaking one another's meaning; Euclio all the while ſuppoſing that Lyconides is talking of the Pot, when he is ſpeaking of the old man's daughter. This is happily expreſſed in the original, on account of the Latin idiom, the word *Olla* (which ſignifies a Pot) having a *feminine* termination. Moliere, being poſſeſſed of the ſame advantage in the French tongue, has availed himſelf of it, and has managed the ambiguity of this circumſtance with more art and addreſs than our countrymen have done.

' It being impoſſible to preſerve the *equivoque* of the original exactly, I have been obliged to uſe ſome latitude in the tranſlation.'

* *A juſt claim.*] 'According to the Roman laws, whoever had debauched a girl that was free, was obliged either to marry her himſelf without a portion, or to give her ſuch a portion as was ſuitable to her ſtation.'

I'll have you 'fore the Prætor, and commence
A ſuit againſt you.
LYC. Stol'n of your's? how? where?
What is't you mean?
EUCL. As if you did not know!
LYC. Not I, except you tell me what it is.
EUCL. The pot of gold, I ſay, which you confeſs'd
You ſtole,—reſtore it to me.
LYC. I ne'er ſaid
A ſyllable about it, nor have taken it.
EUCL. Will you deny it?
LYC. Yes, deny it wholly:
Nor do I know what gold, what pot you mean.
EUCL. That which you ſtole out of Sylvanus' grove.
Come, give it me:—I'll rather halve it with you.
Though you have robb'd me, I'll not trouble you:
Come then, reſtore it to me.
LYC. Are you mad,
To call me thief?—I thought that you had got
Scent of another matter, that concerns me:
'Tis of importance, and if leiſure ſerves,
I ſhould be glad to talk with you upon it.
EUCL. Tell me, upon your faith: you have not ſtol'n
This gold?
LYC. Upon my faith.
EUCL. Nor do you know
Who took it?
LYC. No, upon my faith.
EUCL. And if
You ſhould diſcover him, you'll reveal him to me?
LYC. I'll do't.
EUCL. Nor will you take, whoe'er he be,
A portion of the ſpoil, to hide the thief?
LYC. I will not.
EUCL. What if you deceive me?
LYC. Then
May Jupiter do with me what he will!
EUCL. I'm ſatisfy'd.—Now tell me, what's your pleaſure?
LYC. If you're a ſtranger to my birth and family,
Know, Megadorus yonder is my uncle,
My father was Antimachus, my name
Lyconides, Eunomia is my mother.
EUCL. I know your family.—Then what's your buſineſs?
I ſhould be glad to learn.
LYC. You have a daughter.
EUCL. I have; ſhe is within.
LYC. If I miſtake not,
You have betroth'd her to my uncle.
EUCL. Right.
You know the whole.
LYC. He has commanded me
To bring you his refuſal.

EUCL.

EUCL. How?—refuſal *,—
When ev'ry thing is ready for the wedding?
May all the Gods confound him! for through him,
Wretch that I am! I've loſt ſo great a treaſure.
LYC. Be comforted: don't curſe: but let us hope,
That this affair will turn out happily
To you and to your daughter.—Say, Heav'n grant
It may!
EUCL. Heav'n grant it may!
LYC. And to me too;
Now give me your attention. Never was there
A man ſo worthleſs, and had done a fault,
But was aſham'd, and ſought to clear himſelf.
I do conjure you, Euclio, to forgive me,
If all unwittingly I have offended
You and your daughter: give her me to wife,
According to the laws: for I confeſs,
That on the night of Ceres' feſtival,
Heated with liquor, and impell'd by youth,
I injur'd her fair honour.
EUCL. Out alas!
What do I hear? O monſtrous villainy!
LYC. Why do you howl thus? It is true, I've made you
A grandſire on your daughter's wedding-day:
She's brought to-bed, ten months are paſt, pray reckon.
On this account my uncle Megadorus
Sent a refuſal. But go in, enquire
If 'tis not as I ſay.
EUCL. Undone for ever!
So many evils are combin'd to plague me.
I'll in, and know the truth.
LYC. I'll follow you.
[EUCLIO *goes in:*

SCENE IV. LYCONIDES *alone.*

So, ev'ry thing is ſafe, as it ſhould ſeem.—
But where is Strobilus? I can find him no where.
Where can he be?—I'll wait a while here; then
I'll after the old fellow: in the interim
I will allow him time to make enquiry
Of the old maid, his daughter's nurſe; ſhe knows
The whole affair.

SCENE V†. *Enter* STROBILUS.

STROB. O ye immortal Gods!
What joys, what tranſports have you heap'd upon me!

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* *Refuſal.*] 'The original is, *Repudium.* The rejecting of a perſon betrothed, was called *repudium*; the putting away of one already married, *divortium.*'

† SCENE V.] 'All the editions make the fifth act begin with this ſcene, which is apparently wrong; for Lyconides had not quitted the ſtage, but waited on purpoſe for the coming of Strobilus.'

To have a pot of gold in my poſſeſſion,
Of four pounds weight!—Who is ſo rich as I?
Was ever man ſo favour'd of the Gods?
LYC. Surely I hear a voice.
STROB. *(diſcovering* LYCONIDES) Ha! don't I ſee
Lyconides my maſter?
LYC. Don't I ſee
My ſervant Strobilus?
STROB. 'Tis he.
LYC. No other.
STROB. I will accoſt him.
LYC. Beſt to mend my pace,
I fancy, he has been with the old woman,
My Phædria's nurſe, as I commanded him.
STROB. What if I tell him I have found this booty,
And aſk my liberty.—I'll up, and ſpeak to him.
(Advancing) Sir—I have found—
LYC. What have you found?
STROB. Not that
Which boys in play hunt after in a bean,
And if they chance to find, cry out for joy.
LYC. What, at your trick of joking, ſirrah?
STROB. Hold,
I'll tell you, do but hear me.
LYC. Well then, ſpeak.
STROB. I have found riches in abundance.
LYC. Where?
STROB. A pot brimful of gold, of four pound weight.
LYC. *(with emotion)* What's that you ſay?
STROB. I ſtole it from old Euclio.
LYC. Where is the gold?
STROB. At home, Sir, in a cheſt.—
I ſhould be glad you'd give me now my freedom.
LYC. Give you your freedom? worſt of rogues!
STROB. Go, go,
I know your meaning;—I was only trying you.—
How you ſnapt at it! what would you have done,
If I indeed had found it?
LYC. This evaſion
Shall not avail you.—Give me up the gold.
STROB. Give up the gold?
LYC. Come, give it me, I ſay,
That I may render it to the right owner.
STROB. Where ſhould I have it?
LYC. You confeſs'd juſt now,
You had it in a cheſt.
STROB. Oh, I am us'd
To talk thus jokingly.
LYC. *(threatening)* But know you what?
STROB. Nay, kill me, if you pleaſe, you'll never get it.

* *[The reſt of this Play is loſt *, What follows is added by the Tranſlator.]*

* The critics univerſally agree, that the Supplement, which is generally

LYC. How, raſcal!—I ſhall find a way.

STROB. You cannot.—

Tie me up neck and heels; break ev'ry limb;
Load me with chains, and ram me in a dungeon;
Let thongs and elm-rods be my only food;
You will not get the gold.—There *is* a way,—

LYC. Speak, what way?

STROB. Set me free: one ſtroke will do it[9].

LYC. Tho' you deſerve a thouſand, I conſent
For my dear Phædria's ſake. Go, bring the pot here,
And I'll reward you with your liberty. *Exit* STROBILUS.

SCENE VI. LYCONIDES *alone.*

What ſhall I do now? With the loſs of this
Already he's diſtracted, and I fear me,
Now that he knows his daughter was diſhonour'd,
He will ſuſpect me partner in the plot
To rob him of his gold, and think I meant
To dig out for myſelf, againſt his will,
A portion with his daughter.—Here comes Strobilus.

SCENE VII. *Enter* STROBILUS.

STROB. Come, come along, thou muckworm.

LYC. Whom d'ye ſpeak to?

STROB. Euclio.

LYC. He's no where here, nor any other.

STROB. Nay, but he is.

LYC. *(looking about)* I ſee him not—Where is he?

STROB. He's here.

LYC. Here? where?

STROB. I've hold of him; he's here.
(Pointing to the Pot.)
All that he has of life and ſoul, is here,—
Lodg'd in this pot;—the reſt is but his ſhadow.

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nerally printed in the editions of our author, is very inferior to Plautus both in matter and ſtile. It was written, we are told, by Antonius Codrus Urceus, profeſſor at Boulogne, who lived in the reigns of the emperors Sigiſmund and Frederic III. Beſides the poverty of invention as well as expreſſion, it has alſo a moſt capital fault with reſpect to the cataſtrophe. The Miſer is made all of a ſudden to change his nature entirely; which is to the laſt degree improbable. Demea, it is true, in the *Brothers* of Terence, throws off his ſordidneſs and ruſtic aſperity at the concluſion, and takes up the contrary extreme; but then it is palpably done with awkwardneſs, and his generoſity and good humour are apparently affected. I have, however, thought fit to ſubjoin a tranſlation of this ſupplement,' [for which we refer to the book] 'ſuch as it is, tho' I have preſumed to add another of my own; of which I ſhall only ſay, that I have endeavoured as much as poſſible to imitate the manner of my author, for which reaſon I have profeſſedly made uſe of many of his expreſſions.'

[9] *One ſtroke will do it.*] 'I here mean to allude to the cuſtom obſerved in the *manumiſſion* or freeing of a ſlave, which was done by ſtriking him.'

This is his substance; his heart's blood, his vitals;
'Tis Euclio all together.

LYC. Peace, you rascal;
Give me the Pot.

STROB. Suppose you sacrifice him
Upon his daughter's wedding-day.—

LYC. No trifling.—

STROB. You will at least invite me to a share,
I hope, Sir, of the entrails.

LYC. Give it me,
I say, this very instant; or I'll make
A sacrifice of you.

STROB. You'll give me then
My freedom, as you promis'd?

LYC. Never doubt me.

STROB. Here—take it. *(Giving the Pot.*

LYC. I'll restore it to old Euclio,
Who will adore me as his joy, his pleasure,
His Jove protector, his supreme Salvation.—
I'll call him.—Euclio!—Hoa!—Come forth here.—Euclio!

EUCL. *(within)* Who calls a wretch like me?

STROB. Your joy, your pleasure,
Your Jove protector, your supreme Salvation,

LYC. I bring you tidings of your treasure, Euclio.

SCENE VIII. *Enter* EUCLIO.

EUCL. Where is he?—have you found him?—where's the thief?
Where is my gold?—Speak, is it safe?

LYC. How is she?
Tell me, how fares my Phædria?

EUCL. Is it whole?
Is it in nought diminish'd?

LYC. Has she bath'd *?
Is she refresh'd?

EUCL. I'm talking of my gold.

LYC. I'm talking of your daughter.

EUCL. I've no daughter,
No child, no family, except my gold,—
I've no relationship.

STROB. Before he lost them,
He had a numerous offspring.

LYC. How d'ye mean?

STROB. Of *yellow boys* †.

LYC. *(to* EUCL.) Lend me your serious ear. 10
What if I find the thief, who stole your treasure,

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* *Bath'd.*] 'This is agreeable to the custom among the ancients of bathing upon child-delivery. See *Amphitryon*, Act II. Scene II. ver. 58.'

† *Yellow boys.*] 'A common expression for gold coin. As I am aiming at an Imitation of our Author's manner, this joke will, I hope, be indulged me in the character of the servant.'

And

And force him to make reſtitution?
STROB. Hold, Sir;
Let me impoſe conditions.
LYC. Speak, what are they?
EUCL. I will conſent to any thing, to have
My gold again.
STROB. Firſt you ſhall give—
EUCL. Give! what?
(Aſide) I ſmell him, I perceive what he's about:
He means to ſhare it with me.
STROB. You ſhall give
Your daughter to Lyconides in marriage.
EUCL. With all my heart.
STROB. And with her—
EUCL. The old jade,
Her nurſe: let him take her too.
STROB. You ſhall give
A portion.
EUCL. How a portion?
STROB. From the Pot.
EUCL. I'm dead! I'm ſlain!—
STROB. And then, ſince Megadorus
At his own coſt has furniſhed the repaſt
In honour of the wedding, in your turn
You ſhall provide a ſumptuous entertainment,
Lamb, pork, veal, pullets, hams,—
EUCL. Have mercy on us!
The very ſound's enough to breed a famine.
STROB. All kinds of fiſh, cod, ſalmon, turbot, mackarel—
EUCL. Would you were choak'd, I ſay!
STROB. A ton at leaſt
Of Nardine*.
EUCL. Peace, you raſcal!
STROB. You muſt hire
A dozen Cooks, as many Muſic-Girls.—
EUCL. A dozen hangmen.
STROB. Your relations, friends,
Muſt be invited; the whole city aſk'd;—
You ſhall keep open houſe, Sir, for a month.
EUCL. You ſhall provide my feral† ſupper firſt.
STROB. One more condition, and I've done: I'm ſure,
'Twill pleaſe you.
EUCL. Speak, what is it?
STROB. You ſhall marry.
EUCL. I'll hang firſt.
LYC. Prithee now what kind of ſtep-mother
Would you provide me?

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* *Nardine.*] 'A kind of ſcented wine in high eſtimation among the Ancients.'

† *Feral ſupper.*] 'A funeral entertainment. See this further explained in Act II. Scene I. of this play.'

STROB.

STROB. A staid, prudent dame,
No mettlesome young flirt, but past the age
Of having children; no coast to be dreaded
On that account;—one that will live on little,
And be a frugal house-wife;—with a portion,—
EUCL. A portion?
STROB. Yes, an ample one.
EUCL. How much?
STROB. As much as all the gold that's in the Pot.
EUCL. *(Aside)* That's something.—
(To STROB.) Old, you say?
STROB. Just ripe for Acheron.
EUCL. *(Aside.)* That's well.—
(To STROB.) Will live on little?
STROB. Oh! on nothing
But whey and butter-milk.
EUCL. Her portion—
STROB. Paid
Upon the nail.
EUCL. *(Aside.)* That's good.
LYC. *(Aside.)* I marvel much
What he can mean.
EUCL. Agreed:—I'll take her.—Speak
Who is she?
STROB. Staphila.
EUCL. Confound you!—She
A portion?
STROB. Yes.
EUCL. Who'll give it?
STROB. I.
EUCL. What you?
STROB. Yes, I.
EUCL. Whence can you have it?
STROB. From my own
Peculiar stock *.
EUCL. What mean you?
STROB. From the Pot.
EUCL. Away,—begone.—They fool me to distraction!—
I'll to the Prætor;—if there's any law,
Or right, I'll have him hang'd,—I'll hang you all,—
Hang all the world,—and then—I'll hang myself. [*Running off.*
LYCONIDES. *(Shewing the Pot.)*
Turn, Euclio, turn, and see your treasure here.
EUCLIO. *(Turning.)*
O give it me! let me once more embrace it!
Villain, wilt hold it from me?
LYC. No, 'tis your's;
And in return you'll give your daughter to me.

* *Peculiar stock.*] 'This alludes to the property, which slaves were allowed to have in their own right, and was termed *peculium*. So in this play a cock is said to be *anui peculiaris*, the peculiar property of the Miser's old maid.'

EUCL.

EUCL. Ay, any thing.—I'll give an arm, a leg,
Rather than loſe my gold.
LYC. You do betroth
Your daughter then?
EUCL. I do. Heav'n proſper it!
LYC. I ſay, Heav'n proſper it!
STROB. Suppoſe you took
The kernel, and gave him the ſhell: 'tis all
He has occaſion for.
LYC. *(Giving* EUCLIO *the Pot.)* Here is your treaſure
Whole, undiminiſh'd.
EUCL. *(Embracing it.)* O my life! my ſoul!
My joy! my all!—Nothing ſhall part us more.
STROB. He talks of it, as tho' it were his miſtreſs!
Yet he's afraid to touch her.
EUCL. O my gold!
Where ſhall I carry thee? where hide thee?—Never
Will I loſe ſight of thee again:—day, night,
I'll have thee near me:—I'll not eat, nor drink,
Nor take my reſt without thee:—while one eye
Is clos'd in ſleep, the other ſhall keep watch.
Rather than loſe thee, I will dig a pit,
And bury in't thee and myſelf together. [*Exit* EUCLIO.

SCENE IX. STROBILUS *and* LYCONIDES.

The wretch! I wiſh I could deviſe ſome means
To plague him more and more.
LYC. Impoſſible.—
Not Tantalus, amidſt the refluent flood,
Suffers ſuch keen and cruel puniſhment:
No tortures of the damn'd can equal what
The Miſer feels: Himſelf is his own Hell.
STROB. Now, Sir, my freedom, as you promis'd me.
LYCONIDES. *(Striking him.)*
There,—take it.—Go, and call Eunomia hither,
And Megadorus, to the ſacrifice.—
I'll in.—Spectators, do not imitate
The old man's nature: grudge not your applauſe:
Be liberal, and freely clap your hands.

The Plays contained in theſe two volumes, are ſeven, *viz.* Amphitryon, the Braggard Captain, the Captives, the Treaſure, the Merchant, the Miſer, and the Shipwreck. The Merchant is tranſlated by Mr. Colman; and the verſion of the Captives is the work of Rich. Warner Eſq; to whom Mr. Thornton likewiſe acknowledges himſelf indebted for the life of Plautus, tranſlated from *Petrus Crinitus.*

All we have further to add is, that Mr. Thornton has given us hopes of an entire tranſlation of his Author; and we doubt not but the ſucceſs of his preſent Publication will be ſufficient to encourage him in his deſign.

A Tranſlation

A Tranſlation of Anti-Lucretius. By George Canning of the Middle-Temple, Eſq; 4to. 10s. 6d. Dodſley, &c.

THE Anti-Lucretius of Cardinal Polignac is one of thoſe peculiar productions of Genius that muſt for ever be admired. The nervous elegance of the poetry, preſerved through the dry purſuit of moral and phyſiological diſtinctions, will have charms for every reader of taſte, whoſe ſole aim is not the inveſtigation of philoſophical truth. Yet even that view may be gratified in the moral part of the cardinal's poem, where, by appealing to human experience, he ſets in their proper light the bad effects of the Epicurean and Lucretian doctrines. The dreams of the Carteſian ſyſtem muſt, however, be given up; and Polignac hath need of all his poetical powers to lead us through a train of fallacious diſquiſitions, where we are to find nothing more at laſt than the unſatisfactory reflection that the greateſt human ſagacity is frequently liable to the greateſt errors. But, whatever becomes of the philoſopher, the poet will always have his charms. He catches inſpiration even while he invokes it, and addreſſes himſelf to the diſpenſer of human genius with that glowing energy which genius alone can feel.

——Te, cauſa et regula mundi,
Omnipotens, æterna Dei ſapientia, virtus,
Et mens, et ratio, vitæ dux optima noſtræ,
Ipſaque lux animi, te ſolam in vota vocabo.
Huc ades, et vati longum da ferre laborem.
Per te cuncta ſuo ſtant ordine, cuncta videri
Tandem, et nativis poſſunt emergere ab umbris.
In te diſcendi nobis innata voluntas
Paſcitur, et veri nunquam ſatiata cupido.
Incute vim dictis, propriamque ulciſcere cauſam.

——On Thee alone I call,
Prime cauſe, and guide omnipotent of all!
Eternal wiſdom! virtue! reaſon! mind!
Staff of the lame, and light to lead the blind!
Supreme director! breather of the ſoul!
Who didſt create, and muſt ſupport the whole!
Thou, only thou, canſt give the bard to ſee
The beauteous order, firſt compoſed by thee.
Thro' darkeſt gloom conduct the viſual ray,
And Nature's hidden harmony diſplay.
In thee is fed th' inſatiate fierce deſire
Of ſearching truth which thou didſt firſt inſpire.
Deign thou my words to ſtrengthen and refine,
Avenge the cauſe! the glorious cauſe! 'tis thine.

On comparing the above lines with the original, we are apt to form no very favourable opinion of this tranſlation—we find a want of preciſion.—We obſerve a diffuſiveneſs in the expreſſion, which rather enfeebles than illuſtrates the Author, and gives

gives him a redundancy of ſentiment with which he is not chargeable. Within the compaſs of fourteen lines, the cardinal is complimented with two which have done him no kind of ſervice:

Staff of the lame, and light to lead the blind,

is purely the Tranſlator's, which he introduces apparently for no other purpoſe than to make up his rhyme: For the words

——*Vitæ dux optima noſtræ,*
Ipſaque lux animi——

he tranſlates afterwards thus,

Supreme director; breather of the ſoul.

However, admitting that he intended the firſt-mentioned line for the tranſlation of thoſe words, as indeed *ipſa lux animi* is hardly rendered without it, then the laſt-quoted verſe is redundant, and the line that follows it ſtill worſe, as it makes the poet guilty of a tautology.——To ſay

Who didſt create, and muſt ſupport the whole,

was ſuperfluous, when he had before ſaid,

Prime cauſe, and guide omnipotent of all.

Polignac, as may eaſily be imagined, gave his tranſlator no cauſe for this pleonaſm, having repeated nothing that had the leaſt reſemblance to what he at firſt ſaid, viz. *Cauſa et regula mundi.*

Thoſe beautiful lines,

In te diſcendi nobis innata voluntas
Paſcitur, et veri nunquam ſatiata cupido,

are harſhly and inelegantly tranſlated,

In thee is fed th' inſatiate fierce deſire
Of ſearching truth, which thou didſt firſt inſpire.

We will not, however, form any judgment concerning the merit of the whole tranſlation from ſo ſhort a ſpecimen. Mr. Canning ſhall be fairly tried by his original, and correſpondent paſſages ſhall be produced more at large.

Verum, ne ſperes arte hâc te poſſe beari,
Quæ lætis æternum inhians, et amara repellens
Libera jucundo tentat præcordia ſenſu,
Dic mihi, num tibi res ſuccedunt, optime Quinti,
Ex animo, ſemper, reſpondentque omnia votis?
Nam, ſi reſpondent, felix ſanè unus in orbe es;
Conceſſoque hominum nulli te munere jactas.
Quanquam haud adſcribes proprio bona tanta labori;
Aut ſophiæ; neque enim rerum creat illa futuros
Eventus, at ferre monet quicunque creantur.
Nec dat fortunæ legem, ſed dogmata menti.
Sin tibi difficilem vitam ſors dura paravit,
Continuo jam te miſerum nimis eſſe neceſſe eſt;
Qui lenociniis rerum, ac dulcedine captus,
Mœrorem inque ſoles, et quæque moleſta vereri.
Namque parem ærumnis mala inexpectata ferendis
Te non invenient: fractio, luxuque fluenti

Non

Non aderit, quæ præſtet opem, conſtantia firma,
Pectoris adverſum caſus quoſcunque parati,
Prorſus ut impavidum feriant ſtantemque ruinæ.
Nec ſolamen erit. Superûm tibi nota voluntas.
Pluribus ille malis obnoxius eſſe videtur,
Qui mala perpetuo formidat, avensque bonorum,
Non didicit curis animum durare ferendo.
Ceu tener arboribus cum flos adoleſcere cæpit,
Quem verni humectant rores, ac ſole tepenti
Mollibus in ramis pubeſcens educat annus:
Ah! ſi poſt Zephyri flatus, auraſque ſalubres,
Intempeſtivo noctes Aquilone rigeſcunt,
Uritur, et, foliis inimico frigore læſis,
Tabeſcit moriens, ac fœdo vulnere languet.

But tell me, Quintius, you who prize the art
Which graſps at joy, and gladneſs for the heart,
Which anxious care, and pining grief repels,
While with delight the throbbing boſom ſwells,
Tell me the truth: Do all things ſtill ſucceed
Juſt to thy wish? Say, art thou bleſt indeed?
For, if indulgent to each fond deſire,
Kind Nature grants whate'er you can require,
Surely, for thee her foſtering hands provide
More than for all her mortal ſons beſide.
Think not this great, peculiar bliſs you owe
To aught yourſelf could on yourſelf beſtow;
Nor to philoſophy, whoſe narrow power
Extends no farther than the preſent hour;
Not one event ſhe boaſts at her command,
But warns to bear with thoſe already plann'd;
By no firm law vague Fortune can ſhe bind,
But, by her leſſons, forms the human mind.
If, as perchance ſhe may, hard fate prepare,
For thy pale lips the bitter cup of care;
Thou who haſt wander'd thro' enchanted groves,
Danc'd with the graces, ſported with the loves,
How ſhall thy ſoft, luxurious frame ſuſtain
The Thorns of anguiſh, and the ſtings of pain?
When ſudden clouds o'erſpread the louring ſky,
How can'ſt thou ſtand? tho' vain th' attempt to fly,
Let him, long-train'd in ſharp Affliction's ſchool
'Midſt warring elements, ſerene and cool,
Firm and erect, in conſcious virtue bold,
A falling world with conſtant eye behold,
While helpleſs thou, o'erwhelm'd with ſhame and dread,
Shalt ſeek, in vain, to hide thy wretched head:
Daſh'd from thy hopes, canſt thou the comfort know,
T' adore the hand that dealt the fatal blow?
Alas! thou canſt not—thrice unhappy he,
Whoſe trembling heart from fears is never free;
Who frail and tranſient pleaſures ſtill purſues,
Sure, in the moment that he gains, to loſe;

Tell'd

'Toſs'd by each blaſt, by every fantom ſcar'd,
Ever alarm'd, yet ever unprepar'd!
As when the trees put forth their tender flowers,
Fed by ſoft dews and fruitful vernal ſhowers;
Preſs'd by warm rays, by wanton zephyrs fann'd,
The pregnant bloſſoms all their ſweets expand.
Lo! ſudden horrors cloud the blackening air,
Rude Boreas roars with blaſts of fell deſpair,
Each withering flower reclines its languid head,
All it's gay colours, all it's fragrance fled;
Unus'd to rigour, and inclement ſkies,
The puny bloſſom ſheds it's leaves and dies.

Upon comparing theſe two paſſages, we find that the firſt line,

—— *Ne ſpores arte hâc te poſſe beari,*

is either not tranſlated at all, or, at the beſt, is very ill tranſlated.—The Poet ſays, 'that you may not poſſibly expect to be made happy by this art,' the Tranſlator, 'You who prize the art.'

The tranſlation of the lines from '*Sin tibi difficilem,*' &c. to '*nec ſolamen erit,* is ſo remote from the original, that it hardly appears to be the ſame paſſage. The Tranſlator has taken the moſt unwarrantable liberties, by neglecting the very order and manner of his author, and by introducing and interweaving ſentiments purely his own. Such as, 'Tho' vain th' attempt to fly,' and that whole couplet, 'While helpleſs thou,' &c. Beſides, a new object is introduced, 'A perſon trained in the ſchool of Affliction,' whom Polignac never mentions, but more judiciouſly leaves to the imagination of the reader.—Such liberties as theſe are not to be juſtified in any tranſlation whatever, ſince, by theſe means, an author is robbed of his own ſentiments, and made the proprietor of ſuch as it is more than poſſible he would never have admitted. This is not the freedom, but the licentiouſneſs of tranſlation, by which the frame of the original is broke, and its very being and eſſence taken away; or, otherwiſe, ſo much diſguiſed by adſcititious thoughts and images, that it is hardly to be known for the ſame. For inſtance, in the paſſage above quoted the Author has the following line:

Prorſus ut imparidum feriant, ſtantemque ruinæ.

The fine image of *ſtantem feriant* is totally omitted, and an object running away to hide introduced, without the leaſt authority from the original. Such liberties as theſe render the work no longer Cardinal Polignac's Anti-Lucretius, but Mr. Canning's.

After all, we muſt acknowledge that there is a difficulty attending ſome parts of this tranſlation which may require a *little* latitude at leaſt in the turn of expreſſion; but we would recommend it to the Tranſlator, in his progreſs with this work, to be more ſparing of additional images and ſentiments; for where a pro-

duction is in itſelf confeſſedly as perfect as it is poſſible for any thing of the ſame kind to be, ſuch additions generally do more harm than good, and either overload or enfeeble the original. We would likewiſe adviſe Mr. Canning not to uſe ſo great a freedom in his eliſions, for when *towards* is contracted into *tow'rds*, *thou hadſt* into *thou 'adſt*, *thou haſt* into *thou 'aſt*, &c. it occaſions a harſhneſs in his verſification, which is, otherwiſe, tolerably harmonious.

No more than the three firſt books of Anti-Lucretius are here publiſhed, but Mr. Canning has promiſed to favour the public with the remainder, in due time.

An Inquiry into the Management of the Poor, and our uſual Policy reſpecting the Common People; with Reaſons why they have not hitherto been attended with Succeſs; and ſuch Alterations offered to the Conſideration of the Legiſlature, as may probably introduce a more general Spirit of Induſtry and Order, and greatly leſſen the Public Expence. 8vo. 1 s. 6 d. White.

THE great number of our charitable foundations, of recent eſtabliſhment, cannot paſs unobſerved by perſons who turn their thoughts to that part of civil policy which regards the poor. On the one hand, the beneficent intentions of the founders cannot but be applauded, and the reflexion that ſo much humanity is to be found in thoſe who are bleſſed with affluence, muſt give great pleaſure to compaſſionate minds: while on the other hand, we cannot but lament that ſuch inſtitutions ſhould be ſo neceſſary to ſociety; and we are naturally led to inquire how it ſhould ſo happen. The diſcuſſion of this queſtion would require a very extenſive knowlege of mankind, of the general principles of ſociety, and of the particular conſtitution of our country; and there are not wanting ſome who even attribute the number of our poor, to the legal proviſion made for their relief.

This, however, is obviouſly ruſhing from one extreme to another; for not to mention caſualties to which the laborious poor are occaſionally liable, there are two ſpecies of the poor, for which both reaſon and our feelings will ever ſtrongly plead: viz. the aged, and the infant. If relief is denied to theſe, we muſt adopt the policy of ſome ſavage nations, who put the former to death when paſt labour; and diſpoſe of the latter as we do of puppies and kittens.

Conſidering the accumulations of property, particularly that of land, ſo much of which is tied up to deſcend to *individuals* of families; the *increaſe* of the poor, by the declenſion of the collateral branches of thoſe families, appears to be no chi-

merical conſequence. It is therefore but proper that a fund ſhould be raiſed by law from perſons of property, to provide for thoſe whom the legal excluſions from it may have reduced to miſery. As for the allegation that a dependence on the pariſh-proviſion, renders the poor idle and extravagant; this is little better than bantering and inſulting the unfortunate: for it is no unfair concluſion, that thoſe who caſt off all prudence, from the view of a workhouſe to receive them in their old age, would not diſtinguiſh themſelves by their induſtry and oeconomy, if they had no ſuch *comfortable* proſpect. What kind of independency a day-labourer, who perhaps has a large family to ſupport, can amaſs; let thoſe calculate, whoſe humanity is for reſting the helpleſs age of theſe *moſt uſeful* members of ſociety on ſuch a dependence: and if this country ſhould be ſingular, in providing for its poor, it will only come to this queſtion, Whether it is a better method to have them provided for by religious houſes? Before the reformation, theſe houſes harboured incredible numbers of poor perſons in England; and we need only to conſult our ſtatutes, to ſee what *ſevere laws* the legiſlature thought it needful to enact againſt vagrants, upon the diſſolution of thoſe burdenſome receptacles of ignorance and idleneſs.

The alarming increaſe of the poor, notwithſtanding the many ſuccours legally and voluntarily afforded them, muſt either argue a defect in our laws regarding them, or muſt be occaſioned by the concentration of property; or with greater likelihood from the joint operation of both theſe cauſes. But to whatever the numbers and miſery of the poor may be primarily owing, the great ends to be obtained are to make them induſtrious, and to keep them from that depravity ſo generally to be obſerved among them. The writer now before us obſerves, 'If the preſent laws, ſupported at an expence, I apprehend, without example in any other nation in the world, were calculated to bring about theſe deſirable ends, we ſhould not now be lamenting that the diſorders and ſufferings of the poor are ſo far from being checked, or alleviated, that they ſeem rather to increaſe and multiply upon us, from year to year, in proportion as the expence increaſes; the principal part of which generally lying upon the induſtrious farmer and tradeſman, and who, ſeeing ſo great a part of it fall to the ſhare of the clamorous, undeſerving and idle, diſtribute it grudgingly; which is the foundation of a circumſtance moſt unhappily diſagreeable in ſo great an expence, that the giver has little or no pretenſions to benevolence or charity; and it is much to be feared that ſentiments of humility and thankfulneſs, are too often wanting in the mind of the receiver.'

The remedy he propoſes, in this caſe, is to transfer the care of the poor from the officers appointed for that purpoſe, to a kind of ſelect veſtry (a mode of management lately much in

faſhion for pariſh concerns) to meet once a week or oftner; a duty which in all probability would render the ſcheme impracticable.

'There is no great reaſon, continues our Author, to apprehend, that the majority of the inhabitants of any pariſh, whatever may be ſuppoſed of particular perſons, would ever ſuffer any objects labouring under real diſtreſs, altho' they ſhould be ever ſo undeſerving, to continue in want and miſery, without adminiſtering relief; much leſs to ſink under the preſſure of their misfortunes. Unfeigned diſtreſs operates ſo ſtrongly upon the feelings of mankind in general, that they are not apt, at thoſe times eſpecially, to make any ſtrict ſcrutiny into the cauſes that might have produced it. The natural ſentiments of tenderneſs and humanity, imperceptibly compel men to employ all their attention, upon finding out preſent means of relieving the unhappy ſufferer. Few indeed would be the occaſions of mens exerciſing their charity, ſhould they confine it to thoſe only, who labour under misfortunes they could not poſſibly have prevented.'

The deſign of reducing the grants to the poor, would in all probability be thoroughly anſwered by veſting the diſcretion of relieving them, in the breaſts of a collective body: for bodies of men are generally found to be more rigid, arbitrary, and unfeeling, than any of the individuals of which they are compoſed, conſidered ſingly. Nor is that diſtinction, in the conſideration of actual miſery, whether it be brought on by indiſcretion or not, ſufficient to juſtify the denial of all help to thoſe who owe their misfortunes to their imprudence.

In general, it is much more eaſy to point out defects than to ſupply effectual expedients to remedy them; and our author is undoubtedly juſt in the following remarks. 'The fundamental error reſpecting the lower claſs of people, lies principally here; that the general tendency of our laws and polity, is rather aimed at the ſupplying their neceſſities, and puniſhing their diſorders and offences, after they have happened, than in removing and preventing the cauſes of them: and until ſome effectual alteration ſhall be made in this reſpect, the legiſlature may go on adopting plan after plan; may give juſtices of peace ſtill more unlimited powers for enlarging pariſh allowances; may enable pariſhes to erect work-houſes of their own, for their reception and employment, or for that purpoſe may form the whole nation into larger diſtricts: the magiſtrate may go on to fine, impriſon, and torture with corporal puniſhment unhappy offenders; may ſend whole fleets of them into baniſhment and ſlavery, in our foreign colonies; may put a final period to their violence and outrage, by the moſt ignominious death: and to compleat the horrid ſcene, may expoſe their carcaſes on gibbets, as a warning

warning and terror to others, until he is weary of the drudgery, it will all amount to nothing. Men that have been ſuffered to go on from their childhood in idleneſs and vice, if they are not reſtrained by the laws, will continue to be idle and vicious. Hunger, and thirſt, and cold, will compel them to look out for any means, be they ever ſo dangerous, of removing thoſe inconveniencies; the importunate and clamorous calls of nature will be heard and obeyed; they will admit of no denial or delay; the work-houſes and jails will never want inhabitants; the public expence, and public terror, will go on increaſing.'

An argument is ſometimes urged which has a great local impropriety in it, as being rather calculated for the coaſt of Barbary than for Britiſh ground: viz. that the children of the poor ſhould be denied thoſe advantages of education which might afford a poſſibility of their ever emerging from their deſtitute ſituation; for fear of reducing the number of labourers.—'In the metropolis of this kingdom, ſays our Inquirer, I have heard, there are five or ſix thouſand of the children of the very loweſt of the people, cloathed and educated at the expence of private perſons; the males, I apprehend, are generally inſtructed in reading, writing, and arithmetic; the females, in reading, knitting, and needle-work; and, I preſume, both of them may be continued in theſe places of education, until they arrive at the age of fourteen. The males, during the whole time of their reception, are, I fear, too ſeldom engaged about any thing that has ſo much as the appearance of labour. The females, indeed, I believe, are generally kept, as was obſerved above, ſome conſiderable part of their time, to knitting, or needle-work. But if ſome meaner, and more laborious employment, eſpecially when they are a little grown up, could be found for them, and take place of, or at leaſt be joined along with the other, it would undoubtedly be much more ſuitable to the lowneſs of their birth and ſtation, and have a natural tendency to fit them for thoſe ſervile occupations, which in the ordinary courſe of providence are moſt likely to fall to their ſhare.'

In anſwer to this it may be hinted, that the education of a charity-ſchool, is far from being ſufficient to exalt the children who receive it, above a life of labour; though it will render them much more uſeful ſervants, however they may be afterward employed: and to free perſons from their ill-grounded as well as illiberal apprehenſions on this account, it may be farther obſerved, that allowing for the difference of capacities and diſpoſitions of youth, there may be three of theſe children who forget their learning through diſuſe, for one who proſecutes his acquirements afterward, or even preſerves what he there got.

This Writer makes many ſenſible obſervations on the defects in our laws and cuſtoms, which are the ſources of immorality

and indigence among the common people; such as the number of alehouses, the toleration of beggars, itinerant mountebanks, the introduction and prevalence of foreign teas, the licentiousness occasioned by parliamentary elections, &c. which are rather to be lamented than any general cure to be hoped for. It must however be granted him, that if parish-officers and magistrates could be made more attentive to the industry and moral conduct of their poor, and of the common people in general, much vice and many attrocious practices might be prevented and checked, before the offenders became so notorious as to be brought before courts of justice: since, as he observes,—'unhappy delinquents never fail to give sufficient notice long beforehand of what may be reasonably expected from their idleness, extravagance, or some other suspicious circumstances.'

To conclude, this Inquiry contains many ingenious hints on a very serious subject; intermixed with obvious remarks, and some expedients which are and must be in their own nature altogether impracticable in a general view.

Conclusion of Mr. Mac Allester's Letters. See Rev. for Feb.

IN our last we left Mr. Mac Allester in a very disagreeable situation, distracted with the most alarming apprehensions, and anxious for his deliverance from the infernal snare into which he had been decoyed.

Impatient for day-light, our Author was at last relieved from the terrors of the night, by the appearance of the morning; when the officer, (usually styled *Capitaine a la Force)* with the horrid noise of keys, bolts and bars, entered his chamber, and told him if he had a mind for exercise, there was a long room wherein he might walk, if he pleased.——This room was in length about 100 yards, with bedsteads and mattresses for near 300 people. The bedsteads were turned up, on each side, against the walls; those who lay in them being gone to prepare for mass, or on other business. The windows were open; those in the front looking into the court, and those on the opposite side opening into the gardens. Taking a view from one of these windows, into the inside court, our Author observed two large buildings, one facing him, and the other toward the left, at the angle of an high wall, which incloses the buildings from a private road leading to Paris; the back part of which having no windows, made part of this wall.

'Meeting the man, says he, who had brought the sheets for my bed, I took him to the window, to inform me what buildings they were: he told me, the large white building, which was directly facing, was another strong prison belonging to the house, called Galbanon, more dreadful again than the Bastile; because few that were sent there were ever

ever discharged or set at liberty: for, they were generally executed privately, or suffered to languish out their lives miserably in their cells, or places of confinement: that the rooms were so contrived, that only a small place, for a little bedstead, a little table, and one chair, could be contained therein; and about four or five feet of space for the prisoner to stand or walk in to the window for air, which was strongly secured with iron bars: that there were dungeons one or two and twenty feet under ground, where some miserable objects were kept chained to the ground; and that one man, who had survived several years, in one of those dungeons, was grown over entirely with white hairs, resembling an old monster: that his features could not be distinguished, but by combing or putting back his white hairs: that when the other prisoners of the upper part of these prisons were to be shaved, to prevent the vermin from preying upon them, they were led out from those little rooms, and brought into a passage by way of gallery; where, placed on a chair, a party of grenadiers or soldiers, with their arms loaded, and screwed bayonets pointed towards them, almost surrounded the chair, whilst shaving by the man, whose office it is to perform that operation. This is to intimidate or terrify the unhappy mortal, lest the insupportable severity of his distress should animate him in despair to attempt his deliverance by some desperate action.

'Struck with the horror of his relation, I said, I hoped there were not many there at that time. "Alas! Sir, says he, it is very full at present." I replied, for God's sake, what sort of persons are they, who languish under such misfortune, and for what crimes are they sent there? "There are, says he, marquisses, counts, Jesuits and other clergy men, some lawyers, and many gentlemen, amongst them; some brought from the provinces, some from their houses and families, who know not where they are: and yet they are maintained at their expence, and their pensions for their maintenance regularly paid by the management of the ministers; and most of them [are kept] with irons on their legs or wrists. There are many suffering there, for abusing the Marchioness de Pompadour, or for writings against her, or the ministers, or other state affairs, perhaps of little consequence." He gave her a hearty curse, concluding, it would be better for a man to be out of the world, than to be in such a prison, where neither friend, relation, or acquaintance, can have admission to see or speak to a prisoner, without a special order from the ministry; adding, that men were here confined by their wives, who had interest with the ministers, or money to procure it, and so *vice versa*.'

The horrors of what he now saw and heard, naturally excited in our Author's mind, some reflections on the dreadful effects of despotic government, and the comparative happiness of England.—Terrible, indeed, as *our Newgate* is, the place is a paradise, compared with the Bicêtre of these our polite and civilized neighbours, who have complimented us with the title of *The Savages of Europe!*

Next morning he was summoned into the outer court, where he had an interview with Buhot; who bidding him not be uneasy, told him he would soon see the person he was to talk to; and whom he was to examine very narrowly; adding, that he

muſt write every thing down, ſeal his letters, and ſend them to Mr. Honnette, who had orders to forward them to the miniſter.

About eight o'clock the ſame evening, as he was ſitting by his fire, he heard a ſudden noiſe of people at his door, who inſtantly knocked and entered. 'I was ſomewhat ſurpriſed, ſays he, at ſeeing a man, about ſix feet high, dreſſed in the formidable habit of the houſe, and the high ſugar-loaf cap, which augmented his height, with wooden ſhoes, enter the room firſt, and advance a little towards me: but inſtantly ſeeing the *capitaine a la force* at his back, and another man after him, my fears diminiſhed. There was a door in my room with ſtrong bolts and locks, which opened into another large chamber. Whilſt the others were opening the door, the tall man, who was well made and ſtrongly proportioned, with a good, but reſolute, or rather formidable countenance, and who I knew by his garb to be a priſoner, came a little towards me, and boldly aſked, what countryman I was? I thought it very impertinent, and looking upon him as ſome rogue going to be locked up, I told him what I then thought; adding, it was no buſineſs of his what countryman I was; and then ſaid to the captain, that I thought he would not bring any ſuch perſon there, and hoped he would put him ſomewhere elſe. The captain replied, Make yourſelf eaſy, Sir; I'll do for him by and by, and make him quiet. The priſoner breaks out, ſaying, D—n you, I value you not, nor do I fear your racks and torments: I deſpiſe them all: however, as the king allows good ſurgeons to the houſe, and a good table for them, I hope you will let ſome of them come in the morning to dreſs my wounds, for I am very much hurt, and very bad. He ſhewed it by his movement and grimace. He was then drove and hurried into the room like a dog, where there was no fire-place, and without any light, locked up to find his bed, which was a bad mattraſs on a wretched old bedſtead, with a coarſe old rug or coverlid to throw over him; and the other retired without ſaying a word more to him or me. About half an hour after, this man, who I thought was ſinking under pain, dread, and oppreſſion, began to ſing Latin anthems with a loud clear voice; and the next morning, about ſix o'clock, he began and continued the ſame practice, crying out at the end of each verſe, *Eli! Eli! Eli!*'

The behaviour of this perſon undoubtedly indicated ſomewhat of inſanity; of which, however, Mr. Mac Alleſter takes no notice; though it is impoſſible but he muſt, by this time, have looked on his new companion as in ſome degree a madman.—On the enſuing morning, the *capitaine*, followed by a man, carrying in his hand a little earthen pot of a ſort of ſoup, entered the room, and unlocked the priſoner's door.

'This unfortunate man made great complaints of the excruciating pains he felt from ſeveral bruiſes, hurts, and wounds, which he ſaid he had on different parts of his body, and which had been carefully dreſſed every day before, at the place from whence he had been brought; and which, he ſaid, would have ſoon been cured, in caſe he had been left where he was. Then aſking for the money which was in his breeches pocket, when undreſſed laſt night, to put on the habit of the houſe, after being brought in priſoner to the Bicêtre, he again begged they would

would ſend for one of the ſurgeons. The captain told him, the money, which was only about eighteen livres, ſhould be laid out for him in food and wine, as he pleaſed to direct, as his allowance otherwiſe would be only bread and water: and then ſending the other man for one of the ſurgeons, I walked a little way into the room to look at him. He lay extended at full length on his back upon his moſt wretched bed, and appeared ſtrong and hearty, wiſhing me the *bon jour*. As I immediately returned into my room, the captain followed me, and told me, that the unhappy perſon, who had ſpoke to me, was a clergyman of great learning; that he had been confined, as a priſoner, a long time before in this ſame priſon, but had ſome few days before made his eſcape; and that being retaken, and brought back, he was ordered to place him in that room, being the perſon who was to be brought to me. He then told me, if he does not of himſelf deſire the door between the two rooms to be left open, you may deſire it for him, and I ſhall comply. He calls himſelf Hamilton, but that is not his right name, ſays he.

'I was greatly affected with this relation; for, until that moment, I did not know but he might have been a highwayman, or one charged with ſome other heinous crime. I ſoon returned into the room, and on my going nearer the bed, he aſked me, how I did? I anſwered, Pretty well; and deſired he would give me leave in my turn to aſk him a queſtion. With all my heart, replied he. Pray, ſaid I, are you a clergyman? He replied, Yes, and a very unfortunate one, to be in this miſerable place and ſituation. I told him, I was ſorry to ſee it. Ah! ſays he, there is no help for theſe things; we know not what is before us. Can you ſpeak Engliſh? continued he. I know by your pronunciation you are not a Frenchman. I told him, I could ſpeak Engliſh, and that I was born in Ireland, and had lived long in London. I ſpeak Engliſh, ſaid he, you ſee (for he now began to ſpeak to me in good Engliſh) as well as if I had been born there, and I ſpeak ſeveral other languages beſides, without reckoning Greek and Hebrew. I found he ſpoke Engliſh better than French. Let me beg one favour of you, ſaid he; which is, to ſpeak to that dog the gaoler to let me go into your room, where I ſee you have a good fire, to have my wounds dreſſed, for I am almoſt periſhed here with cold (the weather then being extreme ſharp). I promiſed that I would; and called to the gaoler immediately, who was waiting all this time in my room for the coming of the ſurgeons, and made the deſired requeſt: to which, after ſome pretended difficulties, he conſented.

'Hamilton, having with great pain got off the bed, came and ſat down in my room by the fire. His looks were dreadful to behold: the ſurgeons ſoon came, and began to dreſs his wounds; his arm, ſide, and other parts, were torn, bruiſed, and wounded to ſuch a degree, that the affected parts looked as if mangled and torn by dogs, or other voracious animals. He endured much in the dreſſings, as hot liquors were applied: the anguiſh of thoſe pains in a little time, however, began to abate. The ſurgeons and gaoler being gone, I aſked him how he came by the misfortune of being ſo hurt and wounded? He told me, it was no ſecret: that he had been a long time a priſoner in that houſe, and that a perſon called Pere Fleuriau and himſelf being confined priſoners together in the white houſe almoſt oppoſite, which is inhabited by a widow called the *gouvernante*, and who has a very profitable

ſitable office by being ſo, and which houſe is almoſt joining Gelbanon, they had contrived and entered upon a ſcheme to make their eſcape. I aſked him, of what order was Fleurian? A Jeſuit, ſaid he; a moſt learned profound ſcholar, a perfect honeſt man, wiſe and judicious, and one of the moſt conſiderable and deſerving men of the ſociety of Jeſus; adding, that he had done him many friendſhips, and loved him as if he were his brother. "Fleurian and I, continued he, were a long time conſulting how to make our eſcape, and to get clear off. There were no windows to the houſe, as you may perceive, but what are in front towards the court, where the guards are day and night: no back-door, garden or yard, no back-windows to the houſe, it being the wall, or part of it, that joins a bye-road; all which rendered every ſcheme impracticable for our deliverance. At laſt we obſerved a few ſteps or ſtairs, which lead into a low ſmall cock-loft, at the top of the houſe, wherein they might throw old ſhoes, or ſmall trifling uſeleſs things. A large dog, ſaid he, could hardly find room to lie in it: but there was a little blind window at the top, to let in the light. When the gouvernante went into other apartments in the buildings, to give orders about the womens affairs, which ſhe did three or four times a-week, though never to ſtay long, one of us crept up to the cock-loft, firſt to reconnoitre, whilſt the other employed himſelf in talking on pious or other ſubjects to thoſe that were in the houſe, if they offered to move or come in the way to interrupt, pretending the one abſent was reading, or at his devotion; by which ſcheme, I at laſt widened the hole, which was the window-light, ſo as to be large enough for me to creep through it. We then determined to make an effort to paſs that way, if poſſible, or die in the attempt. The night in which we intended to put the project in execution, Fleurian feigned to be ſick, which prevented us from being being locked up.

"Whilſt the people within doors were aſleep, dreaming of nothing, we tore up Fleurian's ſheets, and tied them together, in ſuch ſlips as we conceived would be long enough to reach near the ground, and faſtened one end of them to a timber in the cock-loft. I determined to go firſt, and Fleurian was to follow, as ſoon as I got down ſafe from the top of the houſe. In conſequence of this reſolution, about three o' clock in the morning, before it was quite light, I committed myſelf to fate and the da—d rotten ſheets, to ſlide down by them; but before I got half way from the top of the houſe, which is three ſtories high, they tore or gave gave way; ſo that I fell by the back of the houſe-wall to the ground ſenſeleſs, and in all appearance dead with my fall. It was more than an hour, I believe, ſaid he, before I recovered, or recollected what had happened; it being fair day-light when my ſenſes reaſſumed their feeble functions: and it was the noiſe of ſome carriage, which, I thought, I had heard at a diſtance, that firſt awakened me from the ſtupidity and inſenſibility, under which I groaned by this misfortune; my own weight having been ſufficient to have killed me (we had not the habit of the houſe at this time, being clergymen under the gouvernante's orders).

"After ſome ſtruggles to riſe, danger giving ſtrength and courage to my efforts, I raiſed myſelf, and crept along, holding by the wall, till I got a good way, but with ſuffering the greateſt pain that ever man endured, I think. At length having got ſafe into Paris, before any

purſuit

purſuit was made after me, or the eſcape known, I crept to the Hôtel Dieu (a public hoſpital) where I demanded the clergyman's room: to which I was conducted, and all imaginable care taken of me. I was nevertheleſs ſoon diſcovered and guarded there, not being in a condition to be moved till laſt night; at which time I was brought here, ſtripped below ſtairs, on coming in, of all my cloaths, and then equipped in this frightful dreſs as you now ſee. I ſhould, ſaid he, have been much better pleaſed, if I had died by the fall, rather than to have lived and be brought back here: but we are not our own maſters; nor can we diſpoſe of ourſelves as we pleaſe." I aſked him, if he knew what became of Pere Fleuriau? "Ah! ſaid he, the poor man, the honeſteſt man living! No, Sir, I know nothing about him ſince the misfortune of my fall; it is impoſſible I ſhould: there is no hearing from any body, once within theſe curſed walls; the villains here have hearts more hardened than their iron bars; they have neither friendſhip, humanity, or common civility, but what is produced by money; and when that is gone, they are like cannibals, who live on human carnage. If poor Fleuriau be alive, to be ſure he is now at Galbanon, which is as bad as to be in hell: but I rather ſuppoſe he has been executed."

'After relating ſome other particulars, he complained of his pains, and was deſirous to lie down for repoſe. I perſuaded him, however, to dine and drink a little wine; which he did, and was very thankful for it, as it was of great comfort and relief to him. He then retired to his bed, and, by the conſtant attendance and care of the ſurgeons, in about ten days he was pretty well cured, I ſuppoſe to ſuffer more; as cordials are given to thoſe on the rack, to enable them to endure more pain.'

Our Author immediately wrote to the miniſter a detail of all this*; but was himſelf exceſſively puzzled to know in what light to view the affair: he offers a variety of conjectures upon it,—which we have not room to recite. We have here copies of his original letters to Bertin, with tranſlations into Engliſh; containing all the diſcoveries made by Hamilton in his converſations with Mr. Mac Alleſter. The account, however, which this wretched man gave of himſelf, is ſo myſterious and obſcure, that we can make little of it; and we are ſuſpicious that the French miniſtry were, after all their efforts and contrivances to come at the bottom of Hamilton's affair, left almoſt as much in the dark, as we are. The ſubſtance of what he revealed to our Author, is as follows:

That he was born at Oſtend, ſtudied at different colleges, at Louvain, at Oſtend, and at Bruges; and had formerly a pariſh at Dixmude. In 1747, he travelled with his own handſome equipage to Paris, had 500 guineas for the expences of his journey; beſides bills of exchange and letters of credit for conſiderable ſums. He ſtaid at Paris four months, during which time he got acquainted with ſeveral perſons of diſtinction. From Paris he

* His letter is dated Nov. 21, 1758.

went

went to Orleans, to Tours, to Bourdeaux, to Marſeilles, &c. &c. and returning to Paris he fell ſick. — Recovering, he went to Flanders, and to the Hague: where he was oft in company with the E— of E——, who was then at Aix, and with the ſecretary of the D— of C———. From thence he went to Amſterdam, (where he took up 80 guineas on bills of credit) to Hamburgh, to Sweden, to Peterſburgh, to Seville, to Madrid, to Liſbon*, (where he ſtaid three months) to Rome, (where he remained nine months) to Bruſſels; and ſtaid in the Low Countries till 1750.

In April 1750, being at Bruges, he there met one Dumont, a French Jeſuit, with whom he ſigned a contract to go to England.

"I was taken in, ſaid Hamilton†, by the Jeſuits, who are devils for artifice: nevertheleſs, I love them for their wit and their tricks, and becauſe they never did let me want money. I had more than I had occaſion for, at this time, continues he. Dumont gave me two hundred guineas. Having got every thing ready for our journey, I was dreſſed as a merchant, and Dumont likewiſe. Dumont embarked at Oſtend, and I at Calais. A few days after, that is to ſay, in the month of May, we met at London. I lodged at the Turk's Head, near Soho, where I lived nine Months. Three months after our arrival, Dumont went to Germany. At his departure from London, he fixed up a writing at the chapel door of the emperor's ambaſſador, ſignifying he was dead, and deſiring the prayers of all good Chriſtians for the repoſe of his ſoul. He was a moſt ingenious man, full of wit and ſprightlineſs, the life and ſoul of all the other Jeſuits.

"Sometimes he brought a female with him into company, whom he made paſs for his wife. Many of the Jeſuits did the ſame; they made a convenience of them to diſguiſe their affairs, and to prevent their places of meeting from being ſuſpected. There was at that time at London above five hundred Jeſuits.

"There is nothing in the world, continued he, laughing, ſo pleaſant as to ſee and know the artifices of theſe gentlemen, when one has any thing to do with them. Sometimes they paſs for merchants, tradeſmen, ſtewards, publicans, farmers, and of every kind of trade. They affect ignorance, to maſk their deſigns. I cannot help ſaying, that I have ſuffered a great deal by them, but I have had a great deal of pleaſure with them. I preſented a poem one day to the k— as he was going into p———, but he refuſed to accept of it. I afterwards preſented it to l—— H—— H—— E——, who put it in his pocket. I was with the d—— of C———, a———p of C———, the c—— of Y———. She gave me ſome money; I publiſhed ſome books at London; there were ſome of them burned at the Royal Exchange. A reward was offered to take me up; upon which I embarked at Dover, having firſt received about an hundred guineas for my journey from the provincial ſecretary."

* Here he had money advanced to him by a Neapolitan Jeſuit, and by a German Jeſuit, confeſſor to the queen.

†. His real name, in Flemiſh, was *Vlegle*.

In

In 1751, we find him again at Bruſſels; but in the ſame year he returned to England, and gives an anecdote of himſelf which not a little ſtrengthens our ſuſpicion of the diſordered ſtate of his intellects:

'Dreſſed in blue, ſays he, a ſword by my ſide, I made a public diſcourſe to the merchants and many other perſons, on the Royal Exchange, with reſpect to their laws, and to exhort them to univerſal religion. I was adviſed to quit the kingdom. A Jew, who lived with the duke de Mirepoix (the French ambaſſador) came to me, and gave me advice to leave the kingdom. I told him, I was not afraid of any body, even of the miniſters; for that I knew very well the laws of England, and that I had nothing to fear.'

Could this poſſibly be any Jeſuitical trick, or was it one of the unaccountable freaks of inſanity?

In 1753, he embarked with two Jeſuits, the Fathers Le Grand and Finion, for Havre de Grace; where Finion ſaid he would write to the king at Verſailles, to the queen, and to the dauphin. 'We were careſſed, ſaid H. by all the Jeſuits with whom we were always in company.'—The ſame year carries him to Potzdam and Munſter; where he ſtaid till Auguſt 1754. In the January following he arrived at Gauſenhauſen, where he ſays 'the Margrave of Brandenburgh Anſpach gave him money;' as did alſo 'the *Marquis* of Brandenburgh Bareith;'—we can make nothing of all this! At Vienna he was often at the P——, E——, and D—— ambaſſadors; but does not ſay on what *footing*; and here too he was apprehended, thrown into priſon, and had all his papers ſeized. It does not appear that there was any thing found in them of great conſequence; for he was diſmiſſed from his confinement, and conducted by a guard out of the Auſtrian dominions.

We next find him in Saxony; and he mentions his being turned out of Straſbrugh; but does not ſay on what account; whether as a jeſuit-conſpirator, or as a vagabond: at length, in October 1756, he returns to Paris, where he was made a priſoner. Here the narrative of this ſtrange man ends; but we have farther anecdotes of Mr. M. A.'s converſation with him.—Among other things, he gave our Author a liſt of many names, real or borrowed, of diſguiſed Jeſuits in London; and alſo an account of the money he received, at ſeveral times, to defray the expences of his journies; amounting, in the whole, to a very conſiderable ſum*. The following particulars certainly ſhew that the man's brain was touched at this time, at leaſt, whatever was the caſe with him before his confinement: they occurred in a converſation on the third of November.

* Theſe ſums, and the liſt of Jeſuits names are both printed in this book.

Hamilton

'Hamilton now ſaid, "he laboured at London and in Germany for an univerſal religion, and the common cauſe; that he had been with Mr. Keith at Vienna; that France was a bad nation, and unworthy of being ſerved; that the queen was much to be pitied; the k— was a fool, led by a w——. Our Jeſuits, ſaid he, are like a great chain, well faſtened, and extended through every kingdom in Europe."

'He ſaid many things of the old and young p———; that the latter had given out, that he was come to France to aſſaſſinate him, by the intelligence he had received of it from London; and that they had refuſed him the ſacrament, by his orders, before he made his eſcape; but, ſaid he, I deſpiſe him, and all his dirty race; that if he had his liberty, his firſt journey ſhould be to the primate of the Low Countries, who hates the French; afterwards to the princeſs G———, afterwards to the e— of H——— and d— of C———, and others: that the martyr Damiens, if he had puſhed his knife a little further, he would have done his buſineſs; and that after having failed in the attempt, if he had but taken off his hat, he might have eſcaped; but that he was frightened, and was a fool to have fifty guineas in his pocket, when he ought not to have had more than 10 or 12 livres. Notwithſtanding, as every thing is known at court, by the intelligence they have in England, I'll write my confeſſion with freedom. Perhaps the pretender will pardon me: if not, I would rather die than live here. Be it as it may, I am not afraid of him, and I deſpiſe their torments."

'2d Dec. 1758. He wrote his confeſſion with the tears in his eyes. He wrote two of them.

'4th Dec. 1758. He ſent one to the miniſter, the other to the pretender; in which he ſet forth the names of the perſons concerned in this affair (as he pretended). He acknowledged his crime; and that he had given the indulgence which he had received from the pope for himſelf and ſeveral others, to the earl of H———, who kept it.'

Having finiſhed his extracts and narrative of Hamilton's ſtory, our Author remarks,—'Whether theſe accounts are true or falſe, in the whole or in any part, I am not reſponſible. I have faithfully given them as I received them from himſelf, and as they were communicated to the French miniſters by me.'—One thing, however, ſeems obvious enough; that thoſe who employed Mr. M. A. in this buſineſs, were but ill-ſatisfied with the diſcoveries he made; and this, perhaps, was the main cauſe of their ſhuffling him off, in the manner they did, with little or no compenſation for his trouble, and for the *bodily fear*, in which he was put, when he found himſelf decoyed into their confounded *Bicêtre*.—He mentions, indeed, that Hamilton, when he wrote his confeſſion, which he ſent to the miniſter, wept bitterly, and explicitly owned 'that he had been drawn into the ſcheme to *aſſaſſinate the young pretender*, by the promiſe of a conſiderable ſum, and of being made a biſhop; and moreover, that he annexed a liſt of the names of all thoſe whom he knew, believed, or ſuſpected to be privy to the project: but if theſe particulars were thought to have chiefly exiſted in the diſturbed imagination of a crazy adventurer, it is no great wonder that

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our Author was neglected by his employers, when they found that *parturiunt montes*, &c. Beſides, what is more univerſally notorious, than the general *ingratitude* of *courtiers?*

When the order came for our Author's leaving the Bicêtre, and he went to bid the unfortunate Hamilton adieu, the poor man burſt into tears, expreſſed his apprehenſions that he ſhould be cruelly uſed when Mr. Mac Alleſter was gone, and begged he would intercede for him with the goaler, that he might not then be put into Galbanon; declaring he would rather chuſe immediate death than be ſent to that dreadful place. Mr. Mac Alleſter accordingly tried his intereſt with the *capitaine*; which only produced this *merciful* reply:

"Damn the villain! my orders are to ſend him to Galbanon as ſoon as you go; and before you are out of the great court I'll carry him to Galbanon."——'I ſoon left this horrid place, ſays our Author, conducted out of the firſt gates by this ſame kind of man-eater; ſince which time I have never ſeen or heard more of him or his unfortunate priſoner. I then called on Mr. Honnette to bid him farewel, who ſaid to me, "I know not what you have been about, but I can tell you, I would not have gone through the danger you have done for ten thouſand pounds; I have not been in that place theſe twenty years, but to ſee you." At my return home my health was very much indiſpoſed for ſome time; as ſoon, however, as it permitted, I went to wait on Bertin, and afterwards to Verſailles. The good miniſters, with their profound politicks, took no notice, nor ſpoke one word to me of all that had paſſed, or been communicated to them by me on this affair.'

Our Author now offers his conjectures concerning the *ſecret* of this myſterious tranſaction; and the cautious proceedings of the miniſtry, as already mentioned. He was now ſenſible of the extreme danger he had been in, had the buſineſs in which he was engaged happened to tranſpire, through any indiſcretion in his part. He now ſaw, or thought he ſaw,

'That the affair regarded only the young pretender, and that his moſt chriſtian majeſty had no part therein, unleſs by the connection it might have with the affair of Damiens: that the young pretender might have been behind the curtain, acting with St. Florentin and Bertin in planning and directing the buſineſs. I began to ſee they were dancing in a net, believing they could not be ſeen. I could not help thinking of this with pity; eſpecially when I ſaw that St. Florentin was afraid to have his name mentioned in the buſineſs; and that Bertin and his ſecretary were alſo in dread, and under a panic, whenever I mentioned or hinted at any thing about that affair, and always declined ſpeaking of it. That whenever they wrote any thing about the Jeſuits, or wherein the word Jeſuit was neceſſary to be mentioned, they never wrote it but by the initial letter, and moſtly preceded by the word *pretended*, as in the following manner: "the *pretended* J——."

We are now arrived toward the concluſion of our Author's

firſt

firſt volume; the remaining pages are taken up with his further conjectures on the ſuppoſed conſpiracy to murder the pretender; and with the recital of his many fruitleſs endeavours to obtain the promiſed reward of his diligence and fidelity. Here he alſo introduces ſome anecdotes of the riſe of Monſ. Bertin; with the ſtory, likewiſe, of his predeceſſor, Berrier: together with ſome anecdotes of that able miniſter Silhouette, of the famous Cardinal Bernis, and of the unfortunate Marquis de Fratteaux, who (ſome years ago) was violently carried out of England, after having taken ſanctuary here, from the fury and vengeance of his relations.—This firſt volume ends with the ſtory of a plot to aſſaſſinate the old pretender, ſaid to have been contrived by 'a certain Scotch lord, (Lord S——) then in high character at Paris;' but which was defeated by one Colonel O'Flannegan, of the Iriſh Brigade.

In the ſecond volume we have Mr. M. A.'s account of the downfall of the Jeſuits in France; of Thurot's unfortunate affair, with the riſe and character of that notable *ſea-buſſar*; of the grand expedition under M. Conflans, and its glorious defeat by Hawke,—with ſecret anecdotes of the part which the young pretender acted in that memorable undertaking; and ſome remarks on the policy of the French, with regard to the uſe they make of ſpies, both at home and abroad. One paſſage we ſhall tranſcribe, for the uſe of our countrymen who travel to Paris:

Such is the genius of this people for diſſimulation, Mr. Mac Alleſter ſays, that the ſpirit of it deſcends from many of the greateſt, to the very loweſt of the people.

'There is not, he adds, a common woman of the town, valet, lackey, or footman, at Paris (and of which there are many thouſands of both ſexes) but what are actual ſpies: they are ſubject to the police, and receive private rewards for every ſecret piece of intelligence they communicate to the miniſters, or lieutenant-general of the police, proportioned to the conſequences of their diſcoveries.

'Again, as all the unfortunate kept women at Paris pay to the inſpector of the police of the quarters, wherein they reſide, a yearly ſum, proportioned to what they get or receive by their wretched trade of proſtitution, thoſe miſerable perſons, under this heavy contribution and ſubjection, are very glad (though they were to receive no pecuniary reward, but merely for obtaining favour) of any opportunity of obliging thoſe harpies, who often pocket more than half their recompences, in diſcovering what they can hear, ſee, or learn, eſpecially if it relates to the Engliſh: for theſe inſpectors, in caſe of finding out that theſe creatures conceal any thing from them, without much ceremony, or ſuffering a word of reply, would make no difficulty to ſend them in a hurry to improve the hemp manufacture, in places allotted for that purpoſe.

'An Engliſh gentleman, therefore, going to Paris, cannot be too careful in all his words and actions, or even in his moſt trifling affairs, eſpecially

eſpecially where he is obliged to have French ſervants: nor can he be too much on his guard, where he has any intercourſe with the female ſex: for, notwithſtanding all the obligations a man can or may load them with, or all the oaths, vows, and profeſſions of love, friendſhip, attachment, and ſincerity, they make for his perſon and intereſts, of which no people under the ſun are ſo laviſh as the French; yet are his words, actions, and motions, ſtrictly watched and obſerved by them, and the knowledge of all conveyed to the police; and this they do without being perceived or ſuſpected by the perſon they intend to injure; even the perſons themſelves, in whoſe houſe he lodges, purſue the ſame ſteps, and give intelligence to the inſpector once a month, or oftener, of all he knows concerning his lodger. Thoſe who keep public hôtels or lodgings have all double keys to the chambers, cloſets, drawers, cheſts, or cabinets, in the ſeveral apartments which they let out to lodgers; and in the abſence of the lodger, eſpecially if a foreigner, or foreign family, are at liberty to examine, inſpect, and viſit every thing contained there; by which many ſtrangers have met with conſiderable loſſes, without remedy or redreſs, as thoſe kind of people are never unprovided with artful reaſons and falſe pretexts, which a man, who does not ſpeak the language well, can ſcarcely ever detect, ſo as to obtain ſatisfaction or reparation for his loſſes.'

We leave this unfavourable account of our good neighbours of France, to the judgment of thoſe who have had equal opportunities of knowing them with Mr. Mac Alleſter; and ſhall now proceed with this gentleman's perſonal narrative.

Unable to obtain from St. Florentin, or Bertin, the recompence which he apprehended to be his due, our Author, at length, applied to the Duke de Choiſeiul; and he entertained great hopes that this nobleman, of whom he gives a very good character, would ſee juſtice done him:—but it ſeems to have been Mr. Mac Alleſter's fate to be ever diſappointed in all views or expectations of making his fortune by ſerving courts and courtiers. He was continually referred backwards and forwards, from office to office, and from miniſter to miniſter, till at length his patience was quite exhauſted; and he began to wiſh himſelf fairly out of the kingdom,—fearing leſt they ſhould take ſome diſagreeable method of ſettling accounts with him: eſpecially after he heard them muttering ſomewhat about the Baſtile. Still, however, at times, his ſpirit reviving, he continued his ſolicitations, and even grew ſo warmly importunate, and made uſe of ſuch haſty expreſſions, that he was given to underſtand his departure would be no improper ſtep for him to take. He then ſolicited and obtained *a paſs*; but ſtill remained at Paris, on account of ſome new difficulties and claims of money, till the paſs was run out; and then commenced a train of freſh applications for a new and more *proper paſs*.—Mean time, he met with an opportunity of renewing his acquaintance with Capt. Dumont, who ſo dexterouſly conveyed the pretender from Scotland after his defeat at Culloden. Dumont, he ſays, was

on the 20th of February, 1762.—He repeatedly attributes the whole of this laſt danger and oppreſſion to which he had been expoſed, entirely to the young pretender and his agents; but comforts himſelf with the reflection that providence wonderfully brought about his deliverance, to make him 'the inſtrument of defeating the bloody and formidable deſigns projected or concerted in his favour, and [now] warmly ripening for a ſpeedy execution.'——How far this opinion of our Author's proved coincident with the ideas of the Britiſh miniſtry, may perhaps appear from the manner of their rewarding him for his diſcoveries.

March 7th he arrived at the Hague, where he informed Sir Joſeph Yorke*, that he had ſecrets of the utmoſt importance to communicate to the Britiſh government; and intimated his great expectations from the royal bounty, for ſervices of ſuch immenſe value, &c. &c.—Sir Joſeph (who had often received propoſals of this ſort, which afterward proved fruitleſs) does not appear to have been very forward to encourage Mr. Mac Alleſter, eſpecially after he talked ſo highly of the reward he expected. At length, however, after much time ſpent in negociation, and our Author agreeing to 'depend on the liberality and generoſity of the king and his miniſters,' Sir Joſeph was prevailed on to write to London on the ſubject; in conſequence of which Mr. Mac Alleſter was, in the month of May, given to underſtand, 'that his majeſty had been pleaſed to do him the honour of ſending for him to England.—That Lord B— had ſignified this in a letter to Sir J. Y. who had likewiſe his Lordſhip's orders for paying his expences. Accordingly, he received one hundred pounds at the Hague; and then ſet out for Helvoetſluys; attended by Mr. Rowarth, one of his majeſty's meſſengers.—Arriving at Harwich, June 4th, a gentleman met him there, 'by order of Lord B—, to make him his lordſhip's compliments on his arrival in England, and to attend him to town.' This *gentleman*, he (as they travelled together in the poſt-chaiſe) diſcovered to be no other than one Mr. Watſon, another *meſſenger*; in whoſe *cuſtody* our Author actually found himſelf! No favourable omen this! Here was a man come to ſave a nation from the dreadful conſequence of a ſudden and moſt formidable invaſion; and inſtead of being received with open arms, and joyful acclamations, as the deliverer of his country,—behold him, a priſoner of ſtate, in the houſe of Mr. Blackmore, in —— ſtreet, Weſtminſter: Mr. Watſon not having room for him!—Patience, however, is a virtue which our Author had frequent occaſion to exerciſe in France, and happy for him it was, that his whole ſtock was not exhauſted abroad!

As ſoon as he was recovered from the fatigue of his journey, he

* The Britiſh reſident.

he was conducted by the meſſenger to the ſecretary's office, where a gentleman prepared to take his *examination*; to which, however, Mr. Mac Alleſter had too much ſpirit to ſubmit: for he had looked for the honour of delivering his papers to the king in perſon.—In ſhort, he was re-conducted to his place of confinement; where he remained for a few days, and then was again brought to the ſame office, where he delivered up his papers to the Hon. Mr. G——; conſiſting of *the inſtructions given to Dumont, for his ſurvey of the coaſt, towns, and harbours, deſtined for landing the troops, artillery, &c.* the *report or anſwer of Dumont*; and his *chart*, made in purſuance of the ſaid inſtructions. Of the chart, our Author kept no copy; but Dumont's *inſtructions* and *report* are here printed: ſo that the readers of this publication will judge for themſelves in regard to the importance of thoſe papers.—In what light they were beheld by the miniſtry, we are left to collect, as well as we can, from their behaviour towards Mr. Mac Alleſter *after* he had given them all the information in his power.—He was now deſerted by the *meſſenger*, and left at liberty to go where he pleaſed.

'Patiently waiting the recompence of this important ſervice, ſays our Author, I went one morning (about a month after I had made thoſe diſcoveries, and delivered the papers above-mentioned) to the ſecretary of ſtate (my caſh being out) and ſpoke to Mr. G——— on that ſubject; who told me, he would order Mr. L—— to pay me 50l. till my affair was ſettled. L—— next day paid me that ſum, and took my receipt for ſo much received by Mr. G———'s order. This ſerved me for my then emergencies, not doubting but when the hurry of buſineſs, which then ſeemed to engage the attention of the miniſters was over, but mine would have been ſettled. I went in Auguſt, for the firſt time, to wait on Lord B—, who I had the honour to meet coming through St. James's. Having made my reſpectful addreſs to his lordſhip, and told him who I was, he did me the honour to tell me, that his majeſty would *generouſly* and *liberally* reward me, and that his lordſhip would never be againſt it. I returned his lordſhip my humble thanks; telling him his word was ſo dear to me, that I could not doubt of what he ſaid, and that I was happy in having this gracious promiſe, or to that effect; and his lordſhip was likewiſe pleaſed, at two or three different times after, when I had the honour to meet him at St. James's, to tell me, my affair would ſoon be ſettled, and that he would ſpeak to Mr. G——— for that purpoſe. In Auguſt, at which time I quitted Blackmore's houſe, and took lodgings, and went and lived at my own expence, the perſon whom I had ſent 50 guineas to at Paris, arrived at London, and brought the other Papers which I ſent to Mr. G———, purſuant to his billet, for that purpoſe.'

Our Author continues, 'Negociations for a peace being ſet on foot *in conſequence of my diſcoveries*, the Duke of Nivernois arrived in London September following.'—Now here, perhaps, lies the great difference between him and the gentlemen of the ſecretary's office. HE ſays the negociations for a peace were ſet

on foot in *conſequence* of his diſcoveries; THEY, poſſibly, will tell him, *the affair was ſettled* before *his diſcoveries were made*; that he came *too late* to be of any ſervice; and that, moreover, the rhodomontades of the French, in regard to this mighty invaſion, were known, ſeen through, and all their deſigns fruſtrated before Mr. Mac Alleſter's communications were made. —All this, we ſay, may poſſibly be alledged by the miniſtry; but we only offer it as mere matter of conjecture; for we have not heard that they ever took the leaſt notice of his complaints, or vouchſafed him any kind of anſwer to the demands which he has made upon them, in this *public* manner.—To conclude, all the compenſation he was able to obtain, was only five pounds per month for ſubſiſtence*, which was regularly paid him by Watſon the meſſenger; againſt whom he prefers a complaint for ſtopping, *as due to himſelf*, nearly the ſame ſum, allowed by the government; and which, if paid to Mr. Mac Alleſter, would have made his allowance near ten pounds per month: ſo that at length he brought a fruitleſs demand on Watſon for about 200l. arrears. To ſuch ſtraits, however, was he reduced, by a courſe of three years ſpent in attendance† on great men's promiſes, and in ſolicitations for—a reward entirely left to their eſtimation and generoſity; that in Auguſt 1765, we find him giving a receipt for 15l. to be allowed out of the meſſenger's bill:—and a farther ſum of ten guineas, which, if we are not miſtaken in our idea of it, may be conſidered as his receipt in full of all demands on the government, Watſon and all! The words are—'and a farther ſum of ten guineas,—in full of what *I am to expect* on the account of which the above ſum was paid to me.'

After this, Mr. Mac Alleſter drew up a repreſentation of his caſe, by way of petition to the late Duke of Cumberland; entreating his R. H. to lay the ſame before his majeſty. Whether this petition would have produced any better fruit than his other applications, if the duke had lived, it is impoſſible to ſay: but all the viſible end that it anſwered, was the filling up two ſheets of a publication which appears to have been our unfortunate Author's laſt reſource to obtain a compenſation for the many troubles and loſſes he had ſuſtained in counterworking the ſecret machinations and hoſtile deſigns of his country's enemies.—How far, indeed, his claims of reward from his country, for theſe alledged ſervices, are juſtly and reaſonably founded, our Readers are, by this time, pretty well enabled to judge for themſelves. One con-

* Excluſive of the ſum of fifty pounds for pocket-money; which he acknowleges in another part of his narrative.

† Beſide an expence (as he alledges) of 600l. ſpent of his own money.

cluſion,

cluſion, however, we think, muſt be obvious to every intelligent peruſer of theſe memoirs, viz. that throughout the whole of his conduct, Mr. Mac Alleſter has not ſhewn that extenſive diſcernment, that ample knowlege of the world, that acute penetration into the characters, views and intereſts of the people he had to deal with, which might have been expected from the opportunities he ſeems to have had for improvement in the great ſchool of mankind.

Sermons and Diſcourſes on various ſubjects and occaſions. Volume the third. By Dr. William Warburton, Lord Biſhop of Glouceſter. 8vo. 5s. Tonſon.

THE character of the learned and ingenious Author of theſe ſermons is ſo well known to our Readers, that we ſhall proceed, directly, to lay before them a ſhort view of what is contained in the preſent volume.

The firſt Diſcourſe was delivered at Lincoln's-Inn-Chappel, on the calamity of Liſbon 1755, from theſe words, *There were preſent, at that ſeaſon, ſome that told him of the Galileans*, &c.——His lordſhip, after explaining his text, endeavours to ſhew, firſt, that the doctrine of it, which aſcribes, *the general calamities, ariſing from natural cauſes, to God's diſpleaſure againſt ſin*, diſplays the glory of God in the faireſt colours, and eſtabliſhes man's peace and happineſs on the moſt ſolid foundations; ſecondly, that the preſent faſhionable opinion, *that natural events proceed not from a moral Ruler, and have no relation to moral government*, is the ſource of perpetual diſquiets, and alarms, to the abandoned and forlorn inhabitants of the earth.

The ſecond Sermon was preached before the houſe of Lords, *Jan.* 30, 1760. from *Iſaiah* xix. 13—14, *The princes of Zoan are became fools*; &c.——This Diſcourſe is chiefly hiſtorical, and contains ſome ſtriking obſervations in regard to the times of Charles the Firſt: there are many ſtrokes in it extremely characteriſtical of the writer's genius, and which will entertain Readers of almoſt every denomination.

The third was preached before the incorporated Society for the Propogation of the Goſpel in foreign parts; and we gave a pretty full account of it in our Review for October laſt.

In the fourth, his lordſhip explains and illuſtrates, in a very ingenious and lively manner the following words, *Anſwer not a fool according to his folly*, &c.——The fifth was preached before the King, in Lent, 1761, from——*Fools make a mock at ſin.* This is a ſhort but excellent Sermon, and ſhews that his lordſhip neither flatters nor palliates the vices of the great. The ſixth was preached likewiſe before the King, in Lent, 1765, from 1 *Corinth.* ix. 24. *Know ye not that they which run in a race*,

&c. This too is a very ſenſible Diſcourſe, and contains many ſhrewd obſervations, together with ſome oblique ſtrokes, the ſpirit of which will be obvious to the diſcerning Reader.

Salvation by faith alone, is the ſubject of the ſeventh, which is a very ingenious Diſcourſe, but whether any thing more can be ſaid of it, our Readers will determine. The text was, *Matt.* xxii. 12. *And he ſaid unto him, friend, how cameſt thou in hither, not having a wedding garment?* &c.

'No age hath ſo well exemplified, ſays his lordſhip, the diſobedience and inſult held forth in the parable, as that in which we live. Moſt of thoſe who are *bidden*, now ſlight the invitation; and many of thoſe who condeſcend to come, diſhonour the feaſt by rejecting the condition on which they are to be received, *faith in the Meſſiah*, the *wedding garment* of the church of Chriſt.

'We read, in the text, that when he, who came without the appropriated robe, was reproved for his neglect, *he was ſpeechleſs*. But the miniſters of the goſpel muſt not expect to have our irreligious convicts at this advantage. They are ready addreſſed to reaſon with us, and ſhew that "the crime, we lay ſo much ſtreſs upon, is at worſt only the rejection of a new-faſhioned garb: that though they be without their robe of ceremony, yet their heart is right; they honour the Lord of the feaſt, and *reverence* his Son; they ſo ſquare their life, as to be worthy of God's favour and friendſhip: and for the reſt, they are ſure, he will never quarrel with them for a punctilio." In a word, (to ſpeak out of the terms of the parable) the new-fangled modern Chriſtian is ſure, he ſays, that "the man who obſerves the *moral law*, ſhall, without any more ado, be intitled to the favour of his Maker, and conſequently, to all the benefits of Chriſt's goſpel: for how *faith in Jeſus* can *juſtify* him, or be the very thing which ſhall intitle him to eternal life, he cannot comprehend: that it may be of uſe as a viaticum here, he will not deny, ſince Jeſus has more clearly explained the nature, and rectified the practice of the *moral law*, and ſo is his beſt inſtructor in *righteouſneſs*: but how this *faith* ſhould be the only introducer to God's preſence hereafter, while the *moral man*, laden deep with *good works*, is kept without—*credat Judæus Apella*."—Such is the confident talk of the *Philoſophers* of our time. Yet, *juſtification by faith alone* is the conſtant language of the goſpel.

'And to ſhew that it is not the language of fanaticiſm, I ſhall endeavour to evince the *reaſonableneſs* of the Chriſtian doctrine of *Juſtification by Faith*, and of the *neceſſity* of *Faith* to obtain the promiſes of the goſpel. By which the egregious folly of expecting to obtain them on any other condition will amply appear.

Let

'Let us then, in compliance with the falſe notions of theſe men, ſuppoſe that a ſtrict and uniform obedience to the *moral law* will intitle us to *everlaſting life*; and the rather, becauſe St. Paul, in his reaſoning with the Jews, ſeems to concede (though by way of argument *ad homines*) that had they obſerved a ſtrict and uniform obedience to the *law*, it would have given *life*; and *righteouſneſs*, as he expreſſes it, *had been of the law*: but, that failing in this, they were brought into a ſtate of *death*; from which they could be redeemed only *by faith in Jeſus*.

'Now, were this ſtrictly true, what would the race of Adam be the better for ſo vain a title? for who of us, except him who was the Son of God as well as of Adam, ever preſerved his integrity inviolate, and did not frequently deviate from moral rectitude? though he might as often recover himſelf, and by repentance and amendment put in again for God's mercy and favour; yet ſtill man had irrevocably forfeited all claim to *eternal life* even though *eternal life* had, indeed, been attendant on ſtrict uniform obedience.

'Nor let any one imagine, from what he thinks he can collect of the light of nature, concerning God's readineſs to pardon a returning ſinner, and to receive him into his favour, that this grace conſiſts in a reſtoration to *eternal life*. Such a fancy is founded in a miſtaken notion that *eternal life* is the debt or wages, or covenanted reward, of our ſincere and careful endeavours to obey the *moral law* of God. The light of nature gives us a very different view of things. It ſets before us the infinite diſparity between our imperfect obedience, in this momentary ſtate, and the reward of *eternal life* in a better. If we will believe the apoſtle, it teaches this, and this only, *that God is a rewarder of them who diligently ſeek him*; and that the good *moral man* who miſſes of his reward here, will find it hereafter: that the reward, indeed, will be abundant; for though we be *unprofitable ſervants*, yet is he a moſt bountiful maſter. But *abundant* and *eternal* belong to different ſyſtems.

'This truth, ſo clearly deduced from natural reaſon, revelation ſupports and confirms. *Eternal life* in this diſpenſation never being ſo much as once repreſented in holy ſcripture as the *conſtitutional reward* of the virtuous man's practice, but always as the *free gift* of God.

'The conſequence of which truth is, that if this *free gift* were offered on condition, (and that it was, all ſides are agreed) the condition muſt be of a thing different from that virtuous life which hath God's favour naturally annexed to it.

'Accordingly we find, that the condition was, in fact, different. When life and immortality was firſt offered to Adam, the condition was the obſervance of a *poſitive* command, *not to eat of the forbidden fruit*: and when, after the forfeiture of this free

free inheritance by the firſt man's diſobedience, we were reſtored to life by the death and ſufferings of Chriſt, the condition was another *poſitive* command, *faith in the Meſſiah*. And here the goodneſs and compaſſion of the Godhead to miſerable man are moſt eminent. *Eternal life* was, as we ſay, firſt given on the obſervance of a *poſitive* command, a command to do or to forbear doing; and therefore was almoſt as ſoon forfeited as it was beſtowed. And we may reaſonably conclude, from the weakneſs and perverſity of human nature, that as often as it was beſtowed on the ſame condition, it would be as often forfeited: to ſecure, therefore, ſo precious a gift to the forfeited offspring of Adam (for a condition was not annexed, to tantalize our hopes, but to exerciſe our obedience) God hath finally revealed the condition of *eternal life*, to be ſomething to be believed, inſtead of ſomething to be obſerved. From henceforth the gift was no longer precarious, but ſecure and certain. So much order, reaſon, and beauty are to be found in the various diſpenſations of religion!

'And here let me obſerve, that the not diſtinguiſhing between, the rewards objected to the encouragement of obedience by *natural*, and thoſe, by *revealed* religion, hath been the ſole cauſe of thoſe dark and endleſs debates concerning *juſtification by faith*: for while one party explained away this fundamental principle of the goſpel, the other ſupported it by arguments which debaſe human reaſon, and diſhonour the divine attributes. In the mean time, this *diſtinction alone* (equally founded in reaſon and revelation, and confounded between folly and ſophiſtry) would have relieved the labouring cauſe of truth from all the abſurdities and impieties employed in its defence.—But, how the doctrine of *ſalvation by faith alone* can conſiſt with the other, of *the neceſſity of good works to obtain the favour of God*, and how that which hath a *condition annexed*, and a *price paid*, can be called a *free gift*, will be ſhewn at large in another place. It ſufficeth at preſent, that the key to this myſtery is here intruſted to your keeping.'

The benefits of hereſy is the ſubject of the eighth ſermon, wherein his lordſhip diſcourſes from 1 Cor. xi. 19, *There muſt be alſo hereſies among you*, &c.—The great advantage hinted at in the text, as ariſing from the evil of hereſies, is, that the *approved* may be made *manifeſt*. Of this *manifeſtation* his lordſhip conſiders the nature and the end. Its nature is ſeen, we are told, in a conſtant and public adherence to the doctrines of the catholic church; in affording no countenance to the diſturbers of its peace, either by neglecting the public offices of the eſtabliſhed worſhip, or by frequenting the aſſemblies of ſeparatiſts: and, at the ſame time, in ſhewing (if they are able) the reaſonable-

neſs,

neſs, and defending the truth of the orthodox opinions, and in laying open the ſophiſtry and abſurdity of heretical novelties.

It were to be wiſhed his lordſhip had here given us an exact definition of the catholic church, and told us what thoſe doctrines are, to which a conſtant and public adherence is required, and what thoſe orthodox opinions are which are to be defended. Till this is done, the *nature* of the *manifeſtation* here mentioned cannot poſſibly be ſeen, and we are as much ſtrangers to it as before.

The ninth ſermon was preached at Briſtol, Nov. 29, 1759, being the day appointed for a public thankſgiving, for victories obtained by the Britiſh arms. His lordſhip diſcourſes from Ezek. xxxvi. 22, *For thus ſaith the Lord God, I do not this for your ſakes, O houſe of Iſrael! but for my holy name's ſake.*—In ſpeaking of the care and concern we ought to have for the intereſts of our national church, his lordſhip ſhews what our conduct ſhould be towards unbelievers, papiſts, methodiſts, &c.—The following paſſage, in juſtice to his lordſhip, we cannot help inſerting:

'With regard to our brethren the proteſtant ſectaries of more ancient date, who from various accidents have long diſſented from the eſtabliſhed worſhip, and are now ſecured in their natural rights by the fundamental laws of the conſtitution, we of the national church ſhould ſhew, by all brotherly acts of love and kindneſs, that the *toleration* given them by the laws does, in our ſenſe, add honour to the goſpel, as well as ſtrength and ſafety to a free community. More eſpecially ſhould theſe diſpoſitions be manifeſted to that founder, and far more conſiderable part of the ſeparation, the *preſbyterian*; as well for that theſe did not ſpring, like other of the wild ſects, from fanaticiſm, as becauſe they differ from us rather in the form of *diſcipline*, than in the more eſſential matters of the Chriſtian faith. As therefore we both profeſs to be under the ſame *Shepherd*, we ſhould not, ſure, make one another uneaſy becauſe we lodge in different *folds*; ſeeing we both hold, that a time will come when *all ſhall hear his voice, and there ſhall be one fold under one Shepherd.*'

In the tenth, entitled, *the fall of Satan*, his lordſhip diſcourſes from Matt. iv. 24. *and they brought unto him all ſick people, that were taken with divers diſeaſes and torments, and thoſe which were* poſſeſſed with devils, *&c.*—As the agency of Satan, recorded in ſcripture, is of high importance, we are told, to illuſtrate the truth of the goſpel in general, the matter, his lordſhip ſays, is well worth our careful enquiry. To form a right judgment of it, he obſerves, believers ſhould firſt of all conſider, what part the *devil* bore in the *œconomy of grace*.—But for what is advanced upon this ſubject we ſhall refer to the learned biſhop's diſcourſe at large: only remarking, by the way, that in the courſe of

this

this ſermon, his lordſhip endeavours to ſupport the commonly-received opinion concerning the *goſpel-demoniacs*, and to anſwer what Dr. Mead and others have urged in oppoſition to *real poſſeſſions*.

In the eleventh diſcourſe, which is entitled, *the riſe of Antichriſt*, the preacher endeavours to explain and illuſtrate *the more ſure word of prophecy*, and proves, at full length, *Antichriſt* and the *ſcarlet whore* to be a *ſpiritual* power, and no other than the *pope* and *church of Rome*.

In the twelfth diſcourſe his lordſhip treats of the reſurrection. The words of his text are, *If Chriſt be not raiſed, your faith is vain, ye are yet in your ſins.*——What he advances in this diſcourſe, upon the ſubject of miracles, might be curious to ſome of our Readers; but we have no farther room for extracts.

The laſt diſcourſe in this volume is a charge to the clergy of the dioceſe of Glouceſter, at the biſhop's firſt triennial viſitation, in the year 1761.

We ſhall only add, that, in our judgment, there is great acuteneſs, and there are ſtrong marks of genius, in every thing that comes from the pen of this juſtly diſtinguiſhed writer: but, with all his abilities, we cannot ſay, that we equally admire him as a divine.

An Eſſay on the Hiſtory of Civil Society. By Adam Ferguſon, L. L. D. Profeſſor of Moral Philoſophy in the Univerſity of Edinburgh, 4to. 15 s. Printed at Edinburgh, for A. Millar, &c. in London.

WHOEVER has made man his ſtudy, and has attentively conſidered him in the various ſituations wherein he has been placed, under different forms of government, in different countries, and at different periods, will peruſe this Eſſay with peculiar pleaſure. The ſubject is highly intereſting, opens a wide field for reflection, naturally leads to the conſideration of many curious and important points, and is equally inſtructive and entertaining. To accompany man through the ſeveral ſteps of his progreſs, from his firſt rude efforts in policy and arts, to ſee the human mind advancing gradually from the perceptions of ſenſe, to the general concluſions of ſcience, from the firſt operations of ſentiment and reaſon, to the heights of moral and political knowledge, to ſee barbarity refining into politeneſs, and the ſavage into the philoſopher, muſt afford no ſmall delight to every philoſophic reader. So extenſive a ſubject, indeed, can be but imperfectly treated within the narrow compaſs of a moderate volume; it is but juſtice to our Author, however,

however, to acknowledge, that he has not only treated it with great ability, but with much greater extent too than could have been expected within ſuch narrow limits, and has ſhewn a manly and original turn of thought thro' the whole of his performance. He does not amuſe his readers with fanciful conjectures, or idle refinements on uſeleſs and unintereſting topics; but directs their attention to thoſe great and uſeful points, which have a tendency to enlarge the mind, and give it a liberal turn. His ſtyle is clear and nervous, and in many places ſprightly and animated, and his manner eaſy and unaffected. The generality of readers will probably wiſh that he had illuſtrated many of his obſervations by hiſtorical facts; and this, it muſt be acknowledged, would have rendered his work more agreeable and entertaining, but would have ſwelled it to a much more conſiderable ſize, and the defect, if it be one, will be eaſily ſupplied by thoſe who are converſant with hiſtory, who will have the pleaſure of applying general principles to particular inſtances.—In a work of this kind, the diſcerning reader, we apprehend, will expect to meet with ſomething upon the ſubject of religion, which, in almoſt every age, has had a conſiderable influence on civil ſociety: this point, however, our Author has omitted; what his reaſons were, we pretend not to know. The ſubject is indeed of a very delicate nature; but without entering into a particular and minute diſcuſſion, ſo able and judicious a writer might have given a general view of it, and illuſtrated his obſervations by ſome very pertinent and ſtriking examples. But perhaps we are miſtaken in looking upon this as a conſiderable omiſſion; there can be no harm, however, in having hinted at it.

The work is divided into ſix parts, and each part ſubdivided into ſections.——In the firſt part, our Author conſiders the queſtion relating to the ſtate of nature; the principles of ſelf-preſervation, of union among mankind, of war and diſſenſion, intellectual powers, moral ſentiments, happineſs, and national felicity. The hiſtory of rude nations is the ſubject of the ſecond part; and thoſe of policy and arts of the third. In treating of arts and policy, he conſiders the influences of climate and ſituation, national objects in general, and eſtabliſhments and manners relating to them, population and wealth, national defence and conqueſt, and civil liberty; concluding with a ſhort hiſtory of arts and literature. In the fourth part, he conſiders the conſequences that reſult from the advancement of civil and commercial arts. In the fifth he treats of the decline of nations; and in the ſixth, of corruption and political ſlavery.

In treating of the general characteriſtics of human nature, which is the ſubject of the firſt part of his Eſſay, our Author

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ſets out with ſome very juſt obſervations concerning the queſtion relating to the ſtate of nature.

'Among the writers, ſays he, who have attempted to diſtinguiſh, in the human character, its original qualities, and to point out the limits between nature and art, ſome have repreſented mankind in their firſt condition, as poſſeſſed of mere animal ſenſibility, without any exerciſe of the faculties that render them ſuperior to the brutes, without any political union, without any means of explaining their ſentiments, and even without poſſeſſing any of the apprehenſions and paſſions which the voice and the geſture are ſo well fitted to expreſs. Others have made the ſtate of nature to conſiſt in perpetual wars, kindled by competition for dominion and intereſt, where every individual had a ſeparate quarrel with his kind, and where the preſence of a fellow-creature was the ſignal of battle.

'The deſire of laying the foundation of a favourite ſyſtem, or a fond expectation, perhaps, that we may be able to penetrate the ſecrets of nature, to the very ſource of exiſtence, have, on this ſubject, led to many fruitleſs inquiries, and given riſe to many wild ſuppoſitions. Among the various qualities which mankind poſſeſs, we ſelect one or a few particulars on which to eſtabliſh a theory, and in framing our account of what man was in ſome imaginary ſtate of nature, we overlook what he has always appeared within the reach of our own obſervation, and in the records of hiſtory.

'In every other inſtance, however, the natural hiſtorian thinks himſelf obliged to collect facts, not to offer conjectures. When he treats of any particular ſpecies of animals, he ſuppoſes, that their preſent diſpoſitions and inſtincts are the ſame they originally had, and that their preſent manner of life is a continuance of their firſt deſtination. He admits, that his knowledge of the material ſyſtem of the world conſiſts in a collection of facts, or at moſt, in general tenets derived from particular obſervations and experiments. It is only in what relates to himſelf, and in matters the moſt important, and the moſt eaſily known, that he ſubſtitutes hypotheſis inſtead of reality, and confounds the provinces of imagination and reaſon, of poetry and ſcience.

'But without entering any farther on queſtions either in moral or phyſical ſubjects, relating to the manner or to the origin of our knowledge; without any diſparagement to the ſubtilty which would analyze every ſentiment, and trace every mode of being to its ſource; it may be ſafely affirmed, That the character of man, as he now exiſts, that the laws of this animal and intellectual ſyſtem, on which his happineſs now depends, deſerve our principal ſtudy; and that general principles relating to this, or any other ſubject, are uſeful only ſo far as they

they are founded on just observation, and lead to the knowledge of important consequences, or so far as they enable us to act with success when we would apply either the intellectual or the physical powers of nature, to the great purposes of human life.

'If both the earliest and the latest accounts collected from every quarter of the earth, represent mankind as assembled in troops and companies; and the individual always joined by affection to one party, while he is possibly opposed to another; employed in the exercise of recollection and foresight; inclined to communicate his own sentiments, and to be made acquainted with those of others; these facts must be admitted as the foundation of all our reasoning relative to man. His mixed disposition to friendship or enmity, his reason, his use of language and articulate sounds, like the shape and the erect position of his body, are to be considered as so many attributes of his nature: they are to be retained in his description, as the wing and the paw are in that of the eagle and the lion, and as different degrees of fierceness, vigilance, timidity, or speed, are made to occupy a place in the natural history of different animals.

'If the question be put, What the mind of man could perform, when left to itself, and without the aid of any foreign direction? we are to look for our answer in the history of mankind. Particular experiments which have been found so useful in establishing the principles of orher sciences, could probably, on this subject, teach us nothing important, or new: we are to take the history of every active Being from his conduct in the situation to which he is formed, not from his appearance in any forced or uncommon condition; a wild man therefore, caught in the woods, where he had always lived apart from his species, is a singular instance, not a specimen of any general character.

'As the anatomy of an eye, which had never received the impressions of light, or that of an ear, which had never felt the impulse of sounds, would probably exhibit defects in the very structure of the organs themselves, arising from their not being applied to their proper functions; so any particular case of this sort would only shew in what degree the powers of apprehension and sentiment could exist where they had not been employed; and what would be the defects and imbecilities of a heart in which the emotions that pertain to society had never been felt.

'Mankind are to be taken in groupes, as they have always subsisted. The history of the individual is but a detail of the sentiments and thoughts he has entertained in the view of his species: and every experiment relative to this subject should be made with entire societies, not with single men. We have every reason, however, to believe, that in the case of such an experiment made, we shall suppose, with a colony of children transplanted from the nursery, and left to form a society apart, untaught,

taught, and undiſciplined, we ſhould only have the ſame things repeated, which, in ſo many different parts of the earth, have been tranſacted already. The members of our little ſociety would feed and ſleep, would herd together and play, would have a language of their own, would quarrel and divide, would be to one another the moſt important objects of the ſcene, and, in the ardour of their friendſhips and competitions, would overlook their perſonal danger, and ſuſpend the care of their ſelf-preſervation. Has not the human race been planted like the colony in queſtion? Who has directed their courſe? whoſe inſtruction have they heard? or whoſe example have they followed?'

In the remaining part of the ſection there are many pertinent reflections upon the ſame ſubject; but we muſt not enlarge at preſent. In a farther review of Dr. Ferguſon's Eſſay, we ſhall preſent our Readers with ſuch extracts, as will, we apprehend, abundantly juſtify the character we have given of this work.

The *Engliſh Merchant*, A Comedy, as it is acted at the Theatre Royal in *Drury-Lane*. By George Colman. 8vo. 1 s. 6 d. Becket.

BEFORE we enter into the merits of this performance, we muſt beg leave to tranſcribe the following Dedication.

'TO MONSIEUR DE VOLTAIRE THE FOLLOWING COMEDY, A TRIBUTE DUE TO THE AUTHOR OF L'ECOSSAISE, IS INSCRIBED BY HIS MOST OBEDIENT HUMBLE SERVANT, GEORGE COLMAN.

This addreſs not only reflects honour upon Mr. Colman's generoſity, for acknowledging his obligations to the French original, but it is likewiſe the greateſt encomium upon his talents, which have been able to naturalize the *Engliſh Merchant* ſo completely, that the moſt ſagacious Critic, without being acquainted with Monſieur de Voltaire's works, could never have diſcover'd his foreign extraction. We hope this remark will not be thought impertinent in a *Critique* of a Dramatic performance; ſince, ſome of our beſt authors, particularly *Vanbrugh*, (who, for wit, humour, and character, ſtands among the foremoſt) have greatly fail'd in this point; the *Confederacy*, *Miſtake*, and *Falſe Friend*, which are much better plays (the moral part excepted) than their originals, betray almoſt in every Act, that they are not *Britons born*; and yet, if we can truſt to memory, their witty author has never acknowledged his obligations to *D'Ancour*, or *Le Sage*. Monſieur de Voltaire, though he lived ſome time in England, has forgot, or knowingly neglected, our cuſtoms; and has introduced his Heroine in *l'Ecoſſaiſe*, lodging

at a Coffee-houſe. There are many other overſights in his play, which our Engliſh Author has altered with great judgment. Among the many changes he has made with ſucceſs, the addition of literary conceit, to the pride and inſolence of *Lady Alton*, has raiſed her character to a pitch of ridicule, which is wanted in the original, and naturally accounts for the miſchievous alliance between her and *Spatter*. The worthy Mrs. *Goodman* is very judiciouſly put in the place of *Fabrice*, the maſter of Voltaire's *Coffee-houſe*; and her being ſettled ſo well, and properly, by the benevolence of *Freeport*, connects and brings together the *Dramatis Perſonæ*, much more eaſily and naturally than in the original French.

Though a vein of comedy runs through the whole play, chiefly ariſing from the honeſt ſimplicity of *Molly*, the raſcally deſigns of *Spatter*, and the amiable peculiarities of *Freeport*, yet the diſtreſſes of *Amelia* and her father make the comic muſe *raiſe her voice* in many of the ſcenes, and give a variety which is not to be met with in the lower ſpecies of the drama, or in that, which the French call *Comedie Larmoyante*. We could wiſh that the limits of our Review would permit us to give one comic ſcene, and one of a graver caſt, which might be taken as they come; for it is the peculiar property of this play that the ſpirit and colouring are ſo happily diffuſed through the whole, that tho' you cannot chuſe amiſs, yet there is no ſcene but what has its proper dependence upon the other parts, and conſequently muſt loſe much of its beauty by being taken from the particular place of its connection;—however, as *Lady Alton* and *Spatter* are the great and evil agents of this Drama, we will entertain our Readers with a few outlines of their characters, as the Author has been pleaſed to expoſe them, in his firſt ſcene of the ſecond act.

'SCENE. *An apartment at Mrs.* Goodman's.

'*Enter Lady* Alton *and* Spatter.

'*Spat.* But you won't hear me, Madam!

'*Lady Alton.* I have heard too much, Sir! This wandering incognita, a woman of virtue! I have no patience.

'*Spat.* Mrs. Goodman pretends to be convinced of her being a perſon of honour.

'*Lady Alton.* A perſon of honour, and openly receive viſits from men! ſeduce Lord Falbridge! No, no: reſerve this character for your next novel, Mr. Spatter! it is an affront to my underſtanding. I begin to ſuſpect you have betrayed me; you have gone over to the adverſe party, and are in the conſpiracy to abuſe me.

'*Spat.* I, Madam! Neither her beauty, nor her virtue—

'*Lady Alton.* Her beauty! her virtue! Why, thou wretch! thou grub of literature, whom I as a patroneſs of learning, and

encourager of men of letters, willing to blow the dead coal of genius, fondly took under my protection, do you remember what I have done for you?

'*Spat.* With the utmoſt gratitude, Madam.

'*Lady Alton.* Did not I draw you out of the garret, where you daily ſpun out your flimſy brain to catch the town flies in your cobweb diſſertations? Did not I introduce you to Lord Dapperwit, the Apollo of the age? And did not you dedicate your ſilly volume of poems on ſeveral occaſions to him? Did not I put you into the liſt of my viſitors, and order my porter to admit you at dinner-time? Did not I write the only ſcene in your execrable farce, which the audience vouchſafed an hearing? And did not my female friend, Mrs. Melpomene, furniſh you with Greek and Latin mottoes for your twopenny eſſays?

'*Spat.* I acknowledge all your Ladyſhip's goodneſs to me. I have done every thing in my power to ſhew my gratitude, and fulfill your Ladyſhip's commands.

'*Lady Alton.* Words, words, Mr. Spatter! You have been witneſs of Lord Falbridge's inconſtancy. A perfidious man! Falſe as Phaon to Sappho, or Jaſon to Medea! You have ſeen him deſert me for a wretched vagabond; you have ſeen me abandoned like Calypſo, without making a ſingle effort to recall my faithleſs Ulyſſes from the Siren that has lured him from me.

'*Spat.* Be calm but one moment, Madam, and I'll—

'*Lady Alton.* Bid the ſea be calm, when the winds are let looſe upon it. I have reaſon to be enraged. I placed you in genteel apartments in this houſe, merely to plant you as a ſpy; and what have you done for me? Have you employed your correſpondence to any purpoſe? or diſcovered the real character of this infamous woman, this inſolent Amelia?

'*Spat.* I have taken every poſſible method to detect her. I have watched Amelia herſelf like a bailiff, or a Duenna; I have overheard private converſations; have ſounded the landlady; tampered with the ſervants: opened letters; and intercepted meſſages.

'*Lady Alton.* Good creature! my beſt Spatter! And what? what have you diſcovered?

'*Spat.* That Amelia is a native of Scotland; that her ſurname WALTON is probably not real, but aſſumed; and that ſhe earneſtly wiſhes to conceal both the place of her birth and her family.

'*Lady Alton.* And is that all?

'*Spat.* All that I have been able to learn as yet, Madam.

'*Lady Alton.* Wretch! of what ſervice have you been then? Are theſe your boaſted talents? When we want to unravel an ambiguous character, you have made out that ſhe wiſhes to lie concealed;

concealed; and when we wiſh to know who ſhe is, you have juſt diſcovered that ſhe is a native of Scotland.

'*Spat.* And yet if you will give me leave, Madam, I think I could convince you, that theſe diſcoveries, blind and unſatisfactory as they may appear to you at firſt, are of no ſmall conſequence.

'*Lady Alton.* Of what conſequence can they poſſibly be to me, man?

'*Spat.* I'll tell you, Madam. It is a rule in politicks, when we diſcover ſomething, to add ſomething more. Something added to ſomething, makes a good deal; upon this baſis I have formed a ſyllogiſm.

'*Lady Alton.* What does the pedant mean? A ſyllogiſm?

'*Spat.* Yes, a ſyllogiſm: as for example; Any perſon who is a native of Scotland, and wiſhes to be concealed, muſt be an enemy to the government. Amelia is a native of Scotland, and wiſhes to be concealed. Ergo, Amelia is an enemy to the government.

'*Lady Alton.* Excellent! admirable logick! but I wiſh we could prove it to be truth.

'*Spat.* I would not lay a wager of the truth of it; but I would ſwear it.

'*Lady Alton.* What, on a proper occaſion, and in a proper place, my good Spatter?

'*Spat.* Willingly; we muſt make uſe of what we know, and even of what we don't know. Truth is of a dry and ſimple nature, and ſtands in need of ſome little ornament. A lie, indeed, is infamous; but fiction, your Ladyſhip, who deals in poetry, knows is beautiful.

'*Lady Alton.* But the ſubſtance of your fiction, Spatter?

'*Spat.* I will lodge an information that the father of Amelia is a diſaffected perſon, and has ſent her to London for treaſonable purpoſes: nay, I can upon occaſion even ſuppoſe the father himſelf to be in London: in conſequence of which you will probably recover Lord Falbridge, and Amelia will be committed to priſon.

'*Lady Alton.* You have given me new life. I took you for a mere ſtainer of paper; but I have found you a Machiavel.—I hear ſomebody coming.—Mrs. Goodman has undertaken to ſend Amelia hither. Ha! ſhe's here.—Away Spatter, and wait for me at my houſe: you muſt dine with me; and after dinner, like true politicians, we will ſettle our plan of operations over our coffee. Away, away this inſtant! [Exit Spatter.

Lady Alton alone.

A convenient engine this Mr. Spatter: the moſt impudent thorough-paced knave in the three kingdoms! with the heart of Zoilus, the pen of Mævius, and the tongue of Therſites. I

was ſure he would ſtick at nothing. The writings of authors are publick advertiſements of their qualifications; and when they profeſs to live upon ſcandal, it is as much as to ſay, that they are ready for every other dirty work, in which we chuſe to employ them.—But now for Amelia: if ſhe proves tractable, I may forego the uſe of this villain, who always makes me hate my triumph, and be aſhamed of my revenge.'

There have been ſome trifling objections made to our *Engliſh Merchant* going a trading voyage (as they call it) inſtead of being fix'd and ſettled in a ſuperior manner. If men of the beſt characters have done the ſame, and been in the ſame ſituation with *Freeport*, Mr. Colman was at liberty to make his choice, and is juſtified in that he has made. It has likewiſe been objected, that *Spatter* diſcovers too much of the bad part of his character to Sir William Douglas, a ſtranger, and at their firſt interview:—This may be anſwered, by ſaying, that what is imagined, and really is a contemptible part of the character, *Spatter* may very naturally glory in, and think that he is recommending his own importance, when he is in reality expoſing his meanneſs: we will venture to pronounce it one of the greateſt arts of a comic writer, to contrive that his vicious characters ſhould expoſe themſelves from an ignorance of what is laudable, and what is culpable. It might as well be objected to *Tinſel* in the *Drummer*, that he broaches his infidel notions to the widow, he means to marry, as to *Spatter*, that he produces his proſtitute qualifications to *Sir William Douglas*, whom he miſtakes for ſome member of the ſtate.—It is the height of vanity, both in the one, and the other; and is intended as the greateſt recommendation of their parts, to the perſons they are making their addreſſes to. —Another, and indeed the ſtrongeſt objection to the play is,—that it is too ſhort.—This is the moſt general complaint, and we ſincerely wiſh, that this Author would always give us full meaſure for the future.

The moral of the play is conveyed in the moſt agreeable vehicle.—The character and diſtreſſes of *Amelia* will teach us that a perſeverance in virtue is the beſt and ſureſt means of extricating innocence from affliction; and the actions of a *Freeport* will give this inſtructive, pleaſing leſſon to mankind, that the moſt exalted pleaſures reſult from benevolence and humanity: let *Freeport* ſpeak for himſelf,—'*I am a man myſelf, and ſhould be a friend to all mankind.*'

In ſhort, whether we read this play, or ſee it acted, we will venture to affirm, ſince *Methodiſm* is pleaſed to renew her attacks upon the Theatre, that this Comedy will do *much good*; whilſt the wild enthuſiaſm, vented in the fanatical conventicles in and about London, is doing infinite *miſchief*.

Though

Though Mr. Colman has imitated Voltaire in part of his fable, and ſome of his characters; yet you find his favourite *Terence* is the great model continually before his eyes;—His diction is pure, ſpirited, and unaffected, or, in one word, *natural*; his wit and ſentiments are always ſubordinate to the characters; without which indeed both would be impertinent. This we look upon to be the great mark that diſtinguiſhes the Roman Dramatic Poet from all others; and which, with the elegant tranſlation of him by Mr. Colman, gives the Author of the *Engliſh Merchant*, *Jealous Wife*, &c. the beſt title to be called our ENGLISH *Terence*.

MONTHLY CATALOGUE,

For MARCH, 1767.

MISCELLANEOUS.

Art. 8. *A Supplement to the New and General Biographical Dictionary; containing an hiſtorical and critical Account of the Lives and Writings of the moſt eminent Perſons in every Nation; particularly the Britiſh and Iriſh: from the earlieſt Accounts of Time to the preſent Period.* Vol. XII. 8vo. 6s. Oſborne, &c.

IN our twenty-eighth volume, p. 30, *ſeq.* we gave our Readers an account of the firſt publication of this biographical dictionary, in *eleven* volumes: which account precludes all neceſſity for any farther mention of this Supplement,—after we have obſerved, that it contains the lives omitted in the former volumes; with the addition of ſuch articles as naturally have ariſen from ſubſequent deaths of perſons of eminence, particularly in our own country. Among theſe we find the celebrated names of Abernethy, Anſon, Arbuthnot, Barnard (Sir John), Benſon, Berkeley, Bradley, Butler (Bp.), Carte, Carteret, Cheyne, Cibber, Churchill, Dalton, Deſaguliers, Duchal, Fielding, Graham (watchmaker), 'sGraveſande, Hales, Herring, Hoadley, Hogarth, Keith (Marſhal), Leland, Mordaunt, Naſh, Pultney, Quin, Ralph, Savage, Sharpe, Shenſtone, Sloane, Talbot, Thoreſby, Vertue, Walpole, Waterland, Watts, Weſt, Wolfe, Wyndham, Yorke, Zinzendorf, &c. &c. &c. moſt of which, we muſt ſay, in juſtice to another and larger compilation of this kind, have been collected from the Supplement to the *Biographia Britannica*.

Art. 9. *Biographical Collections: or, Lives and Characters, from the Works of the Rev. Mr. Baxter, and Dr. Bates; with various Additions interſperſed. Together with Abſtracts of their Funeral Sermons.* 12mo. 2 Vols. 6s. Waugh.

In theſe volumes we have the memoirs of a conſiderable number of eminent divines (chiefly among the puritans) of the laſt age; compiled principally from their funeral ſermons, and collected from the works of Dr. Bates, Mr. Howe, and Mr. Baxter. The perſons here celebrated for their piety and the ſanctity of their lives, are, Mrs. Baker, Rev. Mr. Joſ. Baker, Mrs. Hanmer, Rev. Mr. Hen. Stubbs, Mrs. Coxe,

Meſſ. Henry and Benj. Aſhhurſt, Rev. Mr. Corbet, Dr. Manton, Dr. Jacomb, Mr. Baxter, Sir Matt. Hale, Rev. Mr. Clarkſon, Mrs. Clarkſon, Mr. Hoghton, Mrs. Hammond, Mrs. Baxter, Rev. Mr. Fairclough: to which are added, Dr. Bates's ſermon on the death of Queen Mary; in which he drew the character of that pious princeſs: who certainly ought to be excepted out of the general cenſure of thoſe indiſcriminating enemies of the Stuarts, who affirm that there never was one good perſon of the family.

As to the merit of this compilation, it ſolely conſiſteth in the intention (for the execution is dull and heavy enough!) to revive the memory of ſuch extraordinary good perſons, and to reſcue ſuch excellent *examples* from the oblivion toward which old Father TIME, with rapid wing, was hurrying moſt of them.

Art. 10. *The Moſaic Theory of the ſolar, or planetary Syſtem.* By Samuel Pye, M. D. Author of *Moſes and Bolingbroke.* 4to, 5s. Sandby.

In our Review, Vol. xxxiv. p. 48, we gave an account of the former part of this work, as above-mentioned. The Doctor now reſumes the argument, in purſuance of his original plan; which was 'critically to examine the hiſtory of the creation, as contained in the firſt chapter of Geneſis; and by comparing the ſeveral paſſages in that hiſtory, with the late improvements in natural philoſophy, to offer to the public a *new theory*, not of the earth alone, but of the ſolar or planetary ſyſtem, on Moſaic principles.'—We have already given a ſufficient ſpecimen of the Doctor's undertaking, and ſhall now only add, with regard to this continuation of it,—that it ſeems to be one of thoſe ill-judged attempts which a miſtaken piety in ſome, and a turn for ſcientifical diſputation in others, have made towards reconciling the Moſaic theory with the later diſcoveries in aſtronomy.

Art. 11. *A Letter to his Excellency the Right Honourable the Earl of Shelburne.* By [it ſhould have been *From*] Solomon Schomberg, Public Notary. Folio. Printed for the Author, at No. 60, in the Old Baily.

Mr. Schomberg complains of the French ambaſſador, on account of his excellency's 'p eſſection in favour of his countrymen.' The caſe is this: In January 1766, his excellency gave notice, by public advertiſement, that he would not 'put his hand to authenticate any Acts, Deeds, or Writings whatſoever, but ſuch as are paſſed before Meſſ. Benj. Bonnet, and Abraham Ogier, public notaries;—and that thoſe who want any writings to be ſo authenticated, in order to ſend them abroad, *muſt* apply to the ſaid notaries.'—Now Mr. Schomberg deems this excluſive declaration in favour of the two Frenchmen, and in prejudice of other notaries, his Britannic Majeſty's ſubjects, as a very ſingular and oppreſſive act, diſgraceful to a free nation, and highly injurious to him (the preſent complainant) in particular, as well as to the other notaries whoſe acts the ambaſſador will not deign to legalize. In ſhort, he repreſents this affair as a national concern,—as a violation of the rights and privileges of Britiſh ſubjects, and as a dangerous precedent to other foreign miniſters;—and he entreats the noble earl to whom the letter is addreſſed *, to interfere in the buſineſs, and to procure a redreſs

* Lord Shelburne is ſecretary of ſtate for the ſouthern department.

of

of the grievance. As a poſtſcript, he ſubjoins a liſt of foreign miniſters who have always legalized *his* acts, in the courſe of 27 years practice.

Art. 12. *The General Counting-Houſe, and Man of Buſineſs. Calculated to promote Facility and Accuracy in Accounts of Buſineſs relative to the Merchant, the Banker, Underwriter, Broker, Factor, Employer, Drawer, Remitter, Partner, Truſtee, Manufacturer, Warehouſe-keeper, Shop-keeper, Store-keeper, Landed Gentleman, Chamberlain, Farmer, &c. with the Method of negociating Bills of Exchange, in all the trading Countries of Europe.* By William Gordon, Author of the *Univerſal Accountant.* 8vo. 5 s. Edinburgh printed. Sold by Crowder in London.

We took notice of *The Univerſal Accountant* publiſhed by this Author, in a former Review. All that will be neceſſary to obſerve concerning the preſent performance is, that it is a compendium very well adapted for thoſe who may not incline to ſtudy the art of book-keeping farther than the branches of buſineſs they are engaged in, demands. As ſuch, the young gentlemen in counting-houſes will find it a much more uſeful book to occupy their leiſure hours, than *ſome others* which now and then are ſmuggled into thoſe apartments.

Art. 13. *The Hiſtory of Greenland. Containing a Deſcription of the Country and its Inhabitants; and particularly a Relation of the Miſſion carried on for above theſe thirty Years, by the* Unitas Fratrum, *at New Herrnhuth and Lichtenfels, in that Country.* By David Crantz. Tranſlated from the High-Dutch, and illuſtrated with Copper-plates. 8vo. 2 Vols. 12 s. Printed for the Brethren's Society for the furtherance of the Goſpel among the Heathen; and ſold by Dodſley, &c.

The firſt volume of this compilement contains an entertaining account of Greenland and its inhabitants, partly collected from *Anderſon's Relation of Iceland and Greenland*, and the late Biſhop *Egede's Natural Hiſtory of Greenland*, with a *Relation* or *Journal of his Labour*, and the *continuation of theſe relations*, by his two ſons, the Rev. Paul Egede, and Capt. Nicholas Egede. To theſe are added collections from other Authors, with Mr. Crantz's own obſervations, which are conſiderable in regard to the quantity, and curious as to the nature and quality of the materials.—If we can fully and ſafely depend on the accounts of theſe Herrnhuthian enthuſiaſts, who really, however wrong-headed in religious matters, ſeem (in the preſent inſtance) to be very *honeſt* in their repreſentations, this work may be deemed a valuable acquiſition to the common ſtock of natural and geographical hiſtory;—and a faithful abridgment of it, entirely freed from all the Moravian cant and fulſome* fanaticiſm, (which may amount to above half the performance) might prove an acceptable preſent to the public.

* To thoſe who are not well acquainted with this ſect, the expreſſions we have uſed in ſpeaking of them, may appear too ſtrong; but we, who know them as well as men can be known by their *writings*, (which are ſo abominable, that a ſtranger would be apt to think them deſigned in burleſque of the Chriſtian faith) are confident that no language can be too groſs to paint ſuch Hottentots in religion.

Art. 14. *A new Topic of Converſation.* 8vo. 1s. 6d. Bladon.

The topic of converſation here brought on the carpet, is the *exceſs of credit given by retale tradeſmen*; which the Author juſtly conſiders as a principal ſource of the luxury ſo prevalent in theſe times, among perſons of all ranks: who, by this means, are too eaſily furniſhed with not only all the neceſſaries, but even the ſuperfluities of life. The ſubject is diſcuſſed at large, in five converſations between a perſon *in* trade, and his friend retired from it; the miſchievous effects of this pernicious cuſtom, both in regard to the *giver* and the *taker* of credit, are fairly pointed out; and the natural remedy, prompt payment, preſcribed, and enforced by arguments tending to ſhew the practicability of turning the tide of buſineſs into the ready-money channel. There is much good ſenſe in this pamphlet; for the ſake of which we may forgive the well-meaning Writer ſome peculiarities of ſtyle, and a certain quaintneſs of expreſſion, which to nice readers may give his manner an uncouth appearance: but elegance is not indiſpenſibly requiſite, in treating ſubjects of this kind.

Art. 15. *Arithmetic, Rational and Practical. Wherein the Properties of Numbers are clearly pointed out, the Theory of the Science deduced from firſt Principles, the Methods of Operation demonſtratively explained, and the whole reduced to Practice in a great Variety of uſeful Rules. Conſiſting of Three Parts. I. Vulgar Arithmetic. II. Decimal Arithmetic. III. Practical Arithmetic.* By John Mair, A. M. 3 Vols. ſmall 8vo. 7s. 6d. Edinburgh, printed for Kincaid and Bell. Sold by Cadell in London.

Mr. Mair, who ſome years ſince publiſhed a treatiſe on book-keeping, has here given the public a ſyſtem of arithmetic, in which the rules are plainly delivered, not to ſay prolixly. It may be obſerved, however, that the Author does not appear to have been quite happy in the diſtribution of his ſubject. The diſtinction he makes between *his* firſt and third parts, is evidently a diſtinction without a difference: the latter part being no more than a continuation of the firſt (which extends to vulgar fractions and practice) into the higher rules; with this additional circumſtance, that *fellowſhip* is to be found in both, verbatim: excepting a decimal illuſtration or two being added to it in the third part.

As new properties of numbers, and new practical rules of computation, are not to be expected in every book of arithmetic; method and perſpicuity are properties which the public has a right to expect, when new treatiſes are offered on that ſubject. We therefore take the liberty to hint, that had the firſt part of this work, under the title of *Abſtract Arithmetic*, taught the four fundamental rules on which the ſcience depends, in whole numbers, without reference to denomination; and had the ſecond, conſidered *fractions vulgar and decimal*; the third might then with more propriety, under the name of *practical arithmetic*, have adapted the preceding rules to the common objects of computation, and have made the application to the cuſtomary forms of buſineſs, and the more abſtruſe purpoſes of calculation.

It is impoſſible alſo to avoid remarking, that as correctneſs muſt be conſidered as an indiſpenſible requiſite in works which undertake to *guide* the unlearned; large tables of *errata* are but bad recommendations

tions to those who may incline to repose confidence where they are found.

Art. 16. *A Treatise on the Art of Writing; in which Rules are laid down for writing all the Hands now in Use, with Propriety and Elegance: the different Hands are explained with their Peculiarities and Distinctions: Directions are given with respect to Abbreviations, Figures, Command of Hand, &c. and Four Sets of Copies in English and Latin, for the Sake of Learners, are inserted: to which is added an Essay on the Origin of Writing. Intended for Pupils in the Upper Forms of Schools, and for others who desire some Degree of Perfection in this excellent Art.* By Ambrose Serle. 12mo. 1s. Keith.

This Writer has availed himself of some of his cotemporaries, as Lowth, Massey, and others, oftner than he acknowledges; and indeed his language is much too laboured and technical, to answer the purpose of his publication; let part of his first paragraph be our evidence.

'Writing is the medium by which *our ideas* have communication with others' ideas, and indeed our own *recent* thoughts, otherwise *erased*, with our *present*. And as the hand must be guided by the mind, if the mind has not a clear *perception* of any mode of writing, it follows that the hand cannot have a proper *action* according to *that* mode. Teachers of others should therefore, however it may have been neglected, labour to impress the best forms of character, and the best method of execution, upon their pupils' minds, that they may express synonimous representations with their hands.'——

In verity, this diction is too elevated and involved in figure, to communicate much elucidation of the graphic art, to the cogitative perceptions of those young tyros, who give a diurnal attendance at seminaries where they trace literal characters after fairer scriptures, to acquire a mechanical facility in writing.——To descend from our crabbed stilts, however, which are not very pleasant to pace in; it is but just to inform our Readers, that the *copies* mentioned in the above title, are not engraved, as they might reasonably expect, to illustrate the instructions; but delivered in print,—which they may write as they are able.

Art. 17. *A New Spanish Grammar, or the Elements of the Spanish Language, containing an easy and compendious Method to speak and write it correctly. With several useful Remarks on the most particular Idioms and fundamental Rules, shewing how to make use of them, as well in speaking as in writing. The whole extracted from the best Observations of Spanish Grammarians, and particularly of the Royal Spanish Academy of Madrid, also several of the most useful and familiar Phrases, with Dialogues.* By Hto. San Joseph Giral Del Pino, Teacher of the Spanish Language. 8vo. 5s. Nourse.

We have not Stevens's Spanish Grammar at hand, to compare with this work of Signor* Delpino's; but we recommend the present per-

* The Author is a Spanish gentleman, who has resided long enough in this country, to acquire a competent knowledge of the English language.

formance

formance as a valuable acquiſition, it being ſufficiently explicit with regard to the grammatical part, and affording the learner conſiderable aſſiſtance for the practical.

Art. 18. *The Merchant's Aſſiſtant: or complete View of the Britiſh Cuſtoms: containing a diſtinct and practical Account of each Branch of the Revenue; the Rates of Merchandiſe, as ſettled by* 12 *Car. II. Cap.* 4; *and* 11 *Geo. I. Cap.* 7, *&c. with Tables calculated for repreſenting at one View, or by one ſingle Addition at moſt, the net Duties payable on any Quantity of Goods, in all Circumſtances of Importation, Exportation, or Coaſt-Buſineſs, and the net Drawbacks to be repaid on due Execution. Alſo, a compendious Explanation of the Bounties payable out of Cuſtoms; with Tables, repreſenting, at one View, the Bounty payable on any Quantity of Goods whatſoever. Together with an Abſtract of all the Laws now in Force, relating to the Cuſtoms, to the* 5*th Geo. III. incluſive; digeſted under proper Heads, alphabetically.* By Samuel Venner, of the Cuſtom-houſe, Edinburgh. Folio. 1 l. 11 s. 6 d. in Boards. Millar.

Mr. Venner, in his *introduction*, points out the various advantages of this elaborate compilement, above all preceding works of the ſame kind; and we doubt not its being a very valuable acquiſition not only to our merchants, and cuſtom-houſe officers in general, but even to members of parliament, and other gentlemen concerned in the legiſlature, and in ſeveral branches of the adminiſtration of public buſineſs.

Art. 19. *An Eſtimate of the Manners and Principles of the Modern French.* By M. Helvetius, Author of the *Eſſay on Spirit.* With Notes, by the Tranſlator. 8vo. 2 s. F. Newbery.

What does the Tranſlator mean by ſtiling Monſ. Helvetius author of the Eſſay on Spirit?—We have a famous tract under that title, written by the late excellent Dr. Clayton, biſhop of Clogher, in Ireland; and we know of no other: we ſuppoſe, however, that the Engliſher of this Eſtimate refers to the celebrated work entitled *De L'Eſprit* *, written by M. Helvetius; but if he does, he is not very fortunate in his tranſlation of that title.

With reſpect to this ſlimſy Eſtimate, it was, probably, intended as an imitation of Dr. Brown's Eſtimate of the Manners and Times of *this* Country. The Author treats the French in the ſame cavalier manner as Dr. B. treated *his* countrymen; bringing againſt them the ſame charge of effeminacy and *frivoliſm*: perhaps with no more than equal truth and reaſon on his ſide. For though we Engliſhmen are apt to deſpiſe the French, and to conſider them only as a nation of fops and triflers, yet is this idea of them conſiſtent with what we muſt allow to be a fact, viz. that France has been, for many ages paſt, and ſtill is, in moſt reſpects, the foremoſt nation on earth, for the cultivation of all the arts by which civil ſociety is moſt adorned and improved? And is it not true, as Dr. B. ſaid of them, that they are really a *warlike* as well as a *polite* people; and that while they are deemed *contemptible* in *private life*, in PUBLIC they are FORMIDABLE?

* Of this work we have an Engliſh tranſlation, but a very indifferent one; ſee Review, Vol. xxi. p. 89.

Since

Since writing the above remark, we have ſeen in the News-papers, a public *diſavowal* of this Eſtimate, on the part of M. Helvetius. Indeed, we were ſurprized at the appearance of ſo poor a performance, under the ſanction of ſo reſpectable a name; for, whatever may be thought of Mr. H.'s principles, by thoſe who differ from him on certain points of ſpeculation, he is, undoubtedly, poſſeſſed of very great as well as very agreeable talents.

Art. 20. *A Treatiſe deſcribing and explaining the Conſtruction and Uſe of New Celeſtial and Terreſtrial Globes. Deſigning to illuſtrate in the moſt eaſy and natural Manner the Phenomena of the Earth and Heavens, and to ſhew the Correſpondence of the Two Spheres. With a Variety of Aſtronomical and Geographical Problems occaſionally interſperſed.* By George Adams, Mathematical Inſtrument-maker to his Majeſty. 8vo. 5s. Sold by the Author, at Tycho-Brache's Head, Fleetſtreet.

Mr. Adams, maker of the globes referred to, as well as writer of this treatiſe adapted to them, informs us that 'the globes now offered to the public, are of a conſtruction new and peculiar; being contrived to ſolve the various phenomena of the earth and heavens in a more eaſy and natural manner than any hitherto publiſhed, being ſo ſuſpended that the ſtudent may elevate the ſouth pole; a thing impracticable in the uſe of the common globes.'——

'The ſuperior accuracy with which the plates are drawn and engraved, will, it is hoped, appear to competent judges at the firſt ſight; for the perfecting of which no time nor labour hath been ſpared. The celeſtial globe is improved by the addition of ſeveral thouſand ſtars more than have appeared upon any globe hitherto publiſhed: all the lateſt diſcoveries in geography and aſtronomy are in both of them ſtrictly followed, and many new lines and inſtructions are inſcribed, the uſe of which will be fully explained hereafter.

'In the treatiſe we have made choice of that method of finding the times of the equinox, which is the moſt modern and ſimple; and which perhaps is the trueſt mean length of a tropical year; that the young ſtudent may with greater eaſe and pleaſure be made acquainted with the firſt principles, and from them be carried on to the more intricate branches of aſtronomy.

'The table of the paſſage of the firſt point of Aries over the meridian, is taken from an ephemeris of La Caille, with ſome little alterations; and has been carefully compared with twenty years calculations made by the ſame author.'

The globes, as appears from the plates and deſcriptions, are adapted to anſwer all uſeful purpoſes without being too much complicated in their conſtruction: the explanation and problems are thrown into an eaſy and natural order; which will render the reſolution of the latter equally inſtructive and entertaining.

Art. 21. *Noah: attempted from the German of Mr. Bodmer* *, *in Twelve Books.* By Joſeph Collyer. 12mo. 2 Vols. 5s. Dodſley, &c.

Had the Author of theſe volumes been with Noah in the ark, the

* In the manner of *The Death of Abel.*

good

good old ante-diluvian would certainly have toſſed him over-board, or left him to ſhift for himſelf on the mountains of Ararat.

Art. 22. *A Diſſertation upon Head-Dreſs; together with a brief Vindication of High-coloured Hair, and of thoſe Ladies on whom it grows: the whole ſubmitted to the Connoiſſeurs in Taſte, whether ancient or modern.* By an Engliſh Periwig-maker. 8vo. 1 s. Williams, &c.

This Peruke-maker (for ſuch, it is evident, the Author really is) appears to be a genius; and deſcants on the art of adorning the outſide of the human head, in ſuch a manner as ſhews the inſide of his own to be adequately furniſhed for the attainment of as much excellence in his calling, as the calling itſelf will admit of.—We do not mean, by this, to ſay, that he *writes well* about head-dreſſing; but that he is apparently well-ſkilled in the theory of the art on which he treats. He inveſtigates the ſubject, indeed, like a philoſopher; taking NATURE for his guide, and the fine, eaſy, flowing form of the head-dreſs, as faſhioned by HER, for his model. To that ſtandard, he would have all perukes brought, as near as poſſible: but to which he thinks the generality of periwig-forms, hitherto invented, exhibit a very high contraſt. He expoſes the abſurdities of the modern perukes, in particular, and endeavours to divert his readers as much as he is himſelf diverted in *criticiſing* them —With reſpect to the head-dreſs of the ladies, as far as relates to their hair, he attempts to reduce it to the ſame firſt principles; though here he certainly has a more difficult taſk, than in the former part of his undertaking. He vigorouſly attacks the preſent enormous French mode; which he treats as unnatural, unbecoming, and diſguſtful: in which opinion, we believe, every man of taſte and delicacy, in *this* kingdom, at leaſt, will entirely agree with him.—As to the language in which this diſſertation is *dreſſed*, to criticiſe it would be an abſurdity equal to any of thoſe which our ſenſible mechanic has pointed out in the modern peruke, or in the lady's *tête*. Beſide, as the honeſt man modeſtly acknowledges his want of literature, he reaſonably hopes his plea of 'ignorance will ſcreen him from the cenſure of thoſe who are poſſeſſed *with* the great advantages of a liberal education.'

Art. 23. *Letters which paſſed between John Beard Eſq; Manager of Covent-Garden Theatre, and John Shebbeare, M. D.* 8vo. 1 s. Kearſly.

The public have long been acquainted with the literary abilities of Dr. Shebbeare, as a *medical* writer, a *politician*, and a *novelliſt* *; and we have borne teſtimony to his merit, whatever it be, in all theſe branches of authorſhip. About twelve years ago, it ſeems, he tried his pen in a *fourth* department; and he produced a comedy. We are not told what was the title or the ſubject of his play; but the public are hereby informed, that it was delivered to Mr. Beard; and that Mr. B. having kept it by him two years, for peruſal, without letting the Author know his ſentiments concerning it, the Doctor at length wrote to him, intimating that he thought it high time the piece were introduced on

* We believe, too, there was ſomething of his writing in the poetical way; but we do not recollect what.

the

the ſtage. Mr. B. then made excuſes, and returned the Doctor his play; aſſigning ſome reaſons for his rejecting it. This treatment nettled the Author; perhaps too juſtly;—and, in return, he has given the Manager a very ſmart *epiſtolary drubbing*. This correſpondence happened in Sept. and Oct. 1766.

Art. 24. *Conſiderations on the Expediency of raiſing, at this Time of general Dearth, the Wages of Servants that are not domeſtic; particularly Clerks in public Offices.* 8vo. 1s. Nicoll.

This juſt and pathetic repreſentation of the hard caſe of thoſe clerks in office, who, in theſe times of general ſcarcity, are doomed to exiſt upon the ſcanty pittance of 50l. per ann. ought to be attentively peruſed by every perſon who has it in his power to contribute, in any meaſure, toward bettering the circumſtances of ſo uſeful a ſet of people. The Author's remarks on the poſition, 'that clerks in public offices ought not to marry, and that 50l. a-year is ſufficient for their ſubſiſtence,'—are, we apprehend, fully concluſive, as well as ſenſibly and handſomely expreſſed; and his eſtimate of the annual expences of a ſingle man, qualified for the way of life here alluded to, and ſtrictly confined to abſolute *neceſſaries*, may be regarded as the main point or hinge, on which the whole argument turns; but it will alſo be viewed with a compaſſionate eye, by every conſiderate and benevolent reader. —From this *eſtimate*, it is inconteſtibly ſhewn, that out of his income of 50l. a perſon ſo ſituated, cannot, even with the ſtricteſt parſimony, lay up, for SICKNESS AND OLD AGE, more than the annual ſum of TWELVE SHILLINGS AND NINE PENCE!—Cruel ſituation, indeed, for a man endowed, perhaps, (as our Author well obſerves) 'with powers of converſation that would not diſgrace the tables of the wealthy, with a love for the liberal arts, with a deſire to receive and communicate inſtruction, and with excellent ſenſibilities for all the endearing relations of huſband, father, and friend!' How affecting, how mortifying the reflection, that ſuch a man, *loſt* both to himſelf and to the public, ſhould be doomed 'through mere neceſſity, to paſs his leiſure hours in melancholy ſolitude, or in the aſſemblies of the loweſt and meaneſt of the people!'—— But, as our Author emphatically adds, 'how much more muſt this life of diſappointment and ſorrow be embittered, if the ſufferers, through the ſlow improvement of their income, and the expences of a FAMILY, have been long ſurrounded with difficulties that, if not cruſhed in their birth, grow every day more ſtrong, till they become too mighty to be ſubdued!'—We need not expatiate on the natural conſequences; they will readily occur to every one who is not unacquainted with the world in which we live; and they will be reflected upon with pain, by every humane and generous mind.

Art. 25. *Important Conſiderations on the Act of the 31 of Geo. II. relative to the Aſſize of Bread.* 8vo. 1s. G. Woodfall.

This is a very curious and truly IMPORTANT tract; worthy the ſerious attention of every one who is deſirous of being thoroughly informed, with regard to the *real* and *various* cauſes of the preſent advance in the price, and debaſement in the quality, of our bread:—the great ſupport of life, and principal dependence of the poor!

DRAMATIC.

Art. 26. *The French flogged; or, the Britiſh Sailors in America.* A Farce of Two Acts; as it was performed at the Theatre-Royal in Covent-Garden. 8vo. 6d. Williams.

Surely there is a miſtake in the title-page of this piece! ſo poor a production could never have been preſented to an audience at either of our Theatre's Royal! it muſt have been rather exhibited at Sadler's Wells. —Mr. B—d ought therefore to bring his action of defamation againſt the Editor.

Art. 27. *Phillis at Court*; a Comic Opera; of Three Acts. As it is now performing, with great Applauſe, at the Theatre-Royal in Crow-ſtreet, Dublin. The Muſic by Tomaſo Giordani. 8vo. 1s. Williams.

An alteration of Lloyd's *Capricious Lovers* *. Several airs have been added by the preſent Editor, others have been ſuppreſſed; and the whole adapted to the talents of the ſeveral performers: ſome of whom are foreigners.

* See Review, Vol. xxxi. p. 474.

Art. 28. *The Ghoſt*, a Comedy, of Two Acts; as it is performed at the Theatre in Smock-Alley, Dublin. 8vo. 1s. Williams.

With regard to this vile *farce*, we need only repeat what we ſaid in Art. 39, in our laſt month's Catalogue.

NOVELS.

Art. 29. *The Female American; or the Adventures of Unca Eliza Winkfield.* Compiled by herſelf. 12mo. 2 Vols. 5s. Noble.

A ſort of ſecond *Robinſon Criſoe*; full of wonders; and well calculated to make one ſort of readers *ſtare*.

Art. 30. *Memoirs of a Magdalen; or the Hiſtory of Louiſa Mildmay.* Now firſt publiſhed from a Series of original Letters. 12mo. 6s. Griffin.

A pretty imitation of *Clariſſa*. Pity that the Author hurried the work ſo violently toward the concluſion, and finiſhed it ſo abruptly.

Art. 31. *The Hiſtory of Miſs Pittborough.* In a Series of Letters. By a Lady. 12mo. 2 Vols. 6s. Millar.

Another imitation of Richardſon's epiſtolary way of novel-writing. The letters are not inelegantly written, but the ſtory is unaffecting; the ſituations are unnatural; the characters *outré*; and the incidents improbable and abſurd. There are, however, many lively and many juſt ſentiments to be met with in this work; and the language, notwithſtanding a few inaccuracies, and here and there a Scotticiſm, is far ſuperior to the generality of our late publications, in this branch of literature.

Art. 32. *The Adventures of an Author.* Written by himſelf and a Friend. 12mo. 2 Vols. 6s. Robinſon and Roberts.

Nothing is more common than for authors to over-rate the merit of their own productions, and to raiſe their expectations too high, before publication.

publication. Thus the Writer of this romance promiſes himſelf the honour of being ſeverely criticiſed by the *Reviewers*,—who he, perhaps, ſuppoſed capable of being provoked by his poor common-place abuſe of them; but could he have beheld his own performance with the ſame impartiality and indifference with which *they* have peruſed it, he would have ſeen that ſuch an object *could not* engage the attention of *any critical* reader.

Art. 33. *The Adventures of Emmera, or the Fair American. Exemplifying the peculiar Advantages of Society and Retirement.* 12mo. 2 Vols. 6s. Nicoll.

There is, in this novel, much good and ſome very indifferent writing; it contains many excellent ſentiments, with abundance of improbable incidents; and it exhibits a few amiable, with ſeveral deteſtable, or rather diabolical characters. If there is any thing exemplary in this very romantic performance, it muſt conſiſt in the reader's imitation of the good people's love of retirement, and totally quitting ſociety, on account of the bad people by whom it is infeſted.—This, however, is an effect which will ſeldom happen from the peruſal of any book, eſpecially a work of mere invention.

POETICAL.

Art. 34. *The Buck; a Poem.* 4to. 1s. Smith, in Holborne.

The modern character of a buck, or young rake-hell of the town, is here ſatirically expoſed, by a juvenile writer, who ſtrongly intimates his having been but too well acquainted with the follies he now views only with reſentment and diſguſt:

> New to the world, I join'd a throng
> Who trip'd in flow'ry paths along:
> My dazzled eyes were caught a while
> By PLEASURE's *meretricious ſmile*—
> 'Till VIRTUE, with ſuperior charms,
> Unloos'd me from the wanton's arms.

We have great hopes of this reform'd rake; who may not only prove a worthy man, but a very agreeable poet. He pleads his youth, in extenuation of any defects which the eye of criticiſm may diſcover in his performance;—ſome faults, there are in it; but we think the Writer's modeſty will incline every candid reader to pardon them: eſpecially as there is merit enough in the piece to raiſe our expectations in favour of his future productions.

Art. 35. *The Impartialiſt. A Poem.* By T. Underwood, Author of *The Snarlers* *. 4to. 1s. 6d. Webley.

This acknowledged '*ſtripling*' profeſſes to follow Churchill; and ſo he does,—as the little *Julus* followed his dad—*non paſſibus æquis*.—'Tis a forward child, however, and threatens, terribly, what mighty deeds it will atchieve,—when it grows up to manhood. Meanwhile, he already ventures to point his pop-gun at the *critics*; at whom he hurls two or three pages of abuſe and *defiance*; and then, having ſpent his fury, he thus, in milder terms, bids them good b'ye:

> REVIEWING SCALPERS, now I take my *leave*
> I wiſh to gall you—write whate'er you *pleaſe*.
> 'Alas! poor † UNDERWOOD'!

* See Catalogue for January laſt, p. 74, Art. 28.

† *Vid.* p. 16.

Art. 36.

Art. 36. *Poems for Young Ladies. In Three Parts; Devotional, Moral, and Entertaining. The whole being a Collection of the beſt Pieces in our Language.* 12mo. 3s. J. Payne.

Dr. Fordyce's excellent Sermons to Young Women gave riſe to this compilation; as the Compiler acknowledges, in his preface.—The principal poems here ſelected, are, Boyce's *Deity*; Pope's *Meſſiah*, and *Univerſal Prayer*; Collins's *Oriental Eclogues*; extracts from *Paradiſe Loſt*; Young's *Night-Thoughts*; Pope's *Homer*; Ogilvie's *Day of Judgment*; Moore's *Fables*; Cotton's *Viſions*; and the poetical works of Addiſon, Parnell, Gay, Waller, &c. &c. They are, as the Collector obſerves, ſuch pieces as innocence may read without a bluſh; but when he adds, they will even tend to *ſtrengthen* that *innocence*, we confeſs we do not underſtand him; unleſs by innocence he means *virtue*. But if that be his meaning, he has expreſſed himſelf improperly,—confounding negative and poſitive qualities together.

Art. 37. *The Poet's Manual. A Satire.* By John Robinſon. 4to. 1s. Noble.

We have peruſed this *Manual* with candor and attention; but we can collect nothing material from it; except that the Author ſeems to be a modeſt man, conſcious of the mediocrity of his productions, and nothing loth to acknowledge himſelf an unſucceſsful writer, both as a poet and as a novelliſt.—There are, however, a number of good lines in this piece; for the ſake of which a truly *courteous* reader will excuſe the more indifferent ones with which they are accompanied.

Art. 38. *Poems, and Letters in Proſe.* Occaſionally written by Thomas Joel. 8vo. 3s. 6d. Dodſley.

There are two kinds of nonſenſe: nonſenſe that will make a man laugh, and nonſenſe that will make him ſleep; Thomas Joel's is of the latter ſpecies.

Art. 39. *The Poet's Wardrobe; or Livery of the Muſes: a Poem.* Written in Hudibraſtic Verſe. 8vo. 6d. Henley, in Broadſtreet, Ratcliff Croſs.

According to this inventory of the poet's wardrobe, the Muſes give a very ſhabby livery, indeed; and rather than be one of their domeſtics, one would chuſe to be ſcullion to a camp-ſutler:—

My only coat, once Saxon blue,
Camelion like, hath chang'd its hue;
And wanting taylor to repair rent,
Is grown at arm-pits quite tranſparent;
Malicious TIME's deſtructive fell blows,
Has likewiſe thraſh'd it out at elbows;
'Tis ſaid true blue will never ſtain tho',
But mine's the portrait of the rainbow.

The waiſtcoat, breeches, ſtockings, ſhoes, &c. are all perfectly ſuitable to the coat. The verſe in which they are deſcribed is very paſſable doggrel.—The preface informs us, that this little poem was found among the fragments of a gentleman lately deceaſed, 'whoſe abilities ſeem to have merited a better fortune than fate had allotted him;' that 'he obliged the world with many pieces that juſtly procured him (though unknown, a ſhare of its eſteem;' and that 'if this hapleſs *orphan* has the good fortune to meet with the indulgence of the public, there are ſome other

other brats of the same family, that will shortly expect some provision to be made for them.'

Art. 40. *Poems* attempted *on various Occasions.* By William Brimble, of Twerton near Bath; Carpenter. Written occasionally for his Amusement, and published at the Request of several of his Acquaintance. 8vo. 2s. 6d. sewed. Wilkie.

These poems were printed at Bath, by subscription, in the year 1765; and have been lately advertised in the London papers, to be sold for the benefit of the Author, who is in circumstances of distress.——It seems he was, some time ago, obliged, through unavoidable misfortunes, to leave his business, and a large family, in the country; and came to work in London, 'till his affairs could be accommodated: but since his residence in the capital, a series of misfortunes hath befallen him; the last of which was his falling from a scaffold, while at work, and breaking his collar-bone; in consequence of which, he has been, for some time, disabled from earning his subsistence by his labour.—We therefore beg leave to recommend this honest but unfortunate person, not as a poet, but as an object of benevolence.—Nor will he, we apprehend, be greatly mortified by our sparing to praise his '*unletter'd muse*,' for he appears, from his preface, to be a modest man, and by no means vain of the productions of his *pen*; for which, he assures us, he never quitted the *hand-saw*, but by way of relaxation, at his leisure hours: and it was merely owing to the urgency of his friends, that he appeared in print.—As to his poetic abilities, our Readers may form some judgment from the following lines, taken from his rhapsody on seeing a human skeleton, found, with a gold ring, in a stone coffin:

The finger, where! on which the diamond shone?
The ring, tho' time has spar'd the finger, 'sgone:
All pride extinct, nor splendor needed more,
The modest finger slipt the shining ore.

Among other pieces in this collection, we have observed a pastoral ballad, entitled *Strephon and Celia*, in which there is a degree of elegant simplicity, beyond what could be expected from the uninstructed pen of a poor mechanic.

Art. 41. *State Necessity* not *considered as a Question of Law.* A poetical Sketch. 4to. 1s. Kearsly.

The Author of this Sketch has not clearly sketched out what he would be at. He censures patriots and courtiers, praises Lord Chatham, laments the national debt, and compares the conduct of our Statesmen, &c. to the games of chess and quadrille;—but not a word of the late famous question relating to *state-necessity*: to which only the *title-page** of this poetical squib relates. What he says of the national debt, may serve as a specimen of the Writer's spirit and versification:

It matters not one single pin,
Who's in or out,—who lose or win:
What hand of state assumes the rule;
Who acts the Knave, or plays the fool:

* In allusion to a late pamphlet entitled 'State-necessity considered as a question of law; see the last volume of our Review, p. 473.

Art. 49. *The humble Attempt of a Layman, towards a Confutation of Mr. Henry Mayo's Pamphlet, called,* 'The Scripture-Doctrine of Baptiſm, &c.' *and a Vindication of Dr. Gill from the perſonal Abuſe, falſe Charges, and Miſrepreſentations of that Author; and, through the whole, his Ignorance, Impertinence, bad Reaſoning, and Perverſion of Scripture, are expoſed.* By Philalethes. 8vo. 1s. Keith, &c.

Dr. Gill having, in one of his ſermons, aſſerted and defended the *dipping* mode of baptiſm, Mr. Mayo, a reverend champion for the *ſprinkling* ſcheme, attacked the Doctor's performance, in the tract above-mentioned. In oppoſition to Mr. Mayo, now ſteps forth this learned layman; and a pleaſant *water-fight* theſe champions make of it! but inſtead of conteſting the point as they ought to have done, in the pure limpid ſtream of the river Jordan, the combatants have unluckily tumbled one another into the muddy mixtures of Fleet-ditch; where they are plunging and ſplaſhing each other, not leſs to the *diverſion* than the *edification* of the byſtanders.

Art. 50. *A Plea for the Subſcription of the Clergy to the Thirty-nine Articles of Religion.* By James Ibbetſon, D. D. Rector of Buſhey in Hertfordſhire, Prebendary of Lincoln, and Archdeacon of St. Alban's. 8vo. 1s. White, &c.

In an advertiſement prefixed to this Plea, we have the enſuing paſſage:—'The following papers are compiled from the author's marginal remarks upon a book, intituled, *The Confeſſional.* Though not ſufficiently armed with ordnance of all ſorts, fit for a ſpirited attack; yet paſſing by the ſmaller veſſels of light burden, he makes it a point of honour to engage the ſtouteſt of their convoy.

'*Non metus*; officio *neque ſe certare priorem pæniteat.*'

On reading this we naturally expected to ſee the *Confeſſional* vigorouſly attacked: inſtead of this, however, we are only amuſed with a ſlight ſkirmiſh between a very light frigate, and a firſt-rate man of war.

Art. 51. *The Power of Faith and Godlineſs exemplified, in ſome Memoirs of Theophilus Lobb, M. D. F. R. S.* By John Greene, 12mo. 2s. 6d. Buckland.

From theſe Memoirs we learn, that the late Dr. Lobb was born; that he ſuck'd in non-conformity with his mother's milk; that he was himſelf a Diſſenting miniſter (in Somerſetſhire and elſewhere) before he became a phyſician; that in the year 1713, when he was 35 years old, and eleven years after his commencing preacher, the Devil and the Doctor grew very intimate; 'that he was guilty of manifold aggravated iniquities, omiſſions of duty, and commiſſions of ſin;*' that this was not all—for 'Satan aſſaulted and followed him with horrid and violent temptations, to the commiſſion of a *monſtrous crime*, from which' 'however, it pleaſed God to preſerve him;' that in the ſame year he wrote his covenant with God, wherein he confeſſes himſelf, by his wicked practice, a ſon of death, and a child of hell;—and acknowledges that he had wickedly ſided with God's enemies; that, nevertheleſs, he grew very pious

* Theſe anecdotes, Mr. Greene ſays, are taken from the pious Doctor's *Diary*.

and good, and often renewed his covenant, renouncing '*Sin* and *Satan*, and all the *luſts of the fleſh*;' that notwithſtanding the power of faith and godlineſs were thus manifeſted in this good man, ſomething or other was ſtill the matter, ſo that he and his congregation frequently diſagreed, particularly about his ſermons; that in 1722, he loſt his 'godly and loving wife' and prayed to God to provide him another in her ſtead; that 'God graciouſly heard and anſwer'd his prayers,' and that the Dr. was very thankful; that having received a Scotch diploma, he at length quitted the miniſtry, and applied ſolely to the practice of phyſic; that he nevertheleſs continued as fervent in the offices of piety as ever, and annually renewed his covenant with the Lord; yet ſtill finding occaſion, now and then, to lament the 'corrúptions and indwelling luſts working in his ſoul,' and how much his mind was 'defiled by multitudes of ſinful and unclean thoughts,' and to complain of '*the ſin* which did *ſo eaſily beſet him*;' that *Fees* not coming in very faſt at firſt, he prayed to God for a comfortable ſupply of Patients, and that 'in kind anſwer to his prayers, God was pleaſed to procure employment for him as a phyſician;' that, finally, the Doctor lived to the age of eighty-four,—and then experienced, that he was himſelf as mortal as his patients, tho' he probably outlived moſt of them:—and here ends our Summary of the principal events recorded in this *edifying* "exemplification of the Power of Faith and Godlineſs."

Art. 52. *Thoughts on Time and Eternity. Occaſioned by the late affecting Loſs of ſeveral eminently great and good Men among the Diſſenters.* By E. Harwood, 8vo. 1s. 6d. Becket.

Mr. Harwood has himſelf given a full and proper character of this publication, in his preface, viz.

"The following ſerious thoughts ſuggeſted themſelves to my mind at my return home from the funeral of my late father-in-law, the eminently learned and celebrated Dr. Samuel Chandler. They are tributary tears, ſacred to departed worth. They are not formal philoſophical eſſays, but mournful ſoliloquies, and practical reflections, occaſioned by the late affecting loſs of ſeveral eminently great and good men among the Diſſenters, particularly Dr. Leland, Dr. Chandler, and that diſtinguiſhed aſſertor and patron of civil and religious liberty, the late Dr. Mayhew, of Boſton, in New England. If through the divine bleſſing they ſeal their intended impreſſions upon the minds of thoſe who may read them, I ſhall eſteem it the moſt uſeful way of embalming the deceaſed, and the illuſtrious dead will receive it as the moſt acceptable tribute I could pay their memory. The thoughts are immethodical, and not arranged according to the exact preciſion of order and argument. The effuſions of genuine ſorrow flow not in the formal channel of ſyſtematic dulneſs. I beg the reader, whether learned or unlearned, to regard this little practical treatiſe not as the production of the head but of the heart. The ſubſtance of it originally was comprized in ſome diſcourſes which were delivered, a few Sundays after Dr. Chandler's deceaſe, to my church in Briſtol, afterwards to ſome congregations in the neighbourhood, and laſt of all, on the day after the interment of the reverend and learned Mr. Joſhua Griffiths, of French hay, on which mournful occaſion I was called to officiate. If I permitted its publication, it was judged it might be uſeful, eſpecially to young people in this age of diſſipation and folly.

gruous to the rectitude of divine moral government.—In the formation of this plan of government the wiſdom of Deity appears, conſpicuouſly, in regard it is ſuch a plan as has a direct, natural, and ſtrong tendency to promote the practice of piety and virtue among men, and gives no manner of encouragement to ſin and vice.—Inſtead of furniſhing ſinners with any ground to hope for abſolute impunity, by a ſubſequent repentance, either *near* or more *diſtant*, it holds up to their view—puniſhment irremediable by repentance, or any other mean; anguiſh and regret for ſin, and the faulty part of their moral character, and in a certain degree correſpondent to the meaſure and quantity of their diſobedience, never to ceaſe, nor to be avoided by any change of moral character; anguiſh and regret that will attend them through life in this world, even after they have repented of their ſins;—and will accompany them into heaven itſelf, and be there for ever felt; anguiſh and regret, which, inſtead of being extinguiſhed, or even abated by repentance, will be the more ſenſibly felt, the more pious they become.'

The Author then proceeds to ſhew the inſufficiency of the Deiſtical ſcheme, in regard to this ſubject; and he concludes, that the Deiſts will find inſuperable difficulties in endeavouring, 'either to diſcover any defect or blemiſh in the rectitude of any of the divine diſpenſations of *revealed religion*, in reference to the treatment of different moral characters,—or to vindicate the *rationale* of their own ſcheme, in relation to that point.'

To the two *Eſſays* on the peculiar doctrines of revelation, of which theſe two large volumes principally conſiſt, the Author has added, FIRST, a *Diſſertation on the office of* Jeſus Chriſt, as *Mediator* and ſurety of the new covenant; in which he undertakes to prove that Chriſt is the mediator, in the ſame ſenſe wherein the Jewiſh prieſts were mediators between God and the people:—SECONDLY, a *Diſſertation on the perſon of* Jeſus Chriſt; wherein he endeavours to ſhew that our Saviour did, and ever will, repreſent the inviſible Deity in the *Schechinah*.

EAST-INDIES.

Art. 55. *A Letter to the Proprietors of Eaſt-India Stock, upon the Queſtion to be ballotted for on the 23d of March, for granting to Lord Clive three hundred thouſand pounds*, 8vo. 6d. Nicoll.

Againſt Lord Clive; but ineffectual. Among other arguments, the writer endeavours to ſhew how little his Lordſhip's prior circumſtances rendered him a proper object of the Company's *compoſition*,—(for ſo he expreſſes it) by the following ſtate of Lord C——'s ſituation in point of fortune; excluſive of the 300,000 l. ſince granted to him, *viz.*

His lordſhip's eſtate already in England, which he intirely owes to his being employed in the ſervice of this Company, may be computed at no leſs than	*per An.*	£ 10,000
His jaghire, which he holds for life, is		30,000
His ſalary and emoluments, as governor of Bengal, are, at leaſt, (beſides his extraordinary expences in the field)		9,000
His profits from the monopoly of ſalt, bettlenut, and tobacco, not leſs than		26,000
In all, *per Annum*		75,000

The

The Queſtion being determined, we ſhall give no farther extracts from this pamphlet; notwithſtanding it contains many curious particulars relating to the conduct of Lord C. and the affairs of the Company.

POLITICAL.

Art. 56. *A Letter to the Earl of Bute, upon his Union with the Earl of Chatham, in Support of the Popular Meaſure of a Four Shillings Land Tax*, Folio, 6d. Almon.

The writer expreſſes his deſpair of Lord Chatham, and his diſapprobation of Lord Bute, in very free and very ſtrong terms. He even proceeds to menace the latter, with the conſequences which his Lordſhip may expect, from a '*new ſyſtem*—formed upon broad and comprehenſive principles, and ſecured, as far as poſſible, from thoſe capricious changes, which former adminiſtrations have experienced.' —— This is, indeed, one of the boldeſt pieces of invective which we have ſeen, ſince the publications of Mr. Wilkes. The Author proceeds on the ſuppoſition of Lord Bute's return to public buſineſs; of which, according to him, the late 'unpopular meaſure' is to be conſidered as both a declaration and a proof.—He concludes, however, with the following admonitory hint: — 'If the view of the dangers ariſing from this ſtate of things ſhall perſuade you, before it is too late, to perſue thoſe meaſures which are neceſſary for your own and the public ſafety, you will, I doubt not, excuſe the freedom of this addreſs, and you will have an obligation to one from whom you have no right to receive any favour.

AN ENGLISH FREEHOLDER.'

Art. 57. *A Scheme to pay off, in a few Years, the National Debt, by a Repeal of the Marriage Act. Humbly and ſeriouſly hinted to the Leg———re of G——t B——, now in Par——t aſſem----d*, 8vo. 1s. Becket.

The old adage, that many a truth is ſpoken in jeſt, ſeems to be verified in this little tract; the Author of which, tho' he talks ſometimes in the Triſtram ſtyle, appears, on the whole, to deliver his real ſentiments, on ſome particulars, relating to the ſubject of Matrimony; a ſubject equally intereſting to mankind, and delicate to diſcuſs, with any degree of freedom. In his total diſapprobation of the act to prevent clandeſtine marriages, we believe he is not ſingular; and in his diſlike of *ſome clauſes* in the marriage-*ceremony*, as eſtabliſhed in the Church of England, we fear he is not ſingular neither: if any concluſion, on this head, may be drawn from the general declenſion of matrimony, in this country, and the great increaſe of the modiſh practice of *keeping*.——For our author's remarks on theſe topics, we muſt refer to his pamphlet; and ſhall briefly explain what he means by 'paying off the national debt, by a repeal of the marriage-act.' His ſcheme is founded on, and intended to obviate, what he takes to be one prevailing objection to the ſtate matrimonial, viz. the obligation of the parties, to continue together, *for* BETTER, *for* WORSE, &c. *'till* DEATH *them do part*. The ill conſequences of which he enumerates, in order to prove, that the perpetuity of this clauſe, 'is the root from which every evil in the marriage ſtate has ſprung.' He 'humbly propoſes, therefore, that it be obliterated,' and that the following clauſe be ſubſtituted in its place.—*For the term of*———or *until the*

the expiration of one, two, three, four or *five years*, as the parties may agree. The reſt of the obligation may ſtand, as being neceſſary and inoffenſive. Beyond the term of five years, I am of opinion no obligation of this kind ſhould extend; from a profound analyſis of the human paſſions, I have a thorough conviction that this ſpace is the *ne plus ultra* of both ſexes, beyond which they cannot, without a miracle, hold out; for a very obvious reaſon, no marriage contract ſhould be entered into for a leſs term than *one year*, otherwiſe doubts and confuſions might ariſe, reſpecting a neceſſary proviſion to be made for children.

At the expiration of any marriage leaſe, the parties *mutually deſiring the ſame*, ſhall have liberty of renewing their leaſe for any term within the preſcribed limits, at the pleaſure and agreement of the party, upon paying *a fine certain* to government for every ſuch renewal, after the manner of ſome church and college tenures. But if either of the parties ſhall, at the expiration of their leaſe, declare againſt a renewal, then the marriage ſhall be declared void to all intents and purpoſes, and the parties at liberty.

'It is further propoſed, that every marriage ſhall be duly regiſtred in the county or diſtrict where it is ſolemnized; and that for every regiſtring the parties ſhall pay to government a certain tax, over and above the fees neceſſary for reimburſing the current expences of the regiſter office.'

The advantages that would reſult from this new mode of matrimony, are here diſplayed, in the moſt ſpecious and agreeable light; and as to the amount of the *fine* to be impoſed for *renewal* and *regiſter-tax*, the Author 'preſumes not to point it out to the wiſdom of the legiſlature.' The immediate exigencies of the ſtate, he obſerves, 'muſt guide that meaſure; and it may be varied as circumſtances change.' He, however, ventures to pronounce, 'that p————t may *tax boldly*, without fear of cenſure, reproach, or inſurrections:' being fully perſuaded, that *all* would immediately reſolve to marry, on ſuch condions; 'that the opprobrious names of *old batchelor*, *old maid*, and *baſtard*, would ſoon become obſolete terms; proſtitution be out of the market, ſpurious births be no longer a reproach to the land, to the parents, and to their offſpring;'—and a vaſt increaſe of people would enſue, in which the ſtrength and riches of a kingdom are allowed to conſiſt.

Art. 58. *Some Obſervations on the Farmer's Three Letters to a Member of Parliament: and his Propoſal for preventing future Scarcity. In which a real Inſtance is given of the Improvement of Land; and the Reaſonableneſs of aboliſhing Tythe in Kind is fully conſidered.* By a Country Gentleman. 8vo. 6d. Almon.

Our Readers may remember that the Farmer, in his Three Letters, mentioned in the Review for January laſt, p. 72, after examining the ſuppoſed cauſes of the dearneſs of proviſions, and concluding them to be frivolous, endeavours to prove the evil primarily to ſpring from the payment of tythes in kind. This mode of payment, he obſerves, keeping pace with whatever improvements a farmer may be inclined to make on his land, and drawing a preſent benefit, before he is indemnified for his charges; is ſuch diſcouragement, as operates to a negligence of huſbandry in thoſe places, where the cuſtom obtains; the conſequences of

which he traces, until he concludes them equal to the effects he aſcribes to them.

This is the ſubſtance of the farmer's argument. We have now before us ſuch a reply as we could wiſh; as coming from a perſon who acknowleges himſelf to be an impropriator of tythes, therefore materially intereſted in the argument; that he lives in a poor pariſh, without one rich farmer in it; that they are burdened with many uſeleſs hands, whom, not being able to employ, they are obliged to maintain; and under theſe circumſtances he undertakes to prove, that the evils are owing to the *headſtrong obſtinacy* of the farmers, rather than to any natural conſequence of the tythes being taken up in kind.

In order to convince his neighbours of the advantages of improving their huſbandry, and to remove their *unreaſonable ſuſpicions*, that his advice to that purpoſe was dictated only by a deſire of improving his tythe eſtate, our Author ſays, he choſe a piece of *ten acre* of land, full of ſour graſs and weeds, to practice his improvements on at his own riſk. This was undoubtedly better than any theoretic principles, not brought to the teſt of experience. On this piece of ground, he beſtowed twenty loads of chalk, (no marle being in the neighbourhood!) and from a town four miles diſtant, twelve cart-loads of ſtreet-dirt and aſhes, to every acre; together with extraordinary tillage. Without entering into every particular of the eſtimate, the balance of the account turned out as follows:

For the firſt year, the land lay fallow; the ſecond year it bore forty quarters of wheat, being twelve buſhels an acre more than its cuſtomary produce: nevertheleſs, by the ſtate of charges and produce, he remained this year 69 l. 15 s. out of pocket. The third year he ſowed it with barley, and clover for a future crop; and remained out of pocket 60 l. 11 s. 5 d. The fourth year, after the hay was ſold, the land was indebted to him 29 l. 19 s. 6 d. The fifth year he ſowed it with peaſe; the land ſtill remained in arrear 22 l. 17 s. The land we are to underſtand is now ſowed again with wheat, as not requiring the intervention of a year's fallow; and ſuppoſing the crop of this year, and thoſe of the two ſucceeding ones, to anſwer as well as the former ones; he *computes* that he *ſhall then* be a clear gainer, as a farmer, above all expences, and intereſt for his money, to the amount of 37 l. 2 s. 4 d*.

Without inſiſting on the circumſtance of reckoning chickens in the egg, our Author's *obſtinate, headſtrong* neighbours, are not yet ſatisfied, it ſeems, by this experiment; inſiſting that he continued to reap an advantage from his land as impropriator of the tythe, while he remained conſiderably out of pocket as a farmer. They alſo conſider the proſpect of advantage as too remote; and computing his gains forward, in the double capacity of impropriator and farmer, they conclude the tax he reaps in the former character, ſufficient to diſcourage, and that it will for ever diſcourage, attempts of this nature; even among wealthy farmers: and they farther inſiſt, that nine out of ten of the farmers in

* Suppoſing a farmer to have a leaſe of 21 years, he obſerves he will in this caſe have 13 years of his term, in which his expences will be leſſened, and his profits enlarged; as he will want no more chalk or marle, and need purchaſe but half the quantity of dung; beſide a ſaving in tillage.

the

the kingdom, cannot afford to expend their money, and wait ſo long for a return.

Such is the reſult of this trial, from our Obſerver's own repreſentation; and however *beaſtrong* his neighbours may be in other reſpects, their concluſions on this occaſion ſhew that they in ſome meaſure underſtand their own intereſt. It may be added, that, notwithſtanding the *perverſe ſelfiſhneſs* which he attributes to the farmers, his experiment does not ſeem to have terminated altogether to his *own* ſatisfaction. In the cloſe of his pamphlet, on the ſuppoſition that ſome regulation may be intended regarding tythes, he recommends five ſhillings in the pound as the leaſt adequate ſatisfaction to thoſe who uſed to take up their tythe; and that ſome penal clauſes may be directed to guard againſt fraudulent leaſes. In which caſe he conſoles himſelf, that the objection being thus removed, the improvement of eſtates, will, at the ſame time that the public is benefitted, increaſe the tythes alſo.

SERMONS.

I. *Mutual Knowledge in a future State*; offered as an Argument of Conſolation under the Loſs of Friends. In a Sermon, preached by William Dodd, LL. D. Chaplain to the late Lord Biſhop of St. Davids, and One of his Majeſty's Chaplains in Ordinary. 8vo. 6d. Faden.

After a dedication to Mrs. Squire, in which ſeveral reſpectful things are ſaid in honour of the lady's deceaſed huſband, Dr. Dodd gives the following brief account of the late Biſhop of St. David's, and of his writings:

'Samuel Squire, D. D. &c. was the ſon of Mr. Squire of Warminſter, in Wiltſhire, where he was born in the Year 1714. He was educated at St. John's College, Cambridge, of which he became a Fellow: ſoon after the Biſhop of Bath and Wells, Dr. Wynne, appointed him his Chaplain, and preſented him to the Arch-deaconry of Bath. In 1748, he was preſented by the King to the Rectory of Topsfield in Eſſex: and in 1749, when the D. of Newcaſtle was inſtalled Chancellor of Cambridge, he preached one of the commencement ſermons, and took the degree of Doctor in Divinity. In 1750, he was collated by Archb. Herring to the Rectory of St. Ann, Weſtminſter, then vacant by the death of Dr. Pelling, being his grace's option on the ſee of London, and for which he reſigned his living of Topsfield in favour of a relation of the archbiſhop's, who now holds it. Soon after, Dr. Squire was preſented by the king to the Vicarage of Greenwich in Kent; and on the eſtabliſhment of the houſhold of the Prince of Wales, (his preſent Majeſty) he was appointed his Royal Highneſs's Clerk of the Cloſet. In 1760, he was appointed to the Deanery of Briſtol, and in 1761, on the death of Dr. Ellis, to the Biſhoprick of St. David's, being the firſt perſon promoted to a biſhoprick by his preſent Majeſty after his acceſſion to the throne. He died on the 7th day of May, 1766.

'*Biſhop Squire's publiſhed Writings are,*

'1. Plutarch's treatiſe *de Iſi et Oſiride*, in Greek and Engliſh, with large notes.

notes. N. B. the Biſhop had a deſign in his earlier days to have publiſhed ſeveral parts of Plutarch's works in this manner, ſome of which he had prepared for the preſs.

'2. An enquiry into the nature of the Engliſh conſtitution; or an hiſtorical eſſay on the Anglo-Saxon government, both in Germany and England. An uſeful and excellent treatiſe, which his lordſhip before his death had carefully reviſed and improved, with a view to a new edition.

'3. The ancient hiſtory of the Hebrews vindicated; or remarks on the third volume of the moral philoſopher: Camb. 1741. This tract being publiſhed without a name, has not been known according to its merit. However it has been well received and ſpoken of abroad: a particular account is given in it of the *Hicſos* or Shepherd kings in Egypt.

'4. Two eſſays. 1. A defence of the ancient Greek chronology; 2. An inquiry into the origin of the Greek language, Camb. 1741.

'5. *Indifference for religion inexcuſable*; or a ſerious, impartial and practical review of the certainty, importance and harmony of natural and revealed religion*. Lond. 1758. This work was drawn up by the Biſhop, when Clerk of the Cloſet to his preſent Majeſty, to whom it is dedicated. It has been well received; and is principally deſigned and calculated for the uſe of the young and inferior clergy, who are not able to procure larger works in defence of their religion.

'6. The principles of religion made eaſy to young perſons, in a ſhort and familiar catechiſm†. By the approbation of the princeſs of Wales, drawn up for the uſe of, and by the Biſhop dedicated to, the late prince Frederick William.

'Beſides theſe, the Biſhop publiſhed ſeveral ſingle ſermons; amongſt which we muſt particularly mention that before the governors of the ſmall-pox hoſpital. Some poſthumous works, to which he had put his laſt hand, are left behind, which, it is hoped, will be publiſhed in due time.'

The ſermon is founded on 2 Sam. xii. 23. 'Now is he dead,' &c. and contains ſome popular reflections on the addition to the happineſs of the bleſſed, in a future ſtate, from their ſuppoſed mutual knowlege, recollection of friends, &c. the reminiſcence being taken for granted.—He cites in a long note, a curious paſſage from *Saurin*'s Diſcourſes, in confirmation of this doctrine: but we muſt refer to the ſermon, p. 16, *ſeq.*

* See Review, Vol. xviii. p. 308.

† See Review, Vol. xxviii. p. 396.

II. Before the Houſe of Lords, January 30, 1767. By Robert Lord Biſhop of Oxford. Millar.

III. Before the Houſe of Commons, on the ſame anniverſary occaſion, by Beilby Porteus, D. D. Preb. of Peterborough, and Chaplain to the Archbiſhop of Canterbury. Payne.

IV. At Stockton upon Tees, Sept. 14, 1766, for the Benefit of the poor Children belonging to that Pariſh. By Will. Cooper,

Cooper, A. M. Rector of Kirby-wiske in Yorkshire, and late Fellow of Trin. Coll. Camb. Becket.

V. *Religion perfect Freedom.*—At Barbican, March 1. 1767, on the Death of Allen Evans, Esquire. By Dan. Noble. Payne, &c.

CORRESPONDENCE.

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

AS you inserted a letter from M. *Reimarus* of Hamburgh, in your last Appendix, wherein that gentleman taxes me publicly with not having done justice to his work, I hope you will give me leave, by the same channel, to offer something to M. *Reimarus* and the public in my own vindication.

I should be sorry to give that ingenious author any just cause of offence, either by wilfully misrepresenting the sense of the original, or by omitting any part of it that might tend to the illustration or proof of the main arguments; But I am not conscious of having been guilty of either of those faults, of which I am accused; on the contrary, I will venture to affirm that, far from *enervating*, I have added strength and perspicuity to his arguments, by lopping off redundancies, &c.

It was not my intention to give *a faithful translation of the whole*, as appears from my preface; but rather "to put the ingenious author's sentiments in an English dress,——to place his arguments in the most conspicuous point of view,——omitting such passages as might divert the reader's attention from the main argument, by a minute detail of particulars, or by long notes and quotations*." I ingenuously confess that, instead of being a verbal translator of a German author, a piece of drudgery I could never submit to§, I have endeavoured to give the work the air of an original, and to adapt it to the taste of the English reader: for M. *Reimarus* will please to observe, that our writers are rather abrupt in their transitions, frequently make distant allusions, and generally leave something for the reader's imagination to supply†; so that the minute exactness of German authors is apt to appear tedious and irksome to an Englishman. I do not mean by this to cast a reflection on the country of the author; but to acquaint him with the different genius of the two nations, and to assign a reason for omitting what appeared superfluous in this work in the English translation. To the

* See the Preface to M. *Reimarus*'s *Principal Truths of Natural Religion defended and illustrated*, in English; 8vo. 1766.

§ *Nec verbum verbo curabis reddere fidus interpres*——This rule of Horace I would endeavour to follow in all translations.

† This remark I have heard from several foreigners, with whom I have conversed; how far it is just, I leave to better judges to determine. However, I am certain that our writings must certainly appear rather too *laconic* and obscure to German readers.

charge

charge of not being a ſervile tranſlator, I plead guilty: But, that *I have done no good ſervice to the book nor to the author*, I abſolutely deny; and I flatter myſelf that I have done ſome ſervice to the public, by introducing this learned and pious author's work into England, notwithſtanding the errors of my tranſlation.

I own I had not the German original before me, which I could not eaſily procure, but a faithful Dutch tranſlation; and that M. *Luloſs* not only approved of all the notes, but alſo added ſeveral of his own; but I paid no more deference to the Dutch tranſlator, than I did to the German original, *nullius addictus jurare in verba magiſtri*. However, that I did not *think them ſuperfluous* appears, by my inſerting all the notes that I thought of any conſequence, in the Engliſh edition. It is true, I often refer only to the page, &c. inſtead of inſerting the whole paſſage, conſiſting frequently of above half a page, eſpecially when it is tranſlated in the text; which would have ſwelled the book to an immoderate bulk, and, with a long preface, index, &c. would have greatly enhanced the price, without adding any real value to the work. As to ſome ſmall miſtakes in the tranſlation, the author is candid enough to excuſe, but not to paſs by, them; though the inſtances produced from p. 42, 102, 229, are very trivial, as any one who will be at the trouble of conſulting the paſſages referred to, will readily own.

Now for the the title-page. M. *Reimarus* aſks, with ſome warmth, *How I took the liberty of adding theſe words to the title?* "wherein the objections of Lucretius, *Buffon*, *Maupertuis*, *Rouſſeau*, La Mettrie, and other ancient and modern followers of Epicurus are conſidered, and their doctrine refuted." Give me leave, my dear Sir, to anſwer you by another queſtion; How came you to tax the gentlemen above mentioned (I own not unjuſtly) with maintaining the principal opinions of ‡ *Epicurus* and *Lucretius*, and to rank them with *La Mettrie* ‖? I frankly confeſs, I added the words in queſtion to the title; but if you will conſult the pages cited below, you will own, at leaſt every impartial perſon will think, that I had good reaſon for inſerting them; not to promote the ſale of the book, as you archly inſinuate, for I ſolemnly declare, I have no concern directly or indirectly in the profits ariſing from it. As for what the *Partiſans* of thoſe French authors may think or ſay of the work, I am not ſolicitous about it; it muſt ſtand or fall by its own intrinſic merit, which, in my humble opinion, is very conſiderable. I did not think myſelf obliged to tranſlate the general title literally; nor have

‡ Concerning *Maupertuis*, ſee p. 165, *& ſeq.* particularly p. 171, 181, 182, 187, of the Engliſh tranſlation, compared with *Lucretius*, Lib. V. ver. 196——223.

‖ See p. 219, and the notes at the bottom of the page. Concerning M. *Buffon*, ſee p. 190, 191, 193, 219, 238, 239, particularly p. 242, at the end of Sect. XII. As for M. *Rouſſeau*, he is ſuch an eccentric Being, that I am at a loſs among what ſect of Philoſophers to claſs him; and if I have injured him by placing him in ſuch good company, I aſk his pardon. See M. *Reimarus*'s juſt ſtrictures on that Gentleman in p. 316, 317, 318, *& ſeq.* I would by no means tax theſe Gentlemen with the vices of *La Mettrie*, who was an Epicurean in the worſt ſenſe of the word, but of adopting ſome of the opinions, and reviving the objections of Lucretius againſt Providence, &c.

I ever

I ever ſeen a German title page or preface, that would make any tolerable figure in Engliſh, as they are generally too minute and circumſtantial, as well as oſtentatious.

Now, a word to the Freſch Journaliſt: *Permettez moi de vous dire, Monſieur, que votre critique eſt ridicule, et prouve que vous ne connoiſſez ni les principes d'Epicure, ni les ecrites de Lucrece.* Neither the Philoſopher nor the Poet abſolutely denied the exiſtence of a God; but they ſtripped him of all wiſdom, Goodneſs, and end or deſign in the creation; for they denied final cauſes, repreſented the world as unworthy of a Divine Architect, and held that every thing in it owed its origin to chance or neceſſity, a fortuitous concourſe of atoms, or ſpontaneous generation. Have not the above-mentioned French Philoſophers ſubſcribed to all or moſt of theſe principles ‡? and though they ſeem to own a God, have they not denied his providence, excluded him out of the world by their mechanical ſyſtems, and *ranked themſelves with Atheiſts*, as *M. Reimarus* obſerves ‖, by adopting their arguments?

The Author is very obliging in offering to ſupply me with corrections, improvements, and later additions; I will gladly accept his kind aſſiſtance, and ſhall be ready to correct any errors that he will be pleaſed to point out, in a future edition, if any ſuch ſhould be publiſhed. However, I will not engage to reſtore the paſſages I omitted, nor the long notes and quotations, for the reaſons aſſigned above: If I was to do it, I am apprehenſive that ſome Engliſh critic will be apt to cry out, with Horace, *aut dormitabo, aut ridebo.*

Leſt this long epiſtle ſhould have the ſame effect upon you, Gentlemen, I ſhall conclude here; only requeſting the favour of you to publiſh it to the literary world as ſoon as poſſible, that I may not be condemned unheard. I am, Gentlemen,

Ayot St. Laurence, Herts,
Feb. 15, 1767.

Your moſt obedient
humble Servant,
RD. WYNNE.

‡ See *Oeuvres de Maupertuis*, p. 7, 8, 9, 11, *& ſeq. Lucret.* V. 196, *& ſeq. Buffon Hiſt. Nat. Tom.* II. *lib.* II. p. 42, *& paſſim.*

‖ See p. 219, and notes, 242, of the Engliſh tranſlation.

*** The Author of a Card from N——h, complaining of our publiſhing an Author's name, in a late article, notwithſtanding the Author had not printed it in the title of his performance, is hereby acquainted, that it has always been the invariable cuſtom of the Reviewers, to mention the name of the writer of every publication, (as ſuch intelligence muſt be ſuppoſed agreeable to their Readers—and, indeed, ſometimes ſufficiently ſatisfactory, altho' no other circumſtance were added) when ſuch writer has himſelf affixed it to his *Preface*, *Dedication*, or *Advertiſement*; tho' it might not appear in his title-page: as was the caſe with regard to the article in queſtion. The writer of the card may, therefore, reſt aſſured, that there was no ungenerous deſign to point out Mr. ——; of whoſe perſon, character, or circumſtances the Reviewers are ſo totally ignorant, that the name may, after all, for aught they know to the contrary, be purely fictitious.

THE

MONTHLY REVIEW,

For APRIL, 1767.

Dr. Ferguſon's Eſſay on the Hiſtory of Civil Society.—Continued.

IN our laſt number we gave a general view of what is contained in this eſſay, and ſhall now proceed to lay before our Readers ſuch extracts, as will, it is preſumed, juſtify the character we gave of it.

In the ſecond ſection of the firſt part of his eſſay, wherein he treats of the general characteriſtics of human nature, our judicious Author conſiders *the principles of ſelf-preſervation.*—As there are qualities in human nature by which it is diſtinguiſhed from every other part of the animal creation, ſo men themſelves, he obſerves, are in different climates and in different ages greatly diverſified. So far as we are able to account for this diverſity, on principles either moral or phyſical, we perform a taſk of great curioſity or ſignal utility. It appears neceſſary, however, he ſays, that we attend to the univerſal qualities of our nature, before we regard its varieties, or attempt to explain differences conſiſting in the unequal poſſeſſion or application of diſpoſitions and powers that are in ſome meaſure common to all mankind.

'Man, continues he, like the other animals, has certain inſtinctive propenſities, which, prior to the perception of pleaſure or pain, and prior to the experience of what is pernicious or uſeful, lead him to perform many functions of nature relative to himſelf and to his fellow-creatures. He has one ſet of diſpoſitions which refer to his animal preſervation, and to the continuance of his race; another which lead to ſociety, and by inliſting him on the ſide of one tribe or community, frequently engage him in war and contention with the reſt of mankind. His powers of diſcernment, or his intellectual faculties, which, under the appellation of reaſon, are diſtinguiſhed from the analogous endowments of other animals, refer to the objects around him, either as they are ſubjects of mere knowlege, or as they

are ſubjects of approbation or cenſure. He is formed not only to know, but likewiſe to admire and to contemn; and theſe proceedings of his mind have a principal reference to his own character, and to that of his fellow-creatures, as being the ſubjects on which he is chiefly concerned to diſtinguiſh what is right from what is wrong. He enjoys his felicity likewiſe on certain fixed and determinate conditions; and either as an individual apart, or as a member of civil ſociety, muſt take a particular courſe in order to reap the advantages of his nature. He is, withal, in a very high degree ſuſceptible of habits; and can, by forbearance or exerciſe, ſo far weaken, confirm, or even diverſify his talents, and his diſpoſitions, as to appear, in a great meaſure, the arbiter of his own rank in nature, and the author of all the varieties which are exhibited in the actual hiſtory of his ſpecies. The univerſal characteriſtics, in the mean time, to which we have now referred, muſt, when we would treat of any part of this hiſtory, conſtitute the firſt ſubject of our attention; and they require not only to be enumerated, but to be diſtinctly conſidered.

'The diſpoſitions which refer to the preſervation of the individual, while they continue to operate in the manner of inſtinctive deſires, are nearly the ſame in man that they are in the other animals: but in him they are ſooner or later combined with reflection and foreſight; they give riſe to his apprehenſions on the ſubject of property, and make him acquainted with that object of care which he calls his intereſt. Without the inſtincts which teach the beaver and the ſquirrel, the ant and the bee, to make up their little hoards for winter, at firſt improvident, and, where no immediate object of paſſion is near, addicted to ſloth, he becomes, in proceſs of time, the great ſtoremaſter among animals. He finds in a proviſion of wealth, which he is probably never to employ, an object of his greateſt ſolicitude, and the principal idol of his mind. He apprehends a relation between his perſon and his property, which renders what he calls his own in a manner a part of himſelf, a conſtituent of his rank, his condition, and his character, in which independent of any real enjoyment, he may be fortunate or unhappy; and, independent of any perſonal merit, he may be an object of conſideration or neglect; and in which he may be wounded and injured, while his perſon is ſafe, and every want of his nature completely ſupplied.

'In theſe apprehenſions, while other paſſions only operate occaſionally, the intereſted find the object of their ordinary cares; their motive to the practice of mechanic and commercial arts; their temptation to treſpaſs on the laws of juſtice; and, when extremely corrupted, the price of their proſtitutions, and the ſtandard of their opinions on the ſubject of good and

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of evil. Under this influence, they would enter, if not restrained by the laws of civil society, on a scene of violence or meanness, which would exhibit our species, by turns, under an aspect more terrible and odious, or more vile and contemptible, than that of any animal which inherits the earth.

'Although the consideration of interest is founded on the experience of animal wants and desires, its object is not to gratify any particular appetite, but to secure the means of gratifying all; and it imposes frequently a restraint on the very desires from which it arose, more powerful and more severe than those of religion or duty. It arises from the principles of self-preservation in the human frame; but is a corruption, or at least a partial result, of those principles, and is upon many accounts very improperly termed *self-love*.

'Love is an affection which carries the attention of the mind beyond itself, and has a quality, which we call *tenderness*, that never can accompany the considerations of interest. This affection being a complacency and a continued satisfaction in its object, independent of any external event, it has, in the midst of disappointment and sorrow, pleasures and triumphs unknown to those who act without any regard to their fellow-creatures; and in every change of condition, it continues entirely distinct from the sentiments which we feel on the subject of personal success or adversity. But as the care a man entertains for his own interest, and the attention his affection makes him pay to that of another, may have similar effects, the one on his own fortune, the other on that of his friend, we confound the principles from which he acts; we suppose that they are the same in kind, only referred to different objects; and we not only misapply the name of love, in conjunction with self, but in a manner tending to degrade our nature, we limit the aim of his supposed selfish affection to the securing or accumulating the constituents of interest, or the means of mere animal life.

'It is somewhat remarkable, that notwithstanding men value themselves so much on qualities of the mind, on parts, learning and wit, on courage, generosity, and honour, those men are still supposed to be in the highest degree selfish or attentive to themselves, who are most careful of animal life, and who are least mindful of rendering that life an object worthy of care. It will be difficult, however, to tell why a good understanding, a resolute and generous mind, should not, by every man in his senses, be reckoned as much part of himself, as either his stomach or his palate; and much more than his estate or his dress. The epicure, who consults his physician, how he may restore his relish for food, and by creating an appetite, may

increaſe the means of enjoyment, might at leaſt with an equa regard to himſelf, conſult how he might ſtrengthen his affection to a parent or a child, to his country or to mankind; and it is probable that an appetite of this ſort would prove a ſource of enjoyment not leſs than the former.

'By our ſuppoſed ſelfiſh maxims, notwithſtanding, we generally exclude from among the objects of our perſonal cares, many of the happier and more reſpectable qualities of human nature. We conſider affection and courage as mere follies, that lead us to neglect or expoſe ourſelves; we make wiſdom conſiſt in a regard to our intereſt; and without explaining what intereſt means, we would have it underſtood as the only reaſonable motive of action with mankind. There is even a ſyſtem of philoſophy founded upon tenets of this ſort, and ſuch is our opinion of what men are likely to do upon ſelfiſh principles, that we think it muſt have a tendency very dangerous to virtue. But the errors of this ſyſtem do not conſiſt ſo much in general principles, as in their particular applications; not ſo much in teaching men to regard themſelves, as in leading them to forget that their happieſt affections, their candour, and their independence of mind, are in reality parts of themſelves. And the adverſaries of this ſuppoſed ſelfiſh philoſophy, where it makes ſelf-love the ruling paſſion with mankind, have had reaſon to find fault, not ſo much with its general repreſentations of human nature, as with the obtruſion of a mere innovation in language for a diſcovery in ſcience.

'When the vulgar ſpeak of their different motives, they are ſatisfied with ordinary names, which refer to known and obvious diſtinctions. Of this kind are the terms *benevolence* and *ſelfiſhneſs*, by which they expreſs their deſire of the welfare of others, or the care of their own. The ſpeculative are not always ſatisfied with this proceeding; they would analyze, as well as enumerate the principles of nature; and the chance is, that, merely to gain the appearance of ſomething new, without any proſpect of real advantage, they will diſturb the order of vulgar apprehenſion. In the caſe before us, they have actually found, that benevolence is no more than a ſpecies of ſelf-love; and would oblige us, if poſſible, to look out for a new ſet of words, by which we may diſtinguiſh the ſelfiſhneſs of the parent when he takes care of his child, from his ſelfiſhneſs when he only takes care of himſelf. For according to this philoſophy, as in both caſes he only means to gratify a deſire of his own, he is in both caſes equally ſelfiſh. The term *benevolent*, in the mean time, is not employed to characteriſe perſons who have no deſires of their own, but perſons whoſe own deſires prompt them to procure the welfare of others. The fact is, that we ſhould

need

need only a fresh supply of language, instead of that which by this seeming discovery we should have lost, in order to make the reasonings of men proceed as they formerly did. But it is certainly impossible to live and to act with men, without employing different names to distinguish the humane from the cruel, and the benevolent from the selfish.

'These terms have their equivalents in every tongue; they were invented by men of no refinement, who only meant to express what they distinctly perceived or strongly felt. And if a man of speculation should prove that we are selfish in a sense of his own, it does not follow that we are so in the sense of the vulgar; or, as ordinary men would understand his conclusion, that we are condemned in every instance to act on motives of interest, covetousness, pusillanimity, and cowardice; for such is conceived to be the ordinary import of selfishness in the character of man.

'An affection or passion of any kind is sometimes said to give us an interest in its object; and humanity itself gives an interest in the welfare of mankind. This term *interest*, which commonly implies little more than our regard to property, is sometimes put for utility in general, and this for happiness; insomuch that, under these ambiguities, it is not surprising we are still unable to determine, whether interest is the only motive of human action, and the standard by which to distinguish our good from our ill.

'So much is said in this place, not from any desire to have a share in any controversy of this sort, but merely to confine the meaning of the term *interest* to its most common acceptation, and to intimate our intention of employing it in expressing those objects of care which refer to our external condition, and the preservation of our animal nature. When taken in this sense, it will not surely be thought to comprehend at once all the motives of human conduct. If men be not allowed to have disinterested benevolence, they will not be denied to have disinterested passions of another kind. Hatred, indignation, and rage, frequently urge them to act in opposition to their known interest, and even to hazard their lives, without any hopes of compensation in any future returns of preferment or profit.'

In the third section, Dr. Ferguson enquires into the principles of union among mankind; and here, he observes very justly, that in accounting for actions we often forget that we ourselves have acted; and instead of the sentiments which stimulate the mind in the presence of its object, we assign as the motives of conduct with men, those considerations which occur in the hours of retirement and cool reflection. In this mood frequently we can find nothing important, besides the deliberate prospects of interest; and a great work like that of form-

ing ſociety, muſt in our apprehenſion, ariſe from deep reflections, and be carried on with a view to the advantages which mankind derive from commerce and mutual ſupport. But neither a propenſity to mix with the herd, our Author ſays, nor the ſenſe of advantages enjoyed in that condition, comprehend all the principles by which men are united together. Thoſe bands are even of a feeble texture, when compared to the reſolute ardor with which a man adheres to his friend, or to his tribe, after they have for ſome time run the career of fortune together. Mutual diſcoveries of generoſity, joint trials of fortitude, redouble the ardors of friendſhip, and kindle a flame in the human breaſt, which the conſiderations of intereſt or ſafety cannot ſuppreſs. The moſt lively tranſports of joy are ſeen, and the loudeſt ſhrieks of deſpair are heard, when the objects of a tender affection are beheld in a ſtate of triumph or of ſuffering.

In treating further on this ſubject, our Author draws his obſervations from the examples of men who live in the ſimpleſt condition, and who have not learned to affect what they do not actually feel.—Mere acquaintance and habitude, he ſays, nouriſh affection, and the experience of ſociety engages every paſſion of the human mind on its ſide. Its triumphs and proſperities, its calamities and diſtreſſes, bring a variety and a force of emotion, which can only have place in the company of our fellow creatures. It is here that a man is made to forget his weakneſs, his cares of ſafety, and his ſubſiſtence; and to act from thoſe paſſions which make him diſcover his force. It is here he finds that his arrows fly ſwifter than the eagle, and his weapons wound deeper than the paw of the lion, or the tooth of the boar. It is not alone his ſenſe of a ſupport which is near, nor the love of diſtinction in the opinion of his tribe, that inſpire his courage, or ſwell his heart with a confidence that exceeds what his natural force ſhould beſtow. Vehement paſſions of animoſity or attachment are the firſt exertions of vigour in his breaſt; under their influence, every conſideration, but that of his object, is forgotten; dangers and difficulties only excite him the more.

Our Author concludes this ſection in the following manner. 'That condition is ſurely favourable to the nature of any being, in which his force is increaſed; and if courage be the gift of ſociety to man, we have reaſon to conſider his union with his ſpecies as the nobleſt part of his fortune. From this ſource are derived, not only the force, but the very exiſtence of his happieſt emotions; not only the better part, but almoſt the whole of his rational character. Send him to the deſert alone, he is a plant torn from its roots: the form indeed may remain, but every faculty droops and withers; the human perſonage and the human character ceaſe to exiſt.

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'Men are ſo far from valuing ſociety on account of its mere external conveniences, that they are commonly moſt attached where thoſe conveniences are leaſt frequent; and are there moſt faithful, where the tribute of their allegiance is paid in blood. Affection operates with the greateſt force, where it meets with the greateſt difficulties: in the breaſt of the parent, it is moſt ſolicitous amidſt the dangers and diſtreſſes of the child: in the breaſt of a man, its flame redoubles where the wrongs or ſufferings of his friend, or his country, require his aid. It is, in ſhort, from this principle alone that we can account for the obſtinate attachment of a ſavage to his unſettled and defenceleſs tribe, when temptations on the ſide of eaſe and of ſafety might induce him to fly from famine and danger, to a ſtation more affluent, and more ſecure. Hence the ſanguine affection which every Greek bore to his country, and hence the devoted patriotiſm of an early Roman. Let thoſe examples be compared with the ſpirit which reigns in a commercial ſtate, where men may be ſuppoſed to have experienced, in its full extent, the intereſt which individuals have in the preſervation of their country. It is here indeed, if ever, that man is ſometimes found a detached and a ſolitary being: he has found an object which ſets him in competition with his fellow-creatures, and he deals with them as he does with his cattle and his ſoil, for the ſake of the profits they bring. The mighty engine which we ſuppoſe to have formed ſociety, only tends to ſet its members at variance, or to continue their intercourſe after the bands of affection are broken.'

The *principles of war and diſſention* are conſidered in the fourth ſection, where our Author ſhews that war does not always proceed from an intention to injure; that men find in their condition the ſources of variance and diſſention; that they have in their minds the ſeeds of animoſity, and embrace the occaſions of mutual oppoſition, with alacrity and pleaſure. His obſervations upon, and illuſtrations of this ſubject, are pertinent and curious, and ſhew the writer's great knowlege of human nature.

In the fifth ſection he proceeds to conſider our *intellectual powers*; and here we meet with many juſt and ſome uncommon reflections. The parade of words, and general reaſonings, he obſerves, which ſometimes carry an appearance of ſo much learning and knowlege, are of little avail in the conduct of life. The talents from which they proceed, terminate in mere oſtentation, and are ſeldom connected with that ſuperior diſcernment which the Active apply in times of perplexity; much leſs with that intrepidity and force of mind which are required in paſſing through difficult ſcenes.

'To act, ſays he, in the view of his fellow creatures, to produce his mind in public, to give it all the exerciſe of ſenti-

ment and thought, which pertain to man as a member of ſociety, as a friend, or an enemy, ſeems to be the principal calling and occupation of his nature. If he muſt labour, that he may ſubſiſt, he can ſubſiſt for no better purpoſe than the good of mankind; nor can he have better talents than thoſe which qualify him to act with men. Here, indeed, the underſtanding appears to borrow very much from the paſſions; and there is a felicity of conduct in human affairs, in which it is difficult to diſtinguiſh the promptitude of the head from the ardour and ſenſibility of the heart. Where both are united, they conſtitute that ſuperiority of mind, the frequency of which among men, in particular ages and nations, much more than the progreſs they have made in ſpeculation, or in the practice of mechanic and liberal arts, ſhould determine the rate of their genius, and aſſign the palm of diſtinction and honour.

'When nations ſucceed one another in the career of diſcoveries and inquiries, the laſt is always the moſt knowing. Syſtems of ſcience are gradually formed. The globe itſelf is traverſed by degrees, and the hiſtory of every age, when paſt, is an acceſſion of knowlege to thoſe who ſucceed. The Romans were more knowing than the Greeks; and every ſcholar of modern Europe is, in this ſenſe, more learned than the moſt accompliſhed perſon that ever bore either of thoſe celebrated names. But is he on that account their ſuperior?

'Men are to be eſtimated, not from what they know, but from what they are able to perform; from their ſkill in adapting materials to the ſeveral purpoſes of life; from their vigour and conduct in purſuing the objects of policy, and in finding the expedients of war and national defence. Even in literature, they are to be eſtimated from the works of their genius, not from the extent of their knowlege. The ſcene of mere obſervation was extremely limited in a Grecian republic; and the buſtle of an active life appeared inconſiſtent with ſtudy: but there the human mind, notwithſtanding, collected its greateſt abilities, and received its beſt informations, in the midſt of ſweat and of duſt.

'It is peculiar to modern Europe, to reſt ſo much of the human character on what may be learned in retirement, and from the information of books. A juſt admiration of ancient literature, an opinion that human ſentiment, and human reaſon, without this aid, were to have vaniſhed from the ſocieties of men, have led us into the ſhade, where we endeavour to derive from imagination and thought, what is in reality matter of experience and ſentiment: and we endeavour, through the grammar of dead languages, and the channel of commentators, to arrive at the beauties of thought and elocution, which ſprang from the animated ſpirit of ſociety, and were taken from the living impreſ-

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sions of an active life. Our attainments are frequently limited to the elements of every science, and seldom reach to that enlargement of ability and power which useful knowlege should give. Like mathematicians, who study the Elements of Euclid, but never think of mensuration, we read of societies, but do not propose to act with men: we repeat the language of politics, but feel not the spirit of nations: we attend to the formalities of a military discipline, but know not how to employ numbers of men to obtain any purpose by stratagem or force.

'But for what end, it may be said, point out a misfortune that cannot be remedied? If national affairs called for exertion, the genius of men would awake; but in the recess of better employment, the time which is bestowed on study, if even attended with no other advantage, serves to occupy with innocence the hours of leisure, and set bounds to the pursuit of ruinous and frivolous amusements. From no better reason than this, we employ so many of our early years, under the rod, to acquire what it is not expected we should retain beyond the threshold of the school; and whilst we carry the same frivolous character in our studies that we do in our amusements, the human mind could not suffer more from a contempt of letters, than it does from the false importance which is given to literature, as a business for life, not as a help to our conduct, and the means of forming a character that may be happy in itself, and useful to mankind.

'If that time which is passed in relaxing the powers of the mind, and in withholding every object but what tends to weaken and to corrupt, were employed in fortifying those powers, and in teaching the mind to recognize its objects, and its strength, we should not, at the years of maturity, be so much at a loss for occupation; nor, in attending the chances of a gaming-table, misemploy our talents, or waste the fire which remains in the breast. They, at least, who by their stations have a share in the government of their country, might believe themselves capable of business; and while the state had its armies and councils, might find objects enough to amuse, without throwing a personal fortune into hazard, merely to cure the yawnings of a listless and insignificant life. It is impossible for ever to maintain the tone of speculation; it is impossible not sometimes to feel that we live among men.'

Moral sentiment is the subject of the sixth section, and is treated in a masterly manner. Our Author shews that men are united by instinct; that they act in society from affections of kindness and friendship; that even prior to acquaintance and habitude, men, as such, are commonly to one another objects of attention, and some degree of regard; that while their prosperity

perity is beheld with indifference, their afflictions are conſidered with commiſeration; that calamities are meaſured by the numbers and the qualities of men they involve; that every ſuffering of a fellow creature draws a crowd of attentive ſpectators; that even in the caſe of thoſe to whom we do not habitually wiſh any poſitive good, we are ſtill averſe to be the inſtruments of harm; and that, in theſe various appearances of an amicable diſpoſition, the foundations of a moral apprehenſion are ſufficiently laid, and the ſenſe of a right which we maintain for ourſelves, is by a movement of humanity and candor extended to our fellow creatures.

It would give us pleaſure to lay before our readers the whole of this ſection, which the philoſophic Reader will peruſe with peculiar ſatisfaction.

Happineſs is the ſubject of the ſeventh and eighth ſections: part of what our Author advances upon this ſubject is as follows.——'The diviſion of our appetites into benevolent and ſelfiſh, has probably, in ſome degree, helped to miſlead our apprehenſion on the ſubject of perſonal enjoyment and private good; and our zeal to prove that virtue is diſintereſted, has not greatly promoted its cauſe. The gratification of a ſelfiſh deſire, it is thought, brings advantage or pleaſure to ourſelves; that of benevolence terminates in the pleaſure or advantage of others: whereas, in reality, the gratification of every deſire is a perſonal enjoyment, and its value being proportioned to the particular quality or force of the ſentiment, it may happen that the ſame perſon may reap a greater advantage from the good fortune he has procured to another, than from that he has obtained for himſelf.

'While the gratifications of benevolence, therefore, are as much our own as thoſe of any other deſire whatever, the mere exerciſes of this diſpoſition are, on many accounts, to be conſidered as the firſt and the principal conſtituent of human happineſs. Every act of kindneſs, or of care, in the parent to his child; every emotion of the heart, in friendſhip or in love, in public zeal, or general humanity, are ſo many acts of enjoyment and ſatisfaction. Pity itſelf, and compaſſion, even grief and melancholy, when grafted on ſome tender affection, partake of the nature of the ſtock; and if they are not poſitive pleaſures, are at leaſt pains of a peculiar nature, which we do not even wiſh to exchange but for a very real enjoyment, obtained in relieving our object. Even extremes, in this claſs of our diſpoſitions, as they are the reverſe of hatred, envy and malice, ſo they are never attended with thoſe excruciating anxieties, jealouſies and fears, which tear the intereſted mind; or if, in reality, any ill paſſion ariſe from a pretended attachment to our fellow-creatures, that attachment may be ſafely condemned, as

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not genuine. If we be diſtruſtful or jealous, our pretended affection is probably no more than a deſire of attention and perſonal conſideration, a motive which frequently inclines us to be connected with our fellow-creatures; but to which we are as frequently willing to ſacrifice their happineſs. We conſider them as the tools of our vanity, pleaſure or intereſt; not as the parties on whom we may beſtow the effects of our good-will, and our love.

'A mind devoted to this claſs of its affections, being occupied with an object that may engage it habitually, is not reduced to court the amuſements or pleaſures with which perſons of an ill temper are obliged to repair their diſguſts: and temperance becomes an eaſy taſk when gratifications of ſenſe are ſupplanted by thoſe of the heart. Courage too is moſt eaſily aſſumed, or is rather inſeparable from that ardour of the mind, in ſociety, friendſhip, or in public action, which makes us forget ſubjects of perſonal anxiety or fear, and attend chiefly to the object of our zeal or affection, not to the trifling inconveniences, dangers, or hardſhips, which we ourſelves may encounter in ſtriving to maintain it.

'It ſhould ſeem, therefore, to be the happineſs of man, to make his ſocial diſpoſitions the ruling ſpring of his occupations; to ſtate himſelf as the member of a community, for whoſe general good his heart may glow with an ardent zeal, to the ſuppreſſion of thoſe perſonal cares which are the foundation of painful anxieties, fear, jealouſy, and envy; or, as Mr. Pope expreſſes the ſame ſentiment,

'Man, like the generous vine, ſupported lives;
'The ſtrength he gains, is from th' embrace he gives.

If this be the good of the individual, it is likewiſe that of mankind; and virtue no longer impoſes a taſk by which we are obliged to beſtow upon others that good from which we ourſelves refrain; but ſuppoſes, in the higheſt degree, as poſſeſſed by ourſelves, that ſtate of felicity which we are required to promote in the world.

'We commonly apprehend, that it is our duty to do kindneſſes, and our happineſs to receive them: but if, in reality, courage, and a heart devoted to the good of mankind, are the conſtituents of human felicity, the kindneſs which is done infers a happineſs in the perſon from whom it proceeds, not in him on whom it is beſtowed; and the greateſt good which men poſſeſſed of fortitude and generoſity can procure to their fellow-creatures, is a participation of this happy character. "You will confer the greateſt benefit on your city," ſays Epictetus, "not by raiſing the roofs, but by exalting the ſouls of your fellow-citizens; for it is better that great ſouls ſhould live in

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ſmall habitations, than that abject ſlaves ſhould burrow in great houſes."

"To the benevolent, the ſatisfaction of others is a ground of enjoyment; and exiſtence itſelf, in a world that is governed by the wiſdom of God, is a bleſſing. The mind, freed from cares that lead to puſillanimity and meanneſs, becomes calm, active, fearleſs, and bold; capable of every enterpriſe, and vigorous in the exerciſe of every talent, by which the nature of man is adorned. On this foundation was raiſed the admirable character, which, during a certain period of their ſtory, diſtinguiſhed the celebrated nations of antiquity, and rendered familiar and ordinary in their manners, examples of magnanimity, which, under governments leſs favourable to the public affections, rarely occur; or which, without being much practiſed, or even underſtood, are made ſubjects of admiration and ſwelling panegyric. "Thus," ſays Xenophon, "died Thraſybulus; who indeed appears to have been a good man." What valuable praiſe, and how ſignificant to thoſe who know the ſtory of this admirable perſon! The members of thoſe illuſtrious ſtates, from the habit of conſidering themſelves as part of a community, or at leaſt as deeply involved with ſome order of men in the ſtate, were regardleſs of perſonal conſiderations: they had a perpetual view to objects which excite a great ardor in the ſoul; which led them to act perpetually in the view of their fellow-citizens, and to practiſe thoſe arts of deliberation, elocution, policy, and war, on which the fortunes of nations, or of men, in their collective body, depend. To the force of mind collected in this career, and to the improvements of wit, which were made in purſuing it, theſe nations owed, not only their magnanimity, and the ſuperiority of their political and military conduct, but even the arts of poetry and literature, which among them were only the inferior appendages of a genius otherwiſe excited, cultivated, and refined.

"To the antient Greek, or the Roman, the individual was nothing, and the public every thing. To the modern, in too many nations of Europe, the individual is every thing, and the public nothing. The ſtate is merely a combination of departments, in which conſideration, wealth, eminence, or power, are offered as the reward of ſervice. It was the nature of modern government, even in its firſt inſtitution, to beſtow on every individual a fixed ſtation and dignity, which he was to maintain for himſelf. Our anceſtors, in rude ages, during the receſs of wars from abroad, fought for their perſonal claims at home, and by their competitions, and the balance of their powers, maintained a kind of political freedom in the ſtate, while private parties were ſubject to continual wrongs and oppreſſions.

preſſions. Their poſterity, in times more poliſhed, have repreſſed the civil diſorders in which the activity of earlier ages chiefly conſiſted; but they employ the calm they have gained, not in foſtering a zeal for thoſe laws, and that conſtitution of government, to which they owe their protection, but in practiſing apart, and each for himſelf, the ſeveral arts of perſonal advancement or profit, which their political eſtabliſhments may enable them to purſue with ſucceſs. Commerce, which may be ſuppoſed to comprehend every lucrative art, is accordingly conſidered as the great object of nations, and the principal ſtudy of mankind.

'So much are we accuſtomed to conſider perſonal fortune as the ſole object of care, that even under popular eſtabliſhments, and in ſtates where different orders of men are ſummoned to partake in the government of their country, and where the liberties they enjoy cannot be long preſerved, without vigilance and activity on the part of the ſubject; ſtill they, who, in the vulgar phraſe, have not their fortunes to make, are ſuppoſed to be at a loſs for occupation, and betake themſelves to ſolitary paſtimes, or cultivate what they are pleaſed to call a taſte for gardening, building, drawing, or muſic. With this aid, they endeavour to fill up the blanks of a liſtleſs life, and avoid the neceſſity of curing their languors by any poſitive ſervice to their country, or to mankind.

'The weak or the malicious are well employed in any thing that is innocent, and are fortunate in finding any occupation which prevents the effects of a temper that would prey upon themſelves, or upon their fellow-creatures. But they who are bleſſed with a happy diſpoſition, with capacity and vigour, incur a real debauchery, by having any amuſement that occupies an improper ſhare of their time; and are really cheated of their happineſs, in being made to believe, that any occupation or paſtime is better fitted to amuſe themſelves, than that which at the ſame time produces ſome real good to their fellow-creatures.

'This ſort of entertainment, indeed, cannot be the choice of the mercenary, the envious, or the malignant. Its value is known only to perſons of an oppoſite temper; and to their experience alone we appeal. Guided by mere diſpoſition, and without the aid of reflection, in buſineſs, in friendſhip, and in public life, they often acquit themſelves well; and borne with ſatisfaction on the tide of their emotions and ſentiments, enjoy the preſent hour, without recollection of the paſt, or hopes of the future. It is in ſpeculation, not in practice, they are made to diſcover, that virtue is a taſk of ſeverity and ſelf-denial.'

In the two laſt ſections of the firſt part of this eſſay, *rational felicity* is conſidered. And here, in order to pave the way for what

what follows on the general hiſtory of nations, Dr. Ferguſon gives a ſhort view of the heads under which various forms of government may be conveniently ranged, and of their reſpective advantages and diſadvantages. In this, as well as in other parts of his work, he acknowledges that many of his obſervations are borrowed from the illuſtrious *Monteſquieu*.

[*To be concluded in our next.*]

A large Collection of Ancient Jewiſh and Heathen Teſtimonies to the Truth of the Chriſtian Religion, with Notes and Obſervations. Vol. 4th. Containing the Teſtimonies of Heathen Writers of the fourth, fifth, and ſixth Centuries. To which is added the State of Gentiliſm under Chriſtian Emperors. By Nathaniel Lardner, D. D. 4to. 10s. 6d. Buckland, &c.

HAVING already expreſſed our ſentiments in regard to the utility and importance of this valuable collection, we ſhall proceed directly to give our Readers a ſhort view of what is contained in this fourth and laſt volume of it.

The learned Author begins with Chalcidius, who tranſlated the former part of the Timæus of Plato into Latin, and added a prolix commentary of his own upon it, wherein he ſhews a great deal of learning. This work is inſcribed to Oſius, or Oſius, ſuppoſed to be the biſhop of Corduba in Spain, and a principal member of the council of Nice in the year 325.—The paſſage of this commentary of Chalcidius, for the ſake of which our Author produces him, is as follows:

'There is likewiſe another more ſacred and more venerable hiſtory, which relates, that the appearance of a certain ſtar declared not diſeaſes and deaths, but the deſcent of a venerable God, for the ſalvation of mankind, and the good of the world. When this ſtar had been ſeen upon a journey in the night-time, by ſome truely wiſe men of the Chaldæans, who were well verſed in the contemplation of the heavenly bodies, they are ſaid to have made enquiry concerning the late birth of a God: and when they had found the young Majeſty, they paid him the worſhip and homage, which was worthy of ſo great a God. But to none are theſe things ſo well known as to yourſelf.'

It is obvious, that Chalcidius here refers to the hiſtory in St. Matth w, ch. ii. 1. *Now when Jeſus was born in Bethlehem of Judea*, &c. and the paſſage is a valuable teſtimony of St. Matthew's goſpel, and to this remarkable hiſtory.—The time and character of Chalcidius are uncertain: ſome ſuppoſe him to have been deacon or archdeacon in the church of Carthage; others think, he was a heathen. Our Author is of opinion, that he was a polite Platonic philoſopher, who was willing to be upon good

good terms with Christians, whose religion prevailed at that time, and he places him, with Cave, about the year 330.

The Doctor now proceeds to Alexander of Lycopolis in Egypt, who wrote against the Manicheans, and who is placed at the year of Christ 350. Whether he was a Christian or a Gentile, is uncertain: our Author is inclined to think he was a Gentile, and speaks of him as a learned and rational man. His observations concerning the Christian philosophy deserve particular notice.

'The philosophy of the Christians, says he, is called simple. For its principal concern is to regulate the manners of men, having first intimated the right doctrine concerning the Deity, as the one efficient cause of all things. It forbears obscure questions and nice arguments about the reason of things. Nor does it labour to describe particularly the grounds and nature of every virtue; but holdeth forth in a general way the precepts of all virtue. By attending to which, as experience shews, the common people are much influenced, and gradually allured to the love and practice of piety.'

After briefly mentioning Praxagoras and Bemarchius, our learned Author goes on to the emperor Julian. He gives a short view of his character, and of his history, from his birth to his death; and then proceeds to consider what is said of his regard for the Jews.

We are informed by all the ecclesiastical historians, who write of Julian, that he sent for some of the chief men of the Jewish nation, and enquired of them, why they did not sacrifice, as the law of Moses directed? They told him, that they were not to sacrifice at any place, except Jerusalem; and the temple being destroyed, they were obliged to forbear that part of worship. He thereupon promised to rebuild the temple at Jerusalem; and there is still extant a letter of his, inscribed to *the community of the Jews*, wherein he boasts of his having abolished some taxes which had been laid upon them, and calls their venerable patriarch, Julus, his brother. He also entreats their prayers for him,—'that when he shall be returned victorious from the Persian war, he may rebuild the holy city of Jerusalem, which for a long time they had earnestly desired to see inhabited; and that he might come and dwell there himself, and, together with them, offer up prayers to the Supreme Deity.'

This extraordinary letter, according to Tillemont and the bishop of Gloucester, was written in the beginning of the year 362; and we are informed by many ancient writers, that Julian did actually give orders for rebuilding the temple at Jerusalem, and that the attempt was defeated by divine interposition. It is mentioned by three cotemporary writers, Gregory Nazianzen, Chrysostom, and Ambrose, bishop of Milan, all Christians, and

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alſo by Ammianus Marcellinus, a learned heathen, and afterwards by Rufinus, Socrates, Sozomen, Theodoret, &c.—After giving the hiſtory of this matter, as related by theſe ſeveral writers, our Author goes on as follows:

'That is the hiſtory of this affair, which is generally credited. And indeed it ſeems hard to deny, or diſpute the truth of a relation, atteſted by ſeveral contemporaries, beſide many others, who lived not very long after them. Accordingly, the truth of this hiſtorie is maintained by Fabricius, Witſius, the learned and laborious Dr. Warburton, now Biſhop of Glouceſter, and others, men of the higheſt reputation in the Republick of Letters.

'Baſnage made ſome objections to the truth of this hiſtory, which have been conſidered by divers learned men, and particularly, and largely by the Biſhop of Glouceſter, in the work before referred to. I alſo have had many thoughts upon this ſubject, which I deſire now to propoſe, with due deference to the judgement of others. I ſhall not tranſcribe Baſnage. But I have been led to argue in this manner.

'1. Julian's own writings may diſpoſe us to think, that he never attempted to rebuild the temple at Jeruſalem. He deſigned it. But it is not ſo clear, that he attempted it, or actually ſet about it, or gave orders for it. In his letter to the Community of the Jews, before taken notice of, he defines their prayers for the proſperity of his reign, "and the rather, foraſmuch as, if he ſucceeded in his war with the Perſians, he would rebuild their holy city of Jeruſalem." But he did not ſucceed in the war. And he never returned from Perſia. Therefore he never ſet about rebuilding Jeruſalem, or the temple there. Nor did he, at the time of writing that letter, intend to ſet about it, unleſs he firſt ſucceeded in the war with the Perſians. He ſeems to have ſuppoſed it to be a work which he ſhould not be able to undertake, till after the Perſian war was over, and had a good iſſue.

'In the fragment of ſome oration, or epiſtle, having taken notice, how often the Jewiſh temple had been deſtroyed, and was not yet reſtored, he adds: "I ſay not this by way of reproach. For I alſo have deſigned, [or have had a deſign] to raiſe that temple, which has been ſo long in ruins, to the honour of the God, who is there worſhipped." Therefore, when that letter was writ, this deſign was laid aſide: or, he did not think that to be a proper time and ſeaſon to ſet about it. The preſent circumſtances of his affairs did not admit of ſuch an undertaking: nor allow him to give orders about it.

'When that letter, or oration, was writ, is not clear. Dr. Warburton thinks it was writ in the ſpring of the year 363. His words are theſe [at p. 73.] "Where Julian ſpeaking of the cuſtomary honours paid to the Gods, ſays: *Which not three years,*

nor three thouſand have eſtabliſhed, but all paſt ages among all nations upon earth. By the three years he evidently alludes to his reſtoration of idolatry: which at any time ſooner than the Perſian expedition, was not entitled to ſo high a date. For he was firſt ſaluted Auguſtus in the ſpring of the year 360. and the Perſian expedition was in the ſpring 363. At this time therefore he had well digeſted his defeat at Jeruſalem."

'That is an ingenious conjecture, but not deciſive. It is not clear, that Julian here refers to his own reſtoration of the Heathen rites. The phraſe, *three years*, needs not to refer to any determinate period. It may denote no more than this: *which not a few years, nor ſeveral thouſand years have eſtabliſhed, but all paſt ages.* Secondly, it cannot refer, or allude to Julian's reſtoration of idolatry. For that had not been done *three years*, nor two years, by a great deal. In the ſpring of the year 363, it was not more than three years, ſince he had been declared Auguſtus by the ſoldiers in Gaul; not yet quite a year and half, ſince his being ſole Auguſtus: and not more than two years, ſince he had at all made an open profeſſion of Helleniſm: allowing him to have begun to make it, when he was in *Illyricum*, before the death of Conſtantius. Julian in this place, as I think, uſeth a definite for an indefinite number, by *three* meaning a few only. So in his work againſt the Chriſtians, he ſays, the law of Moſes was deſigned to be everlaſting. *And this, he ſays, he will demonſtrate not from ten only, but from ten thouſand paſſages of Moſes himſelf.* Which anſwers to the place under conſideration, and may ſhew, that by *three years*, no certain ſpace of time was intended. Conſequently, this argument of his Lordſhip for the date of this epiſtle muſt fall to the ground. And there can be no reaſon to believe, that this letter was writ in the beginning of the year 363. or that Julian here refers to any extraordinary defeat, which had been given to his deſign of rebuilding the temple. And whenever that letter was writ, it affords reaſon to believe, that Julian had not yet given any orders for rebuilding the Temple.

'Once more, I argue from ſome things ſaid by Julian in his work againſt the Chriſtians: where he obſerves, that the Jews might offer ſacrifices at other places beſide Jeruſalem. We know, that work was not compoſed long before he ſet out upon the Perſian expedition. If that was his mind then, it ſeems, that he was grown more indifferent about rebuilding the Jewiſh temple, than he had formerly been.

'The words, to which I refer, ſtand thus: "But this perſon, ſays Cyril, I know not how, ſometimes approves of the Jewiſh cuſtoms: at other times he blames them, as ſeparate from all other men: and as having moſt unreaſonably given over ſacrificing, though Elias, as he ſays, ſacrificed in Carmel, and not in the holy city, Jeruſalem." It appears to me very

unlikely, that Julian ſhould be diſpoſed to gratify the Jews at a vaſt, and then unſeaſonable, and inconvenient expence, in what he reckoned an unreaſonable fanſy.

'If Julian's work againſt the Chriſtians, as Libanius ſays, was compoſed *in the winter-ſeaſon, during the long nights*, that is, near the end of the year 362. and the beginning of 363. it is not at all likely, that he ſhould, in the beginning of the ſame year 363. iſſue out orders for rebuilding the Jewiſh temple at Jeruſalem.

'In that oration, or epiſtle, to which we have referred ſeveral times, at p. 295. are theſe expreſſions. *What will the Jews ſay to their own temple, which has been thrice demoliſhed, and is not raiſed again to this day?* Τί περὶ τοῦ νεὼ φήσουσι, τοῦ παρ' αὐτοῖς, τρίτον ἀνατραπέντος, ἐγειρομένου δὲ οὐδὲ νῦν? Some learned men have ſuppoſed, that here is a reference to the defeat of Julian's attempt to rebuild the temple, and that Julian himſelf here acknowledgeth it. But the Biſhop of Glouceſter, p. 74. in the notes, has candidly, and judiciouſly ſhewn, that to be a miſtake. For, 1. *Defeating an attempt to rebuild cannot in any known figure of ſpeech, be called the overthrow of a building.* 2. *And is not raiſed again to this day, cannot be ſaid of a building, that had been deſtroyed but two months before.* And by the three ſubverſions here ſpoken of, his Lordſhip ſuppoſes may be meant that by the Aſſyrians, and that by the Romans: and by the *third* may be meant the profanation of the temple by Antiochus.

'If I ſhould allow myſelf to repreſent this a little differently, it would be after this manner. The caſe was this. The temple was then in ruins, and had been ſo for a long time. It had been demoliſhed more than once. Julian did not think himſelf obliged to ſay how often. And it was to his purpoſe to augment rather than diminiſh the number of its ſubverſions. Indeed, it had been demoliſhed but *twice*, that is, by the Aſſyrians, and then by the Romans. The Emperor ſays *thrice*, not being careful to be exact.

'Or, if it be needful to underſtand Julian literally, we may ſuppoſe, that he refers to the ſubverſion of Jeruſalem, and the Jewiſh people in the time of Adrian, ſpoken of by Euſebius in his Hiſtory, and in his Chronicle, and by other writers elſewhere. This Julian might compute for the *third*.

'2. That Julian ſhould give orders for building the temple, and allot money for it out of the public treaſury, when he was ſetting out for Perſia, is very unlikely. It is not eaſily credible, that he ſhould at that time do any thing that might at all impede the expedition againſt the Perſians, upon which he had been ſo long intent. We may reaſonably ſuppoſe, that when he wrote this letter to the Community of the Jews, and told them, *he would build their temple, if he returned victorious*; he was then ſenſible, he could not attempt it ſooner; and that he

ſhould

ſhould want all the reſources of money and treaſure, for that one deſign. Which ſeems actually to have been the caſe. And when Marcellinus ſpeaks of Julian's attempt, he appears to have been very ſenſible, that the Emperor's hands were full, and that there was at that time no room for any other expenſive undertaking, beſide the Perſian war.

'3. Great weight is laid upon the teſtimony of Ammianus Marcellinus, who was a Heathen, and an impartial hiſtorian.

'But then, it has been ſaid by ſome, that he had his account from the Chriſtians, and took it up without examination. To which I would add, that he was credulous, as appears from many things in his Hiſtory. He might therefore without ſcruple record a miraculous interpoſition, which had been reported to him. Indeed, he appears very ready to receive the reports of extraordinary things. Some things are mentioned by him which we cannot but wonder to ſee related by a man of gravity, and with plain marks of aſſent.

'4. The hiſtory of this event, as related by Chriſtian writers, is loaded with miracles, or pretended miracles, which appear to be incredible. For it is not eaſy to believe, that by Divine interpoſition croſſes were formed in the air, and impreſſed with a *fine embroidery, or painting*, upon mens bodies, or garments. Not now to mention any other of the ſtrange things, moſt of them ſilly and trifling, inſerted in the accounts of this affair, and which the reader doubtleſs well remembers. But all God's works have a dignity becoming himſelf.

'Mr. *M'ſheim* having largely conſidered the ſtory of the croſs appearing to Conſtantine in the air, or in a dream, with a direction from Chriſt, that he ſhould make uſe of that ſign in his wars, and aſſuring him of victory thereby, concludes, that it is not a thing worthy of Chriſt: and ſays, that *it could be nothing more than the natural dream of a General and an Emperor, who fell aſleep, as he was thinking of the impending war, and the beſt method of overcoming his enemies. Let us take heed, ſays he, leſt by too ſtifly defending the narratives of the ancient Chriſtians concerning the miracles of their time, we ſhould offend againſt the majeſty of God himſelf, and againſt our moſt holy religion, which teacheth us, not to overcome our enemies, but ourſelves.* A ſage obſervation! Which may be juſtly applied upon divers occaſions, and upon this in particular, as I apprehend.

'5. There was at this time no occaſion for ſuch miraculous interpoſitions. Undoubtedly, the Jewiſh Temple was not to be rebuilt. It is not to be thought, that Divine Providence would permit it to be done at that time. But there was no need of ſuch miracles to hinder it. Julian did not live long. Suppoſing the Jews to have begun in this reign to erect the temple at Jeruſalem: the Chriſtian emperors, who ſucceeded him, would take care, that they ſhould not proceed. The rebuilding the temple was not a work of a few weeks, or

months, no, nor years. Suppoſing they had been ſet about the work at the beginning of the year 363. they could not have done a great deal, before Julian died, and then their work would be effectually obſtructed.'

Our Author goes on to obſerve, that there are ſeveral Chriſtian writers, who have ſaid nothing about this affair, who were very likely to have mentioned it, if any ſuch thing had happened: he inſtances in three, *viz. Jerome*, *Prudentius*, and *Oroſius*.

Jerome was a cotemporary, had travelled over the land of Iſrael, or Paleſtine, and lived great part of his time at Bethlehem. He often ſpeaks of the overthrow of the temple by Veſpaſian and Titus, which he calls the laſt; often mentions Julian, as an adverſary to the Chriſtians, and quotes his work againſt them; often appeals to the hiſtory of the Jewiſh war by Joſephus; but ſays nothing of any attempt to rebuild the temple at Jeruſalem. It is inconceivable, our Author thinks, that he ſhould omit it, though he inſiſts, as he does more than once, on the ruinous condition, in which the temple had been, to that time, ever ſince the days of Titus and Adrian.

Prudentius was another cotemporary of Julian; was born in the year 348, and did not write till a conſiderable time after the death of that Emperor; he has gone over the hiſtory of Julian's reign, has taken notice of the ruin of Solomon's temple, and the long captivity of the Jewiſh people ever ſince the time of Titus, but ſays nothing of any attempt made in his time by Julian to rebuild Jeruſalem, or the temple there. If he had known of it, and had been acquainted with credible accounts of miraculous interpoſitions to defeat it, our Author does not ſee, how he could poſſibly omit mentioning it.

Oroſius was an hiſtorian, who lived a little after the beginning of the fifth century; he writes concerning Julian, was greatly offended with him, and ſeems deſirous of hinting at all his *incivilities* to the Chriſtians, of which the attempt to rebuild the temple at Jeruſalem has been generally reckoned one, but ſays nothing of it. If Julian had attempted to rebuild the temple at Jeruſalem, and had been defeated by a miraculous interpoſition; it was an event, Dr. Lardner ſays, much to his purpoſe, altogether ſuited to the great deſign of his hiſtory, and could not have been omitted by him.

Our Author further adds on this head, that he does not recollect that Cyril of Alexandria, in his books againſt Julian, or in any other of his works, has at all ſpoken of an attempt of that Emperor to rebuild the temple of Jeruſalem, and that he was miraculouſly defeated.

'Let not any be offended, ſays he, that I heſitate about this point. I think, we ought not too eaſily to receive accounts of miraculous interpoſitions, which are not becoming the Divine Being.

Being. There are many things ſaid of Julian, which all wiſe and good men do not believe.——The truth of hiſtory is not at all affected by rejecting improbable relations. Nor is the cauſe of Chriſtianity at all hurt by our refuſing to aſſent to ſome things, which Chriſtian writers have ſaid of Julian. That he pretended favour for the Jews, and ſometimes talked of rebuilding their city, and their temple, is allowed. But that he actually attempted it, and ordered money for the work out of the public treaſury, when he was ſetting out upon the Perſian expedition, and that his attempt was fruſtrated by many miraculous interpoſitions, is not ſo certain. Though theſe things ſhould be conteſted or denied, it can be of no bad conſequence. Other hiſtories, which are void of the like improbabilities, are not affected by it. And the evangelical hiſtory remains firm and inviolate, having in it all poſſible marks of truth and credibility.

'Finally, to put an end to theſe critical obſervations. Julian's favourable regards for the Jewiſh people, and his intention, (or deſire at leaſt) to rebuild the city of Jeruſalem, and the temple there, are manifeſt, and fully atteſted by cotemporary witneſſes, and by his own writings. It is as manifeſt, that his deſign to rebuild Jeruſalem and the Jewiſh temple, was never accompliſhed, but was fruſtrated and defeated. Whether it was owing to miraculous interpoſitions, or to his expenſive preparations for the Perſian war, and other circumſtances of his affairs, and to his death and defeat in that war: the over-ruling providence of God ought to be acknowledged in the event. And the argument for the truth of the Chriſtian religion, taken from the fulfilment of our Saviour's predictions in the deſtruction of Jeruſalem, and the overthrow of the Jewiſh people by Veſpaſian and Titus, and their continued diſperſion, remains in all its force. It is an argument which I never intended to weaken. It is, I think, a demonſtrative argument for the truth of the Chriſtian religion; and, as I have often hinted in this work, deſerving the attentive regard, and ſerious conſideration of all mankind.'

As our learned Author differs from the generality of writers in regard to Julian's attempt to rebuild the temple of Jeruſalem, we thought it incumbent upon us, to lay before our Readers what he has advanced in ſupport of his opinion. Thoſe who have attentively conſidered the ſubject, will, probably, think, that he has not diſtinguiſhed ſufficiently between the fact and the miracle; and that he aſſigns no good reaſon for ſetting aſide the teſtimony of Ammianus Marcellinus, which, on other occaſions, he allows to be as ſatisfactory as that of any man.

He now proceeds to a particular account of Julian's work againſt the Chriſtians, and ſhews clearly by ſeveral extracts, that he has borne a valuable teſtimony to the books of the New

Teſtament, and to the miracles of Jeſus, whom he allows to have *healed the blind, and the lame, to have rebuked the winds, and walked upon the waves of the ſea.* Thus, as the Doctor obſerves, he has confirmed, though undeſignedly, that religion, which he endeavoured to overthrow. He concludes the chapter concerning Julian with ſome extracts from his orations and epiſtles, which plainly ſhew, that he did not practiſe that indulgence and moderation towards the Chriſtians, which he ſometimes boaſted of; but that he was very ready to lay hold of every pretence, and to improve every occaſion, to rid himſelf of the Preſidents of Chriſtian churches, eſpecially ſuch as had an influence with the people.

'He was a man, our Author ſays, of great ingenuity, ſobriety of manners, and good-natured in himſelf. But his zeal for the religion which he had embraced, was exceſſive, and degenerated into bigotry and ſuperſtition; inſomuch that with all his pretenſions to right reaſon, and all his profeſſions of humanity, moderation, tenderneſs and equity, he has not eſcaped the juſt imputation of being a Perſecutor.'

From Julian our Author goes on to Himerius and Themiſtius, and then proceeds to Libanius, a celebrated Sophiſt of the fourth century, who flouriſhed under Conſtantius, and the following Emperors, till the time of Theodoſius the great. He was born at Antioch in Syria, in the year of Chriſt 314 or 315. taught rhetoric for ſome time at Conſtantinople, and afterwards at Nicomedia. About the year 354 he returned to Antioch, where he reſided, for the moſt part, the remainder of his life. He was the author of many works, ſtill extant. His letters, which were very numerous, are particularly recommended by Eunapius and Photius. And the late Wolfius, in our time, has made a large collection of them, amounting to the number of more than ſixteen hundred, the greateſt part of which, Dr. Lardner ſays, are unqueſtionably genuine, and very entertaining.

Libanius's oration *for the temples* is a very curious one: it is addreſſed to Theodoſius the great, and may be conſidered, our Author ſays, as a laboured apology for Gentiliſm. As the original of this oration is in few hands, Dr. Lardner has given a literal tranſlation of it, with very pertinent obſervations, which the learned Reader will peruſe with pleaſure.

Our Author proceeds to Eutropius, Ammianus Marcellinus, Eunapius, Claudian, Macrobius, Zoſimus, Proclus, Simplicius, &c. but we muſt not enlarge.——We cannot conclude our account, however, of this laſt volume of the Doctor's very learned and valuable work, without paying our tribute of gratitude to him, for the many and important ſervices he has rendered to the cauſe of Chriſtianity: no modern author, in our opinion, has

has done greater or perhaps equal ſervice to this cauſe; nor is there any, whoſe writings are more ſtrongly marked with moderation and impartiality.

An Inquiry into the Principles of Political Oeconomy: being an Eſſay on the Science of domeſtic Policy in free Nations. In which are particularly conſidered Population, Agriculture, Trade, Induſtry, Money, Coin, Intereſt, Circulation, Banks, Exchange, public Credit, and Taxes. By Sir James Steuart, Bart. 4to. 2 Vols. 2l. 2s. in boards. Millar and Cadell.

IT is hardly poſſible for an intelligent man to take the ſlighteſt view of the condition of thoſe various groupes of his ſpecies which are collected together under different forms of government, without perceiving that all human adminiſtrations are extremely inadequate to the beſt ends of ſociety: and if we likewiſe ſuppoſe the obſerver to be endued with the ſmalleſt ſpark of philanthropy, the goodneſs of his heart muſt lead him to wiſh, at leaſt, that his fellow-creatures, in general, were better governed than they are.

If we look into nature, we perceive a few ſimple ſprings, not only moving and regulating the world itſelf, but producing and conducting the infinite variety with which it is inhabited, and adorned.—When we turn our eyes to human adminiſtration, we are preſented with vaſt codes and ſyſtems of weak and contradictory laws, which embarraſs what they ought to facilitate, and enſlave and deſtroy thoſe whom they ought to preſerve.

Every juſt principle of aſſociation ſuppoſes a *common intereſt* in the ſociety, as well as a *particular intereſt* belonging to each individual. It is the *common intereſt* which is properly ſubject to laws; while the management of the *particular intereſt* of each individual, not interfering with that of the public, ought to be left to himſelf. For want of a perfect knowlege of the bounds of theſe two intereſts, and a proper diſtinction between them; together with an *impartial affection* for the *common weal*, in thoſe who have undertaken to be both *Lords* and *Stewards* of the public, the affairs of the world have been thrown into confuſion; and fatal inroads made upon private liberty.——Hence it is that we behold the diſmal proſpect of *millions* enſlaved for the gratification of a *few*; hence we frequently ſee the worſt part of a community ſupported in power and affluence by the ingenuity and labour of others, who hardly enjoy the ſcanty proviſion which is neceſſary to their ſubſiſtence;—and to the ſame cauſes it is owing that we ſee the bounty of heaven, as it were defeated, by ſuch immenſe monopolies of uſeleſs land, that thouſands may ſtarve in view of the means of plenty, without being able

to procure for themſelves a foot of land to cultivate. And when, notwithſtanding this want of attention to the *common intereſt*, numbers have increaſed beyond the power of being ſupported by a limited cultivation, and a partial œconomy; and ingenuity and induſtry been forced to create for themſelves, or to diſcover, a new world to exiſt in, the ſtateſman's power has been proportionably extended; the new modes of ſubſiſtence have been made ſubſervient to that common ſtock of which the induſtrious artiſts or fugitives were not ſuffered to partake; laws and taxes accommodated to new intereſts; connexions and dependencies have been multiplied; and *political œconomy* has become, not only the moſt extenſive and intricate branch of government; but the moſt difficult of all ſciences.

To diſcover, explain and illuſtrate the principles of this ſcience, taking the affairs of the world as they are, without minutely enquiring into the equity of the preſent diſtribution of property, or diſturbing the ſettled principles of governments, is the deſign of the work before us; in which the author has diſplayed a moſt comprehenſive and accurate knowlege of his ſubject. The obſervations he has made, and the intelligence he has acquired, during his reſidence in ſeveral parts of Europe, have furniſhed him with the moſt authentic facts for the foundation of his reaſoning; and a capacious, philoſophical genius has been employed in producing a compoſition which cannot fail of being admired by all who are able to comprehend it.——But whether this admiration may not, in ſome ſort, reſemble that which we beſtow upon a well-conſtructed inſtrument of war, calculated either to defend or deſtroy, according to the hands that it falls into, will depend upon the apparent tendency of the whole performance, and upon the uſe that our European ſtateſmen are moſt likely to make of it. We ſhall mark the outlines, produce ſome of the moſt ſtriking paſſages, and enable our readers to judge for themſelves.

This *inquiry* is divided into *five* books; in the *firſt* of which our Author inveſtigates the *principles* of population and agriculture; in the *ſecond* thoſe of trade and induſtry; in the *third* he treats of money and coin; in the *fourth* of credit and debts; and in the *fifth* of taxes, and the proper application of their amount.—Theſe general heads are branched out into a great number of ſubordinate diviſions; and include many curious and intereſting diſquiſitions.——Our Author always ſets out with the ſimpleſt principles, and gradually proceeds to thoſe that are more involved; thus enlightening the ſhady labyrinth of a difficult inquiry, in proportion as he advances in it. He introduces this comprehenſive work, with the following ſimple definition, and apt illuſtration, of *œconomy*,

'Œconomy

'Œconomy in general is the art of providing for all the wants of a family, with prudence and frugality.

'If any thing neceſſary or uſeful is found wanting, if any thing provided is loſt or miſapplied, if any ſervant, any animal, is ſupernumerary or uſeleſs, if any one ſick or infirm is neglected, we immediately perceive a want of œconomy. The object of it, in a private family, is therefore to provide for the nouriſhment, the other wants, and the employment of every individual. In the firſt place, for the maſter, who is the head, and who directs the whole; next for the children, who intereſt him above all other things; and laſt for the ſervants, who being uſeful to the head, and eſſential to the well-being of the family, have therefore a title to become an object of the maſter's care and concern.'—'What œconomy is in a family, political œconomy is in a ſtate: with theſe eſſential differences however, that in a ſtate there are no ſervants, all are children: that a family may be formed when and how a man pleaſes, and he may eſtabliſh what plan of œconomy he thinks fit; but ſtates are found formed,' (at the period when our Author chooſes to take them into conſideration,) 'and the œconomy of theſe depends upon a thouſand circumſtances. The ſtateſman (this is a general term to ſignify the head, according to the form of government) is neither maſter to eſtabliſh what œconomy he pleaſes, or in the exerciſe of his ſublime authority to overturn at will the eſtabliſhed laws of it, let him be the moſt deſpotic monarch upon earth.

'The great art therefore of political œconomy is, firſt to adapt the different operations of it to the ſpirit, manners, habits, and cuſtoms of the people, and afterwards to model theſe circumſtances ſo, as to be able to introduce a ſet of new and more uſeful inſtitutions.

'The principal object of this ſcience is to ſecure a certain fund of ſubſiſtence for all the inhabitants, to obviate every circumſtance which may render it precarious; to provide every thing neceſſary for ſupplying the wants of the ſociety, and to employ the inhabitants (ſuppoſing them to be freemen) in ſuch a manner as naturally to create reciprocal relations and dependencies between them, ſo as to make their ſeveral intereſts lead them to ſupply one another with their reciprocal wants.

'If one conſiders the variety which is found in different countries, in the diſtribution of property, ſubordination of claſſes, genius of people, proceeding from the variety of forms of government, laws, and manners, one may conclude, that the political œconomy in each muſt neceſſarily be different, and that principles, however univerſally true, may become quite ineffectual in practice, without a ſufficient preparation of the ſpirit of a people.

'It

'It is the buſineſs of a ſtateſman to judge of the expediency of different ſchemes of œconomy, and by degrees to model the minds of his ſubjects ſo as to induce them, from the allurement of private intereſt, to concur in the execution of his plan.

'The ſpeculative perſon, who removed from the practice, extracts the principles of this ſcience from *obſervation* and *reflection*, ſhould diveſt himſelf, as far as poſſible, of every prejudice, in favour of eſtabliſhed opinions, however reaſonable, when examined relatively to particular nations: he muſt do his utmoſt to become a citizen of the world, comparing cuſtoms, examining minutely inſtitutions which appear alike, when in different countries they are found to produce different effects: he ſhould examine the cauſe of ſuch differences with the utmoſt diligence and attention. It is from ſuch inquiries that the true principles are diſcovered.

'He who takes up the pen upon this ſubject, keeping in his eye the cuſtoms of his own or any other country, will fall more naturally into a deſcription of one particular ſyſtem of it, than into an examination of the principles of the ſcience in general: he will applaud ſuch inſtitutions as he finds rightly adminiſtered at home; he will condemn thoſe which are adminiſtred with abuſe; but, without comparing different methods of executing the ſame plan in different countries, he will not eaſily diſtinguiſh the advantages which are eſſential to the inſtitution, from thoſe which proceed from the abuſe. For this reaſon a land tax excites the indignation of a Frenchman, an exciſe that of an Engliſhman. One who looks into the execution of both, in each country, and in every branch of management, will diſcover the real effects of theſe impoſitions, and be able to diſtinguiſh what proceeds from abuſe, from what is eſſential to the burden.

'Nothing is more effectual towards preparing the ſpirit of a people to receive a good plan of œconomy, than a proper repreſentation of it. On the other hand, nothing is better calculated to keep the ſtateſman, who is at the head of affairs, in awe.'

It may not be improper to obſerve, in this place, that the exhibition of plans of policy and œconomy plauſibly drawn up, but unfavourable to liberty, hath likewiſe a tendency to prepare the ſpirit of a people to ſubmit to impoſitions which otherwiſe the ſtateſman durſt not have attempted; for which reaſon every *plan* that propoſes to make any conſiderable alteration in human affairs ſhould be thoroughly examined, and adopted with caution.

Having pointed out the object of his purſuit, our Author proceeds to inform his Reader, that his 'intention is to attach him-

himſelf principally to a clear deduction of principles, and a ſhort application of them to familiar examples, in order to avoid abſtraction as much as poſſible. I farther intend, ſays he, to confine myſelf to ſuch parts of this extenſive ſubject, as ſhall appear the moſt intereſting in the general ſyſtem of modern politics; of which I ſhall treat with that ſpirit of liberty, which reigns more and more every day, throughout all the polite and flouriſhing nations of Europe.

'When I compare the elegant performances which have appeared in Great Britain and in France with my dry and abſtracted manner of treating the ſame ſubject, in a plain language void of ornament, I own I am diſcouraged on many accounts. If I am obliged to ſet out by laying down as fundamental principles the moſt obvious truths, I dread the imputation of pedantry, and of pretending to turn common ſenſe into ſcience. If I follow theſe principles through a minute detail, I may appear trifling. I therefore hope the reader will believe me, when I tell him, that theſe defects have not eſcaped my diſcernment, but that my genius, the nature of the work, and the connection of the ſubject, have obliged me to write in an order and in a ſtile where every thing has been ſacrificed to perſpicuity.

'My principal aim ſhall be to diſcover truth, and to enable my reader to touch the very link of the chain where I may at any time go aſtray.

'My buſineſs ſhall not be to ſeek for new thoughts, but to reaſon conſequentially; and if any thing new be found, it will be in the concluſions.

'Long ſteps in political reaſoning lead to error; cloſe reaſoning is tedious, and to many appears trivial: this however muſt be my plan, and my conſolation is, that the further I advance, I ſhall become the more intereſting.

'Every ſuppoſition muſt be conſidered as ſtrictly relative to the circumſtances preſuppoſed; and though, in order to prevent miſapplication, and to avoid abſtraction as much as poſſible, I frequently make uſe of examples for illuſtrating every principle; yet theſe, which are taken from matters of fact, muſt be ſuppoſed diveſted of every foreign circumſtance inconſiſtent with the ſuppoſition.

'I ſhall combat no particular opinion in ſuch intricate matters; though ſometimes I may paſs them in review, in order to point out how I am led to differ from them.

'I pretend to form no ſyſtem, but by following out a ſucceſſion of principles, conſiſtent with the nature of man and with one another, I ſhall endeavour to furniſh ſome materials towards the forming of a good one.'

After

After this modeſt and ſenſible introduction, Sir James enters upon his work, from the ſeveral parts of which we intend to give ſuch extracts as may enable our Readers to judge, not only of his ſtyle and manner, but alſo of his ſentiments; and whenever we may think it neceſſary to accompany them with remarks of our own, we ſhall do this, with that reſpect which is due to ſo able a writer.

[*To be continued.*]

Terra Auſtralis Cognita: or, Voyages to the Terra Auſtralis, or ſouthern Hemiſphere, during the ſixteenth, ſeventeenth, and eighteenth Centuries. Containing an Account of the Manners of the People, and the Productions of the Countries, hitherto found in the ſouthern Latitudes; the Advantages that may reſult from further Diſcoveries on this great Continent, and the Methods of eſtabliſhing Colonies there to the Advantage of Great Britain. With a Preface by the Editor, in which ſome geographical, nautical, and commercial Queſtions are diſcuſſed. Vol. I. 8vo. 6 s. Edinburgh printed, and ſold by Hawes and Co. London.

AN idea of this compilation may be conceived from the following extracts from the preface.

'Mr. Maupertuis, ſo well known in the republic of letters, having publiſhed a ſhort memorial, containing ſeveral different ſchemes for the advancement of the ſciences, in which he particularly mentions the uſe of purſuing the diſcoveries in the Terra Auſtralis, one of the members of the French academy of ſciences proſecuted this idea, ſo uſeful to mankind in general, by publiſhing two volumes at Paris in 1756, in which he has digeſted his thoughts on a ſubject hitherto ſo obſcure, in ſuch a manner as to afford any future navigator very great helps for proſecuting a diſcovery, which (if ſucceſsful) muſt not only place his name on a level with Columbus, Americus, and Vaſco de Gama, but alſo be productive of the greateſt commercial advantages to his native country.——

'In this work, we have judged it proper to adopt the plan traced by the learned French Writer, to whom we owe ſo many helps for carrying it on.

'Thus the firſt book may be conſidered as a kind of preliminary diſcourſe to thoſe that follow. In this are treated ſuch general queſtions of geography, natural hiſtory, and commerce, as relate immediately to our ſubject *. The three following books comprehend the hiſtory of the Antarctick World, during

* Taken almoſt verbatim from the reflexions on Taſman's voyage, &c. in Harris's Collection.

the

the three laſt centuries, from the firſt diſcovery of the Terra Auſtralis, in its Magellanique quarter, by Americus Veſpucius, April 1, 1502. From this date we ſhall follow the chronological order of each diſcovery down to the middle of the preſent century; giving, in ſeparate narrations, an account of what advances have been made in this diſcovery by each navigator; this method being more perſpicuous than if we had given a ſeparate account of each country in particular. Indeed, in many caſes, this would have been altogether impracticable, eſpecially as to what regards the multitude of the iſlands in this quarter of the globe, the accounts of many of which are hitherto lame and imperfect, nor would ſuch a narration have been enlivened with perſonal adventures, to relieve our readers from the dry and local details unavoidable in a work of this kind. The chronological order has alſo a further advantage, as each navigator's account ſerves to illuſtrate, amend, or confirm that of his predeceſſor. It alſo proves and aſcertains the parts that each nation of Europe have taken in theſe diſcoveries, the general motives, or perſonal intereſts that have given riſe to them, and the national honour that has redounded to the ſeveral countries of Europe from ſuch attempts.

'But the fifth book will comprehend a regular detail of the moſt remarkable productions of the regions before-mentioned, the character of the inhabitants, and the commercial advantages to be hoped for in this part of the globe. Our judicious French Writer has, in this book, fully diſcuſſed the advantages and diſadvantages of forming colonies, and opening a trade with theſe nations. His materials are drawn from the different journals we are about to lay before the reader; and, as this is one of the moſt uſeful parts of his work, and executed in the moſt judicious manner, we have given a complete tranſlation of it, adding notes in ſome places to illuſtrate the ſubject, collected from the beſt authorities.'

In a preface to the preface, ſuperſcribed *to the Reader*; we are told that if this volume meets with a favourable reception, the remainder of the work in two more volumes, already prepared for the preſs, will be immediately publiſhed.

After the late extraordinary increaſe of our territories in North America, we ſeem to be nearly in the condition of the Grecian conqueror, who wept that there were no more worlds for him to ſubdue: yet if there be any cauſe for us to ſhed tears, ſome perſons may be inclined to think they would flow more naturally, from our not knowing what to do with our preſent poſſeſſions.

Indeed the compiler of theſe ſouthern voyages, exults in the ineffectual exhortations of the French writer, to a nation ſo far from being able to proſecute new diſcoveries, that they have been ſtripped of the beſt part of the ſettlements they once poſ-

ſeſſed: and if we have got what they have loſt, it is natural to think that the firſt object would be, to make a proper improvement of thoſe milder regions already in our power; great part of which has been, till lately, and much ſtill remains, a *terra incognita* to us; inſtead of letting the itch of diſcovery ſcatter us over the globe; to the weakening of our ſtrength in every part, eſpecially in draining the reſources of the Mother Country.

Such conſiderations, however, belong rather to a ſuperior department; but the reflexion was involuntarily excited by the performance now before us. The compiler, after ſtimulating his countrymen to the proſecution of diſcoveries to the ſouthward, from temporal views, proceeds to urge them from motives of piety. 'Let us not forget here, ſays he, that theſe diſtant and extended regions are peopled with myriads of our fellow creatures, to whom our holy religion is utterly unknown. And what muſt his praiſe be, who ſhall prove an happy inſtrument in the hands of the divine Providence, to carry into thoſe unknown regions, the pure and unadulterated truths of chriſtianity, unmixed with Popiſh ſuperſtitions, and unſtained by the bloody rigours of a Portugueze inquiſition. Surely this important conſideration is enough to awake and inſpirit us to the attempt; but when to this is joined the attractive charm of preſent gain, we muſt acknowlege, that we have here united the two ſtrongeſt motives that can prompt man to action.'—Were piety *alone* concerned, there is much of that good work wherein to employ our miſſionaries upon the continent of North America; the natives of which have ſurely a prior claim to their *remembrance*, before they travel ſouthward.—But as our author is well aware, it is neceſſary that the proſpect of *preſent gain*, ſhould *awaken* and *inſpirit* their pious labours; and indeed if we review the generality of the miſſions that have hitherto been ſent among the Indians of the eaſt or weſt, a regard for their ſouls has been but a ſecondary motive. It remained for the poor infatuated Herrnhutters to eſtabliſh a miſſion in Greenland.

The facts brought to ſupport the facility of making diſcoveries to the ſouthward, appear, though curious in themſelves, inconcluſive as to the point to be eſtabliſhed:

In the courſe of his remarks on thoſe mountains of ice, which are thought to impede all navigation in the very high latitudes, our Editor obſerves, that 'theſe prodigious mountains of ice ſeem to prove, that there are certain great continents in thoſe quarters of the globe. This is the opinion of Roggewein, who had carefully examined this queſtion. In fact, we find by experience, that in lakes and ponds the ice begins firſt to form next the edges, and ſo extends itſelf towards the middle, and the more the water is agitated, the ſlower

ſlower this progreſſion is. Thus it will follow, that the greater extent of coaſt there is, the more ice there will be; and, on the other hand, the more ice we find at ſea, the more land may we expect to diſcover. The ſea never freezes but in bays, and along the coaſts, but our beſt navigators aſſure us that it does not freeze far out at ſea, even in the neighbourhood of the Poles. The agitation, depth, and ſaltneſs of the water preſerves it from this concretion, which takes hold of it near the ſhores, where it is mixed with a great quantity of freſh water, the produce of the inland rivers. Now the exiſtence of theſe large rivers neceſſarily ſuppoſes a continent through which they paſs, and where they are formed. Thus the Black ſea, which is narrow, and not very ſalt, from the many large rivers that fall into it on all ſides, freezes almoſt every winter, while thoſe parts of the main ocean, that lie a thouſand leagues nearer the Poles, never freeze. Wherever there are few rivers falling into the ſea, there leſs ice is ſeen; as we find beyond Nova Zembla, very near the north Pole. Yet in the ſtrait of Weygatz, tho' on this ſide of Nova Zembla, we find vaſt quantities of ice. The whole coaſt of Tartary is covered over with ſhoals of ice, proceeding from the many large rivers which fall into the ſea thereabouts, while the ſhores of Norway are pretty free, though in a higher latitude; becauſe the run of the mountains in that country hinders the fall of the rivers towards the north ſea, and determines their courſe to the ſouthward. Thus it appears from experience, that large pieces of ice are never found at any great diſtance from land; and, on the other hand, they may be conſidered as evident ſigns of a continent, on the ſhores of which they muſt have been originally formed, at the mouths of rivers, or in deep bays. Thus the great pieces of ice found about Cape Circumciſion, even when the ſun is near the tropic of Capricorn, ſtrengthens our conjecture, that there muſt be, near to the ſouth Pole, great continents, and high lands, whence large rivers run, in which are formed theſe icy mountains; in the ſame manner as we find it to be in the oppoſite hemiſphere. As the ice-mountains generally melt in the north ſeas about the end of July or the beginning of Auguſt, ſo they muſt diſſolve in the antarctic hemiſphere about February; becauſe, at that ſeaſon there being almoſt no night, the continuance of the ſun on their horizon produces a very great effect, notwithſtanding the obliquity of his rays, for the ſame reaſon that we ſometimes find the thermometer riſe higher in Sweden and at Peterſburg, than under the line. This heat muſt be more ſenſible in the Antarctic regions, where the ſummer is hotter than in our hemiſphere. It is alſo probable, that the great fogs which Bouvet complains of, proceed from the vapours exhaled by the ſun, in melting theſe icy mountains. And in fact, this navigator tells us, that

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they were diſſipated about the 20th of January. Thus it follows, that the beſt time for coming into the ſouth latitudes, would be a month or ſix weeks after the ſolſtice of Capricorn; it being probable, that, for the ſame reaſon the cold in winter is greater than on our ſide, the heat in ſummer muſt be ſtronger, as we actually find it in the north ſeas; where the ſun acts with ſuch vigour, even in lat. 80, and 81, as to melt the pitch on the ſides of the veſſels. Linſchoten aſſures us, that being in the ſtraits of Weygatz the laſt day of July, he was told by the Samoieds on that coaſt, that in ten or twelve days afterwards the ice in the ſtraits would be all gone, though it was then quite blocked up with it. And in fact, on repaſſing theſe ſtraits the 13th of Auguſt he found not the leaſt veſtige of it; ſo quickly do theſe huge maſſes diſſolve, after they once begin to thaw.

'We pretend not to affirm, after all, that there may not be found particular places in theſe high latitudes, rendered inacceſſible by theſe maſſes of ice, which, even after being ſeparated from the coaſt, may float in the open ſea a long while before they are quite diſſolved. By length of time they loſe their whiteneſs, and become blue, and ſometimes clear and tranſparent, like cryſtal. It has been found, that theſe icy mountains often change their place, blocking up coaſts now that were formerly acceſſible. Thus the eaſt coaſt of Greenland, where the Daniſh veſſels uſed to go every year, to traffic with the inhabitants, is now quite ſhut up. Forbiſher's ſtraits, in which he ſailed 180 years ago, is now no longer navigable. Thoſe that go to that country now, muſt approach it on the weſt.

'Our French author quotes ſomething ſimilar to this, which has happened in that chain of the Alps called Mont-Maudit, over which there was once a paſſage into Piedmont. But, by the continued increaſe of the ice on this mountain, the paſſage is now quite filled up, and the maſs of ice has riſen ſo as to cover an old caſtle there to the very top. This vaſt maſs is now become blue like that near the Poles. This may ſerve to account for ſome changes in the temperature of the air in theſe climates, by the gradual augmentation of thoſe icy mountains. Perhaps too, where theſe fields of ice lie low, they may be, in time, covered with earth; and ſomething of this ſort ſeems actually to have happened in Nova Zembla, where Wood tells us, that, after digging two feet in the earth, he found a ſtratum of ſolid ice, as hard as marble itſelf.

'But if theſe obſervations are made uſe of to prove, that, granting the exiſtence of large continents towards the Antarctic Pole, ſuch lands will nevertheleſs remain uſeleſs, from the barriers of ice prohibiting all acceſs to them; we anſwer, That ſuch barriers are only local: for in no part of the globe do we find,

find, that theſe polar continents are, on all ſides, ſhut up. Thus Spitſbergen has been viſited yearly, though very near the Artic Pole; and the weſt of Greenland is now acceſſible, though the eaſt is not. It has been already obſerved, that it is the great rivers and deep bays that furniſh thoſe maſſes of ice, which impede navigation; now it is not to be thought, that in that large tract of land, forming the continent of the Terra Auſtralis, there ſhould not be found lengths of coaſts, along which there are few rivers, and conſequently no ice to hinder our landing. It is very probable, that, if Bouvet had continued his courſe along the frozen coaſts of the ſouth continent, he would have found ſome entry or other. Beſides, experience informs us, that the greateſt degree of cold is not always felt in the higheſt latitude. Thus Hudſon tells us, that, after ſuffering much by cold in latitude 63° north, he was greatly ſurpriſed to find the climate milder in latitude 73°, being then on the eaſt coaſt of Greenland the twenty-firſt of June. That, having advanced to 78°, it was warm, though it began afterwards to be very cold in the ſame latitude the ſecond of July. He actually landed in Greenland in latitude 80° 30′, and afterwards advanced to latitude 82°, attempting to go round the north point of that country and ſo to return by Davis's ſtraits, but found the ſea impaſſable: and the reaſon of this, moſt probably, was, that he kept too near the coaſts, inſtead of ſtanding further into latitudes 86° or 88°, which was the plan of the famous Dutch pilot Barentz. Kok, having gone more than 100 leagues beyond Nova Zembla, tells us, that he found, in latitude 79°, the ſea quite open. Gerard de Veer aſſures us, that he felt leſs cold in latitude 80° than on the coaſts of Nova Zembla; and Martens ſays the ſame. Captain Golden, who made thirty voyages to Greenland, told Charles II. that two Dutch ſhips, in the Year 1650, had advanced to 88° north, that is, within one degree of the Pole; where they ſaid they found no ice, but an open and very deep ſea. Wood confirms this account by another from a Dutchman, who aſſerted that he had been quite under the North Pole, where he found the climate as temperate as at Amſterdam, and the ſea quite open. We need not wonder at this aſſertion, when we conſider that the ſun's rays, though falling very obliquely in that latitude, muſt ſtill produce a very conſiderable degree of heat, from his long continuance above the horizon.'

We would juſt remark, in general, reſpecting the tendency of theſe obſervations, that if in the high latitudes referred to, the greateſt cold is experienced by navigators, and the greateſt quantity of ice found, in the neighbourhood of land; whatever favourable circumſtance this may prove in the navigation of the *open* ſeas, conſidered merely as a ſhorter paſſage to *other* places; it furniſhes but an indifferent argument in favour of

ſettling on thoſe lands to which the intenſeneſs of the cold is alleged to be confined: notwithſtanding the palliation of this objection, as contained in the preceding extract. Moreover though the Dutchman's aſſertion of his having been quite under the north pole ſhould be admitted, as well as his favourable account of the temperature of the air there; and though the heat is known to be very great about the ſummer ſolſtice in very high latitudes; yet from the great obliquity of the ſolar rays in the polar regions, its power is of too ſhort continuance to tempt many viſitors to thoſe parts, where the many precarious circumſtances incident to navigation, render a diſappointment of return at the ſeaſonable time, of the moſt fatal conſequence.

As to the voyages themſelves, after the compiler has declared in his preface, that "to the honour of our country, the *beſt* and *ſureſt* accounts of the *Terra Auſtralis*, are deduced from our own navigators, Drake, Narborough, Cavendiſh, Dampier, and others;" he has rather aimed, in this chronological ſeries, to collect all he was able to find relating to this ſubject, than by a judicious ſelection to preſent his readers with the beſt information in a compendious form.

Beliſarius. By M. Marmontel, Member of the French Academy. 12mo. 3s. Vaillant.

WHOEVER is converſant with the Roman hiſtory, can be no ſtranger to the character and fate of the renowned BELIZARIUS, one of the greateſt captains of the age he lived in. After a ſeries of the moſt important ſervices, and glorious atchievements, this illuſtrious man became an object of miſtruſt and jealouſy to the emperor Juſtinian, who, according to ſome hiſtorians, ordered his eyes to be put out, and reduced him to beggary. As this is the general opinion, Beliſarius is repreſented, in the ingenious performance now before us, as a blind old man. In every other particular, M. Marmontel relies upon the faith of hiſtory, and takes Procopius for his guide, who was ſecretary to Beliſarius during all his wars in Perſia, Africa, and Italy. He pays no regard, however, to that wretched, defamatory libel, which, under the title of *Anecdotes* or *Secret Hiſtory*, has been attributed to Procopius. Suidas, a writer of the 11th century, is the firſt who imputes this deſpicable ſatire to Procopius; and upon his authority the notion has been adopted, and paſſed current among the learned. Agathias, who was a cotemporary writer, enumerates the compoſitions of Procopius, but is totally ſilent in regard to the Anecdotes.

M. Marmontel thinks it demonſtrable, that ſuch an indigeſted maſs of ſcandal, falſhood, and detraction, could never be the

work

work of ſo reputable an hiſtorian, and is of opinion that the world is indebted for it to the pen of ſome paltry declaimer, whoſe honeſty and genius were much upon a level. What he advances, in his preface, in ſupport of his opinion, appears to us very juſt and ſatisfactory.—'It is Procopius the hiſtorian, continues he, and not the ſuppoſed writer of ſcandalous memoirs, that I have followed; I have conſulted him in his genuine work, and from thence I have copied the character of my hero, his modeſty, his benevolence, his affability, the ſimplicity of his manners, his beneficence, and, above all, that fund of humanity which was the baſis of his virtues, and made him the idol of his people.'

Our ingenious Author, in the courſe of his work, has, we apprehend, many references to the preſent ſyſtem of French politics, and to ſome recent events, which the intelligent reader, who is acquainted with the *manners and principles of the French court*, will be able to apply. Without this acquaintance, however, every ſenſible reader, who is converſant with hiſtory and political ſubjects, will peruſe Mr. Marmontel's little work with peculiar pleaſure. It contains many noble and exalted ſentiments upon government and laws, ſhews an enlarged and liberal turn of mind, and deſerves the particular attention of all thoſe who have the direction of public affairs. A warm attachment to civil and religious liberty, a love of mankind, and an abhorrence of perſecution, appear throughout the whole.

The character of good old Beliſarius is admirably ſupported, and many of the ſituations wherein he is repreſented are judiciouſly contrived, and extremely intereſting.—Tiberius, who was afterwards emperor, conducts Juſtinian, in diſguiſe, to a ruinous caſtle, where the old, blind hero reſides with his family. Juſtinian paſſes for the father of Tiberius, and engages Beliſarius to inſtruct his ſon in the ways of courts, and to give him ſome lectures on human life. In compliance with this requeſt, Beliſarius delivers his ſentiments with great dignity upon a conſiderable variety of political ſubjects, ſome of them highly intereſting.

As Mr. Marmontel's fifteenth chapter has given great offence to the good doctors of the Sorbonne, and as his work, we are told, has been ſuppreſſed at Paris, our Readers will be pleaſed to have ſome of his obſervations upon the ſubject of religion.—The fifteenth chapter is introduced with ſome very juſt and ſtriking ſentiments upon the goodneſs of the Deity, &c. after which Beliſarius proceeds as follows:

'The religion I embrace is congenial to my heart. Love God, and love his works: can any thing be more ſimple, juſt and natural? To wiſh good to him who does us evil; what a noble morality! how generous and ſublime! In our misfor-

tunes, to conſider all as a trial of virtue, how ſweet and comfortable the philoſophy! Thus far I am content; and while I poſſeſs this moral ſyſtem, if myſteries are propoſed to me, I acknowlege them above my reaſon, and I ſubmit, with a ſincere compaſſion for thoſe whoſe judgment wants the ſame rectitude and docility: at the ſame time I recommend them to the ſupreme goodneſs of the Father of all, and to the infinite mercy of that omniſcient Judge who ſees the paths of error, and can forgive it.

'In this way of proceeding, ſaid Juſtinian, you are going to deal out ſalvation to numbers without diſtinction!—And is it neceſſary, replied Beliſarius, that numbers ſhould be in a ſtate of reprobation?—I feel with you, ſaid Juſtinian, that it is more comfortable to love God, than to fear him; but all nature atteſts his vengeance, and the rigour of his decrees.—For my part, ſaid Beliſarius, I am perſuaded that he only puniſhes when the divine grace cannot be extended; that he is not the origin of evil; that he has formed the beſt poſſible ſyſtem, and has diffuſed all the good that ſyſtem was capable of receiving. That is my theology. Let it be propoſed throughout the world, and it will be found worthy of being embraced with zeal and veneration: the voice of nature will ſpeak aloud in favour of it. Should violence and cruelty arm it with ſword and fire; ſhould the rulers of the earth, who profeſs this religion, with bigot rage bid the fiends of hell over-run the world, and in the name of God excruciate thoſe whom they ought to pity and to love, they will eſtabliſh one or other of theſe two propoſitions; either that their religion is barbarous like themſelves, or they give the lie to the doctrine of truth.

'You have raiſed, ſaid Juſtinian, a ſerious and important queſtion! To throw ſome light upon it, it will be proper to enquire whether a prince has a right to eſtabliſh throughout his dominions, an uniformity of faith, and one general mode of worſhip. If this right be inherent in the crown, how can it be exerted againſt rebellious and ſtubborn diſſenters, but by force and puniſhments?

'As I am making a profeſſion of faith, ſaid Beliſarius, I will frankly own, that whatever concerns the good order of ſociety, and has an influence on the manners, is of neceſſity ſubject to the juriſdiction of the ſovereign, not as the infallible judge of truth and falſhood, but as a magiſtrate whoſe province it is to compute the political good or evil that reſults from the actions of men: and this opinion of mine I found upon this principle, which ſhould be a firſt principle in every man's creed, namely, that God is the friend of order, and authorizes nothing that can diſturb it.—Well then, ſaid the emperor, do you doubt that there is a cloſe and intimate relation between the eſtabliſhed

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faith and the manners?—I acknowledge, replied Beliſarius, that there are many truths, by their nature interwoven with the manners; but take this with you, that there are intuitive truths planted by the hand of God in every breaſt, which no man in his ſenſes will call in queſtion. Whereas the truth of myſteries, which are beyond the reach of the human underſtanding, and therefore require a revelation, has no connection with the morals of mankind. For if we conſider a moment, we ſhall perceive, that the all-wiſe Being has detached his myſteries from the great ſyſtem of ethics, for purpoſes the moſt important to ſociety, namely, that without waiting for a revelation, man ſhould be led by the propenſity of his nature, to a moral conduct. And if Providence has thought fit to make the welfare of ſociety, the political happineſs of mankind, the fate of empires, and the courſe of human contingences, altogether independent of the ſublime truths of revelation, my queſtion is, Why ſhould not the civil magiſtrate imitate the diſpenſations of the Supreme Being? The ſovereign ſhould enquire diſpaſſionately whether, by believing or not believing any particular ſpeculative point, mankind would in a moral ſenſe be better or worſe, and in a political view, more valuable citizens, or more faithful ſubjects? This, I will take upon me to ſay, ſhould be the rule of ſovereign authority; and in conſequence of it you ſee what a number of ingenious diſputes would be excluded from civil government.

'I obſerve, ſaid the emperor, that you leave nothing to the ſuperintendence of the magiſtrate but what eſſentially concerns the intereſts of ſociety: and yet among all the important duties of ſovereignty, the moſt ſacred office ſurely conſiſts in being the vicegerent of heaven, for the purpoſes of enforcing the diſpenſations of the eternal will.—Ah! let them be vicegerents of almighty goodneſs, ſaid Beliſarius, and they will do well to leave the miniſtry of vengeance to the demons of hell.—That the darkneſs of ignorance ſhould be diſpelled, and that truth ſhould have its triumph throughout the world, muſt be allowed, ſaid the emperor, to be coincident with the plan of Infinite Goodneſs.—Truth cannot fail to triumph, ſaid Beliſarius, but it muſt not be by the arm of fleſh. Do you not perceive that, by putting the ſword of vengeance into the hand of Truth, you entruſt Error with it alſo? The very poſſeſſion of that ſword will be ever deemed a ſufficient authority to wield it without mercy; and, let me add, Perſecution will always be on the ſide of the ſtrongeſt, and will there erect its banners according to the prevalence of opinion, and, as that ſuggeſts, will glut itſelf with the blood of unhappy victims. In this manner, we know, Anaſtaſius perſecuted that mode of faith which Juſtinian now protects. The deſcendants of men, who were formerly mur-

dered by the ſpirit of intolerance, have now reverſed the ſcene, and in their turn commit a daily maſſacre upon the poſterity of thoſe, who not long ſince butchered mankind for the ſervice of another religion. Behold thoſe two princes, who thought to render themſelves acceptable to God by pioufly murdering their fellow-creatures! Suppoſing the principle to be right, can either of them be ſure that the blood he ſpilt was that with which God deſired to ſee his altars imbrued? Error has an immenſity of ſpace, and truth is like a mathematical point in the prodigious void. And who has hit that point? Each man aſſumes that happineſs to himſelf; but upon what proof? If there be the cleareſt evidence that he is right, can that evidence authoriſe him to inſiſt, and to inſiſt ſword in hand, that mankind ſhould be convinced by it? Perſuaſion comes from heaven, or it is the work of man. If from heaven, it will bring with it the credentials of its miſſion; if it be of human origin, it can only claim the authority of reaſon over the faculties of the underſtanding. Each man is anſwerable for his own ſoul. It is his buſineſs, therefore, and his only, to determine the choice upon which the happineſs or miſery of his future exiſtence depends. You would compel me to think as you do; and if you are miſtaken, you ſee how dear it coſts me. As to yourſelf, the error might have been innocent; will it be innocent to work my ruin? Alas! why is man ſo arrogant as to ſet up his own religious creed as a law to others? Millions, who had entertained a rational ſyſtem of belief, have been ſeduced and impoſed upon. But let it be even ſuppoſed that the zealous religioniſt is infallible: is it my duty to attach infallibility to any human opinion? God, he will ſay, enlightens him: let him then charitably pray, that God will favour me in the ſame manner. But, after all, if this infallibility be aſſumed upon human evidence, what ſecurity has the zealot for himſelf or for me, whom he has forced into his ſect? The only point upon which all theologiſts agree is, that they do not comprehend the very myſteries they dare to pronounce upon with ſuch peremptory deciſion; and ſhall it be a crime in me to doubt, where they do not underſtand? Let pure and ſimple faith deſcend from Heaven, and it will be ſure of gaining proſelytes: but decrees and penal edicts will give two things only to the world, rebels and hypocrites. The brave will rebel, to vindicate the rights of the free-born mind, and they will be martyred; cowards will wear the maſk of diſſimulation; while the fanatics of every ſect will be ſo many tigers let looſe upon mankind. Caſt an eye upon Theodoric, that wiſe king of the Goths, whoſe reign (if we except the latter end of it) was not inferior to the adminiſtration of our moſt virtuous princes. He was of the Arian perſuaſion; but ſo far from deſiring to plant his own faith by

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the deſtruction of mankind, that he puniſhed the occaſional conformity of his favourites with death. "How can I think, he uſed to ſay, that you will not betray me, ſince with a ſpirit of the baſeſt complaiſance you betray him who was adored by your forefathers?"—The emperor Conſtantius thought the ſame. With him it was never a crime in the ſubject to be ſteady in his religious tenets; on the contrary, it was in his eyes a ſin of the deepeſt dye in any courtier to abjure his faith for temporal motives, and betray his ſoul for the ſake of court-favour. Would to Heaven, that like them, Juſtinian had never bent himſelf to enſlave the privilege of thinking! But alas! he ſuffered himſelf to be involved in controverſies, which can never be ended; and which gave him more trouble than all his illuſtrious labours. For what were the conſequences? Seditions, revolt, and maſſacres. His own quiet and that of the ſtate was undone.

'The tranquillity of the ſtate, ſaid the emperor, depends upon unity of ſentiment.—The expreſſion is equivocal, replied Beliſarius, and the conſtant ſource of miſtake. The minds of men are never in better harmony, than when each individual is at liberty to think for himſelf. Do you know whence it is that opinion is jealous, arbitrary, and intolerant? It is owing to the fatal error of ſovereigns, in thinking the ſpeculative opinions of mankind of high importance to the ſtate, and diſtinguiſhing one dogmatical party with the moſt partial favours, in prejudice and total excluſion of all the reſt. No man is willing to be marked out for contempt, proſcribed, and ſtripped of all his civil rights. Whenever a ſtate is divided into two factions, and one of them engroſſes all the advantages of the community, the other, whatever be the cauſe of diſſenſion, will think itſelf aggrieved, and the love of their country will give way to reſentment and ſourneſs of ſpirit. The moſt frivolous object will become grave and important, as ſoon as it influences the peace of ſociety. It is that influence, and not the thing itſelf, which inflames the temper of party. Let a controverſy be raiſed concerning the grains of ſand on the ſea-ſhore; to that controverſy annex a degree of influence upon the condition of the ſubject, and it will be managed with as much heat and animoſity as any other queſtion. Religious fury is, for the moſt part, compounded of envy, fierce deſire, ambition, pride, hatred, and fanatic vengeance, that tyrannizes with zeal, as if it were commiſſioned by Heaven: and all theſe complicated paſſions are the gods of which ſovereigns are made implacable delegates. Were there nothing to be gained on earth by waging war for heaven; were zeal for truth to be deprived of a pious licence to murder all who differ about an hypotheſis; were religious enmity no longer allowed to riſe upon the ruins of the man it hates; were it

restrained from enriching itself with the spoils of the opposite sect, and gaining undue honours and preferments; the spirits of mankind would soon be composed, and all the various parties would be left to dogmatise after their own fashion.

'And so the cause of God would be abandoned, said Justinian.—The cause of God, replied Belisarius, wants no enthusiasts to support it. Is it owing to polemical divinity that the sun rises, and the stars glitter in the firmament? Truth shines with its own pure genuine lustre, and the understandings of men are not enlightened by burning the faggots of persecution. The actions of mankind are committed by Heaven to the jurisdiction of sovereigns; but to judge of the inward sentiment, is a right reserved for the great Searcher of hearts. That Truth has not chosen princes for its arbitrators will be perfectly plain, if we consider, that not one of them is exempt from error.

'If the liberty of thinking, said the emperor, must not be limited, the liberty of acting will soon claim the same immunity.

'There can be no danger of it, replied Belisarius: it is in that respect that man is under the immediate controul of the civil power; and while that power confines itself within the limits of law and natural justice, it will have the less occasion for force to maintain its own dignity, and the good order of society. The basis of authority is justice; remove the latter, and the former falls to the ground. I want to know by what arts of illusion is mortal man to deify himself, and induce his fellow-creatures to be duped by the monstrous apotheosis to such a depth of infatuation, as to let him, sword in hand, command mankind to believe what he believes, and think what he thinks? Ask the commanders of the army, whether the logic of the sword has ever convinced the world? Bid them tell you what were the effects of violence and rigour against the Vandals? I was in Sicily; Salomon arrived in the extremity of despair: "All is over in Africa, said he; the Vandals have revolted: Carthage is taken, and they have committed the vilest ravage; within the walls and round the country all is a deluge of blood; and this horrid confusion is owing to certain polemical zealots, who do not understand themselves, and of course never can be reconciled. If the emperor will mix himself thus in abstract sophistry, and publish his edicts in support of subtleties which he does not comprehend, let him put his irrefragable doctors at the head of his armies: for my part I resign: they have driven me beyond all patience." Thus that brave man declared his sentiments: between ourselves he was in the right. There are passions enough incident to human nature for the disquiet of the world, without having the torch of discord lighted up by fanaticism.

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'And who, enquired the emperor, shall quench the flames of discord?—The nature of the human mind will quench the flame, returned Belisarius: for casuists will grow tired at last of skirmishing about propositions men cannot understand, and cavilling about distinctions none have leisure to attend to. At first indeed, new-fangled opinions excited curiosity, and that curiosity encouraged the eagerness of disputation. Take away from controversy all importance in the eyes of the world, and it will soon be out of fashion: men in that case will endeavour to distinguish themselves by something different from an idle hypothesis. I compare these polemical bigots to a set of champions in the public games, who would embrace one another in perfect good humour if left to themselves; but being gazed at by the multitude, they cut one another's throats.

'To avow the truth, said Tiberius, his reasonings have almost convinced me.—What troubles me, said the emperor, is, that upon this system the zeal of a prince can render no service to religion.

'Heaven preserve me, returned Belisarius, from doing that mischief. I leave him the surest means of serving the interests of religion, by making the soundness of his faith appear from the purity of his morals; and by holding forth the tenour of his government as an evidence, and indeed as a pledge for the truth that governs his actions. By making men happy it is easy to make proselytes. A good and upright king has a more powerful empire over the hearts of men, than all the pious friends of persecution collected together. It is indeed easier and more expeditious to cut men's throats than to persuade them: but if bigot kings were to raise their voice to the Most High, with this question, What arms would you have us employ to make you adored upon earth? and if God would deign to make himself heard, the answer would be, DISPLAY YOUR VIRTUES.'

'As soon as the emperor's spirits, which had been much agitated by this enquiry, grew calm again in the silence of retreat, he recalled to mind the maxims and the counsels of the religious sectaries that surrounded him; their enthusiastic violence, their pride, and unrelenting animosity. What a contrast, said he, has Belisarius exhibited! A man grown grey in battle, and yet breathing the sweetness of humanity, meekness, and benevolence! whereas the ministers of the God of peace preach nothing but imperious arrogance and implacable rigour! The old hero is at once pious and just: he loves his God, and wishes to see him adored by all; he only requires that the adoration offered up should spring from sentiment and free-will. Alas! I have given way to a false zeal, which, at the bottom, was no better than a rage to tyrannize over the human understanding.'

We ſhall not anticipate the reflections of our liberal-hearted Readers upon what Mr. Marmontel advances on this ſubject.—As to the tranſlation, the above extract ſufficiently ſpeaks its uncommon merit.

An Eſſay on Crimes and Puniſhments, tranſlated from the Italian; with a Commentary attributed to Monſieur de Voltaire. Tranſlated from the French. 8vo. 4s. 6d. Almon.

OUR Readers may remember to have ſeen a ſuccinct account of the original of this tranſlation from the Italian, in the Appendix to our 32d volume; we ſhall therefore confine the preſent article chiefly to Mr. Voltaire's Commentary, of which we have hitherto taken no notice. It may not however be amiſs, concerning the Eſſay, to inform the Reader of ſome particulars which we learn from the Tranſlator's preface. 'It is now, ſays he, about 18 months ſince the firſt publication; in which time it hath paſſed through no leſs than ſix editions in the original language; the third of which was printed within ſix months after its firſt appearance. It hath been tranſlated into French; that tranſlation hath alſo been ſeveral times reprinted, and perhaps no book, on any ſubject, was ever received with more avidity, more generally read, or more univerſally applauded. The Author is the Marquis Beccaria, of Milan. The whole was read, at different times, in a ſociety of learned men in that city, and was publiſhed at their deſire.'

That the Italians ſhould have received this book with avidity, is not ſurpriſing, as every attack upon arbitrary power and oppreſſion, cannot fail to be acceptable to the moſt intelligent part of the people of every nation; but it is really wonderful that a book written in vindication of the natural rights of mankind, ſhould have been permitted to circulate through a country enſlaved by civil and eccleſiaſtical authority. From this event, it ſeems probable, that the time is not far off, when other nations, as well as ourſelves, will become ſenſible, that there are certain rights and privileges which all mankind inherit, and that no ſpecies of men, whether emperors, kings, parliaments or prieſts, have a right to tyrannize over their fellow-creatures. 'Laws, ſays this admirable author, are the conditions under which men, naturally independent, united themſelves in ſociety. Weary of living in a continual ſtate of war, and of enjoying a liberty which became of little value from the uncertainty of its duration, they ſacrificed one part of it, to enjoy the reſt in peace and ſecurity. The ſum of all theſe portions of the liberty of each individual, conſtituted the ſovereignty of a nation, and was depoſited in the hands of the ſovereign, as the lawful adminiſtrator.'

We now turn to Mr. Voltaire's Commentary, which is ſubjoined to this eſſay, and which, notwithſtanding the doubt expreſſed in the title, we are of opinion will be determined to be really the work of that author, from the following examples, in which there appears a ſingularity of humour which we have never yet ſeen imitated with any tolerable degree of ſucceſs. In his chapter on the puniſhment of heretics, 'A young lady of quality, ſays he, ſuſpected to have faſted on a Sunday, was, at Bourdeaux, *only* ſtoned to death. Theſe puniſhments appeared too mild; it was proved that God required, that heretics ſhould be roaſted alive. The peremptory argument, in ſupport of this opinion was, that God puniſhes them in that manner in the next world, and that every prince, or his repreſentative, even down to a petty conſtable, is the image of God * in this ſublunary world.'

In his chapter *of witches*, 'In the year 1748, ſays he, in the biſhoprick of Wurtzburg, an old woman was convicted of witchcraft, and burnt. This was an extraordinary phenomenon in the preſent century. But how incredible it ſeems, that a people who boaſted of their reformation, and of having trampled ſuperſtition under their feet, and who flattered themſelves that they had brought their reaſon to perfection; is it not wonderful, I ſay, that ſuch a people ſhould have believed in witchcraft; ſhould have burnt old women accuſed of this crime, and *that* above a hundred years after the pretended reformation? In the year 1652, a country woman of the little territory of Geneva met the devil in her way from the city. The devil gave her a kiſs, received her homage, and imprinted on her lip, and on her right breaſt, the mark which he was wont to beſtow upon his favourites. This ſeal of the devil is a little ſign upon the ſkin, which renders it inſenſible, as we are aſſured by all the demonographical civilians of thoſe times. The devil ordered the woman to bewitch two young girls. She obeyed her maſter punctually. The parents of the girls accuſed her of dealing with the devil. The girls being confronted with the criminal, declared that they felt a continual prickling in ſome parts of their bodies, and that they were poſſeſſed.' In ſhort the poor woman was burnt.

We have tranſcribed theſe paſſages as proofs of M. Voltaire's manner. The whole Commentary abounds with extraordinary anecdotes and curious remarks. As to the tranſlation of this entire performance, it ſeems to have been executed with care and fidelity;—but having, as yet, given it only a curſory peruſal, ſome farther account of this publication may, perhaps, be given in our next.

* See the preceding Article, throughout.

The

The History of England from the Accession of James I. to the Extirpation of the House of Hanover. By Catharine Macaulay. Vol. III. 4to. 15 s. Johnston, &c.

FROM the account we have given of the preceding volumes*, the Reader, we trust, is well acquainted with the general scope and character of the work before us. The volume now under consideration continues the detail of the King's arbitrary measures, which in the event cost him his life and the nation its liberty: for all that the *people* gained by the waste of blood and treasure which civil discord exhausted, was but a change of the modes of despotism, which fluctuated according to the prevailing interest of contending tyrants, till at length the tide of tyranny returned to its old channel, under Charles II. and his brother. In the same channel it might probably have run till this hour, had not the slavish bigotry of the latter, roused the patriots of 1688 to restrain its course, if not within due, at least within narrow bounds.

The present volume perhaps will not be thought altogether so interesting as those which precede it. The notes are very numerous, and chiefly consist of tedious and dry extracts from Rushworth and the parliamentary history; the substance of which had better been comprized in the context, with such observations as the several subjects suggested: yet it is but just, however, to remark, that if this volume should seem less animated than the foregoing, it must not be wholly imputed to a remissness or languor in the fair historian; for as it only contains an exemplification of the same tyrannic disposition displayed under various modes of arbitrary administration, there was not room to enliven it with those very pertinent and spirited reflections which abound in the preceding volumes, without incurring the risk of offending the nicer Reader, by a repetition of the same sentiments.

As the last volume closed with the death of Strafford, this opens with some animadversions on that memorable event. 'The opinion,' says the writer, 'that the overthrow of monarchy was the immediate consequence of this circumstance, or that the king could have maintained an inflexibility in regard to the fate of Strafford, are grounded on the authority of Clarendon, without other foundation than the chimeras of this slimsy politician.' And it is added, that 'Whoever accurately considers the situation of Charles at this period, must acknowledge, that the only means whereby he could prolong to him-

* See Review Vol. xxix. p. 372—411. and Vol. xxxii. p. 246—270.

self

elf the ſhadow of power, or the preſervation of life, was to yield to the torrent of the times, and give way to the inſtant demands of his people, who continued in a manner unanimous till the fate of Strafford was determined.' In a note on this paſſage, ſhe ſubjoins that 'The king muſt have ſunk under the torrent of popular rage, had he refuſed the giving ſatisfaction to his ſubjects on this point. The ſacrifice of Strafford preſerved to him, for ſome time, his life and crown; and procured him afterwards a party ſtrong enough to wage war againſt his people.'

In theſe ſentiments, we can by no means concur with the learned lady; and though we are far from entertaining an high opinion of Clarendon's political character, yet in this inſtance we think his judgment well founded. It is not eaſy to conceive how the ſacrifice of Strafford could contribute to procure the king a party ſtrong enough to wage war againſt his people. As the king had manifeſted to the public, that he wanted the gratitude, the humanity, the policy, or the power to ſave the ſervile inſtrument of his will, what reaſonable hopes could they entertain, who afterwards attached themſelves to him in his declining fortune, of meeting with any return of favour, or even of protection? Might they not rather conclude, that if the king ſucceeded, their loyalty would be undiſtinguiſhed and unrewarded, and that if he was defeated, he might make terms with his people, by ſacrificing them as his counſellors and abettors? In ſhort, it appears to have been one of the moſt glaring political errors the king could be guilty of, and could only ſerve to abate the zeal of his adherents, and deter others from attaching themſelves to his intereſt. As to the party he formed to make head againſt his people, the far greater part of the leaders were no doubt averſe from the king and his arbitrary meaſures, but they thought that they had a much fairer proſpect of ſecuring their honours and their influence under the dominion of the crown, than under the power of an unknown and uncertain conſtitution: but, happily for the nation, the king's errors, however fatal to himſelf, were favourable to the cauſe of liberty.

Our Hiſtorian goes on in the next place to relate the proceedings of parliament; where the following reſolution paſſed among others: 'Reſolved, that the eſtates of all ſuch perſons, living or dead, as have, by colour of any patent, received from the ſubject, under pretence of cuſtom, over and above that threepence in the pound anciently due unto the king by law, or have been ſharers with the patentees, ought to be made liable to reſtitution for ſo much as appears, by their accounts and confeſſions, to be clearly gained by them. This reſolution, which exacted a juſt retribution of public property, has been cenſured by a very

very judicious hiſtorian, as a ſtretch of arbitrary power not found-ed in equity, becauſe the right of impoſing had been adjudged to the king by the courts of Weſtminſter-hall. The profligate dependance of thoſe courts was in this reign very notorious; and in caſes of private property, the man who wilfully or ignorantly purchaſes a falſe title, ſubjects himſelf and his heirs to the hardſhip of refunding whenever the right owner can make good his claim.'

Mrs. M's vindication of this ſtrange reſolution, does not appear to be appoſite and ſatisfactory. It is true, that a man who purchaſes a falſe title, ſubjects himſelf and his heirs to refund to the right owner; but the right owner may be for ever excluded, either by not making his claim in due time, or by an erroneous adjudication againſt him in the laſt court of judicature, from whence there lies no appeal. So in the caſe in queſtion, admitting the right to the property acquired under theſe patents, to have been ever ſo ill-founded, yet as it had been eſtabliſhed judicially, there was not the leaſt pretence for ſubjecting theſe eſtates to reſtitution, more eſpecially after the death of the patentees. It is not enough to ſay that the courts at this time were dependant, for if ſuggeſtions of this kind are admitted to reſcind their adjudications, no man can tell when his property is ſecure! They judge very ill, who think to ſerve the cauſe of freedom by a violation of its firſt principles; and nothing can be more repugnant to the ſpirit of liberty, than for the legiſlative branch to interpoſe *ex poſt facto*, and ſubject any one to forfeiture or loſs by a retroſpective law. It is the office of the legiſlature to correct the errors of judicial determinations, by providing that they may not be drawn into precedent for the future; but to reſcind them by a retroſpective law muſt be injurious to the principles of every free government, as it tends to render every thing that is held under the laws of ſociety, totally unſtable and precarious, which is the very perfection of ſlavery.

Among other proceedings of the parliament, they paſſed a bill on which the fair hiſtorian makes the following ſtricture. 'A few weeks after Strafford's execution, the houſe of commons, with more generoſity than prudence, paſſed a bill for reſtoring his honours and titles to his children. This ſtricture may be looked on as ſevere; but it is not for the advantage of a ſtate that a man's family ſhould be benefited by his public vices, neither is it compatible with the laws of equity that they ſhould be ſufferers for them: therefore, if the parliament had preſerved a juſt medium, they would have reinſtated the earl of Strafford's children in the honour and fortune he was poſſeſſed of before he entered into the ſervice of the court, but deprived them of the enjoyment of the wages of iniquity. This opinion, conſiſtent with the laws of juſtice and ſound policy, is to be taken generally

generally; nor can it be ſuppoſed a reflection on the deſcendants of the earl of Strafford, ſince poſterity is not anſwerable for the crimes of their anceſtors. The greateſt patriot, and moſt virtuous citizen, may ſpring from the loins of the moſt corrupt member of ſociety.'

The medium which the learned lady thinks the parliament ſhould have preſerved, ſeems, like moſt hair-breadth diſtinctions, to be rather nice than juſt. She does not, we apprehend, preſume that Strafford became criminal immediately on his entrance into the ſervice of the court. If not, where is the line to be drawn, and from what period ſhould the meaſure of his iniquity be deemed ſo great, as to have made it juſt to have excluded his poſterity from the enjoyment of his honours and poſſeſſions? There is no eſtabliſhing a partial forfeiture in ſuch caſe; for, by the principle on which forfeitures are defended, when once a man, by any capital crime, infringes the laws of the ſociety under which he lives, much more when he proves a rebel to the conſtitution, he thereby declares himſelf unwilling to continue a member of that ſociety, and very juſtly incurs the forfeiture of every thing which he acquired, or held, under the protection of thoſe laws which he has violated. How far it is juſt to extend ſuch forfeiture to the innocent poſterity, has been a ſubject of frequent diſcuſſion: but we do not heſitate to declare that, in our judgments, ſuch forfeitures are againſt the principles of natural juſtice and of ſound policy.

The hiſtorian, however zealous for the honour of the commons in this parliament, does not ſcruple to admit that 'among thoſe heroic exertions in the cauſe of liberty which ſignalize this houſe of Commons, the particular urgency of circumſtances occaſioned them to lay ſome very arbitrary reſtraints on the preſs.' What theſe urgent circumſtances were, we are not told; we may venture however to affirm, that no circumſtances whatever can juſtify arbitrary reſtrictions of this nature. It is indeed ſcarcely to be imagined that an aſſembly labouring in the cauſe of freedom ſhould have any occaſion for reſtraining the preſs. As reaſon and nature is on their ſide, they need not fear to refute by argument, any publications in oppoſition to their meaſures; *they* only need to dread the licence of the preſs, whoſe conduct will not ſtand the teſt of public ſcrutiny.

The diſputes between the king and the houſe of commons grew every day more irreconcileable, and in the mean time the rebellion in Ireland gained ground. At length, however, the Commons voted that ten thouſand Scots ſhould be ſent into Ireland, on condition that they would condeſcend to be commanded by the government of England ſettled in Ireland: and it was reſolved, that ten thouſand foot, and two thouſand horſe ſhould be raiſed in England for the ſame ſervice. It was ſometime, our hiſtorian obſerves, 'before this reſolution was carried into

into practice, the houſe of Lords having refuſed their aſſent to a preamble in the bill for preſſing of men for the particular ſervice of Ireland, declaratory of the ſubjects' privileges; viz. "That the King had in no caſe, excepting that of invaſion, from a foreign power, authority to preſs men into his ſervice." This aſſertion aboliſhed that noxious prerogative which the crown had aſſumed of obliging men to perform any taſk of pretended public ſervice which ſhould be impoſed on them; a prerogative which, in this reign, had been uſed as a puniſhment to refractory members of parliament, and to all ranks of men who had refuſed to comply with the king's illegal commands, to the great detriment of their fortune and health. Notwithſtanding that ſuch a limitation of regal authority was neceſſary to the ſecurity and free enjoyment of perſon, time, and property, yet the peers, who had ſhewn lately ſome ſymptoms of diſtruſt and jealouſy, were very obſtinate on this article; beſides the whole bench of biſhops, who were always a dead weight on the ſide of prerogative, the greater number of temporal lords began to apprehend that that noble ſpirit of liberty which flamed in the lower houſe, and from thence diffuſed itſelf through the whole nation, might in its conſequences affect their particular privileges; and, as the nature, uſe, and operations of government began to be pretty generally underſtood, that the Commons would, in their reſearches on this ſubject, diſcover this important truth, "That invidious diſtinctions and privileges are ſo far from being inſtrumental to the authority of laws, or the order, regularity, and decency of ſociety, that they muſt neceſſarily act contrary to theſe purpoſes." To the baſeneſs of a ſelfiſh conſideration did the nobility ſacrifice the principles of reaſon, juſtice, and honour; and all, except a few, who, ſailing with the full tide of popular favour, were tranſported beyond the current of their natural affection, inclined to take ſhelter under the tyranny of the crown, from the dreaded invaſion of democracy.'

Farther to illuſtrate the important truth above inculcated, the hiſtorian has ſubjoined the following note. 'The juſt freedoms of ſociety depend not ſo much on the lenity of the laws, as the entire and equal ſubjection to the authority of the law; a thing much impeded by every political diſtinction and privilege which is partial: as the freedom of ſociety is materially affected by it, ſo is the regularity, order, and decency of it. The ſpirit of licentiouſneſs muſt ever prevail in thoſe communities where part of its members can, by their authority, protect others in the commiſſion of crimes, or evade, in their own perſons, the cenſure of the law.'

It is to be feared that theſe ideas are much too refined to be reduced to practice. It is difficult, if not impoſſible for any

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ſociety to ſubſiſt long without political diſtinctions and privileges. Were a perfect equality once eſtabliſhed, the difference of natural ability and habitual application between man and man, would ſoon create envied diſtinctions and privileges. Indeed we know not whether ſuch an equality is to be deſired or not: for a community formed on ſuch a levelling plan, muſt be deſtitute of all thoſe animating motives, which inſpire a glorious emulation, and give birth to many noble virtues. The members of ſuch a community would become torpid and inert, and in the end degenerate into a ſavage ſtate. Indeed where diſtinctions and privileges are carried to ſuch an extreme as to enable any members of the community to protect others or ſcreen themſelves in the commiſſion of crimes, there a ſpirit of licentiouſneſs, as the hiſtorian juſtly obſerves, muſt ever prevail. But abuſes of this kind may be corrected, without the abolition of *every* diſtinction and privilege.

[*To be concluded in our next.*]

Letters written from Liverpool, Cheſter, Corke, the Lake of Killarney, Dublin, Tunbridge-Wells, Bath. By Samuel Derrick, Eſq; Maſter of the Ceremonies at Bath. 12mo. 2 Vols. 4s. ſewed. Davis and Reymers.

MR. Derrick, whoſe literary abilities are well known to ſuch of our Readers as are converſant with the poetical productions of the preſent age, has here given the public an agreeable little Miſcellany, in proſe. Some few of his letters, in this collection, will not, perhaps, by the ſevere critic, be deemed of much importance; but, in the general, they are not deſtitute of matter that may prove entertaining to all thoſe who read only to *while away* a leiſure hour: and in that view, they will probably be well [we might have ſaid loyally, or dutifully] received, by the authors loving *ſubjects* * of Bath,—the region of amuſement and polite diſſipation.

The perſonages who figure in the liſt of Mr. Derrick's correſpondents, are the Earl of Corke, the Earl of Pomfret, the Earl of Shannon, the late Lord Southwell, Mr. George Faulkner, James Boſwell, Eſq; the Rev. Mr. Enoch Markham, the

* Though it may ſeem unneceſſary to explain this by obſerving that the maſter of the ceremonies is monarch of Bath, and that Mr. D. is ſucceſſor, by election, to the late king, NASH,—which is ſo notorious to all Europe; yet we have deemed it proper to inſert this note, for the information of our readers in Monomotapa, Indoſtan, and Terra Magellanica: to ſome of whom this circumſtance might not be altogether ſo well known.

late Mr. David Mallet, and T—— R—— Eſq;—Moſt of the Letters were written to theſe Lords and Gentlemen, by Mr. D. Thoſe addreſſed to our author, are, one from Lord Corke, one from Mr. Mallet, and one from T— R— Eſq;—to theſe are added, three from the late William Ockenden, Eſq; † to the right hon. Lady J——n C——r: deſcribing the lake of Killarney and its environs. The whole of the correſpondence bears date from 1760 to 1765, incluſive.

In Letters 1—5. in reciting the principal occurrences in his journey and voyage from London to Corke, Mr. Derrick deſcribes the great trading towns of Birmingham and Liverpool; alſo the ancient city of Cheſter: with ſome other towns and places of note; particularly Knowſley, the ſeat of the Earls of Derby. Letters 6—11 are dated from Corke, and among other particulars, contain a pretty ample account of that very conſiderable town and port; with one or two remarkable anecdotes. In letter 12. he ſets out, with an agreeable party, for the celebrated lake of Killarney, in the county of Kerry, 50 miles diſtant from Corke; and, *en paſſant*, he deſcribes the country adjacent to the laſt mentioned place; enlivening the detail with ſeveral pleaſant anecdotes, &c. &c. * Their water-excurſion on the celebrated lake is related, from Letter 13 to 18, both incluſive.—Our Readers may remember, that in the ſeventeenth volume of our Review, we gave a very ample and agreeable delineation of this delightful and wonderful place, from the late Dr. Smith's hiſtory of the county of Kerry; and, as a ſupplement to that deſcription, we ſhall now extract ſome particulars from Mr. D's account, and Mr. Ockenden's letters: which will alſo ſerve as a ſpecimen of the preſent publication.

'This lake, ſays Mr. Derrick, with a large extent of mountain, and a great quantity of land on the oppoſite ſhore, belongs to Sir Thomas Brown, Lord Viſcount Kenmare, who holds under a grant from Queen Elizabeth, being one of the Engliſh ſettlers, among whom ſhe divided this wild uncultivated country.

Lord Kenmare is only a titular peer, of which, in Ireland, we have four claſſes; thoſe who forfeited in the troubles of 1641; thoſe who forfeited by Oliver's act of ſettlement in 1652, for their ſteadineſs to the king, and never were reſtored; thoſe who forfeited in conſequence of their attachment to the laſt miſguided Stuart who ſat on the Britiſh throne; and thoſe to whom he gave titles after his abdication, but which never were admitted. Of this laſt claſs is our honourable hoſt, ſo that he derives no advantages or immunities from his title, though few people would better become a ſeat in the upper houſe: he is eaſy, mild, affable and polite, and received part of his education in Oxford,

† Member of parliament for Great Marlow.

* Among other particulars, we have an account of the ancient family of the Derricks, who firſt came into Ireland with the Danes; and from whom our Author is deſcended.

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under the care of a very learned and worthy friend of mine, who is now a canon of Windſor. His tuition was indeed private; for, being a Roman Catholic, he could not be entered of the univerſity. The people round him ſpeak loudly of his goodneſs to the poor: and of his hoſpitality to ſtrangers, his behaviour to us was a convincing proof. He has a good taſte for improvement and the polite arts, as may be ſeen in the diſpoſitions of his gardens and the furniture of his houſe; where he has the nobleſt chimney-piece, of Iriſh marble, I ever ſaw: part of it was carved in London by Scheemaker: the workmanſhip beſpeaks the hand of a maſter. One of the rooms is hung with tapeſtry, made in Ireland, which would not diſgrace the manufactory at the Gobelins. The fancy and diſpoſition of the figures, the livelineſs of the colouring, the management of light and ſhade, and the ſoftneſs preſerved through the whole, are admirable. To complete my deſcription, his table was elegantly ſpread, his veniſon excellent, his wines genuine; and he gives them, to uſe a common expreſſion, 'like the ſon of an Iriſh king.'——'Upon a hill, about a mile from the houſe, the preſent noble proprietor has taken in a park of ſix or ſeven hundred acres, where there is plenty of timber, and great variety of ground, under excellent cover for the deer, which frolic round in numerous herds, particularly the red deer, for which the hills of this part of Ireland were once famous, and which are here amazingly large and fat. There are many ſituations in this fine park, that preſent the eye with the moſt pleaſing landſcapes. Before you rolls a large body of water, the extent of which outſtretches ſight: this, with the leaſt wind, is worked up into high foaming waves, which, on one hand, waſh the foot of a huge chain of mountains that ſeem to have no boundaries: ſome of them are richly covered with oak, aſh, elm, and other wood, hanging from ſuch ſtupendous ſteeps as fill the mind with horror and ſurprize; while others exhibit only a boſom of craggy, bare, inhoſpitable rocks. On the other hand is ſeen a country, which ſteals imperceptably into riſing hills, covered with verdure, and beautifully contraſted to the oppoſite aſpiring ſcene.

'Lord Kenmare's improvements here are amazing: he raiſed the town from nothing, introduced the linen and woollen manufactures, fertiliſed bogs, and cultivated barren ſands. Some time ſince, here were horſe-races once a year; but, as they made the country people drunken and idle, his lordſhip ſuppreſſed them, making an allowance to the publicans for the loſs they might thereby ſuſtain, in an abatement of their rent.'—Here we ſee a PATRIOT indeed!

The fifteenth Letter continues the deſcription. Lord Kenmare, among other inſtances of his polite and hoſpitable reception of the *ſtrangers*, accommodated them with a veſſel ſuitable to the navigation of the lake; with a ſmall piece of cannon, to prove the ſtrength and variety of the echoes for which this place is ſo highly celebrated; and they had with them a ſervant with a French-horn, an inſtrument equally requiſite, to ſhew the aſtoniſhing effects of the muſic.—For what Mr. Derrick ſays of theſe, we ſhall refer to his letter,—as the ſame particulars again occur in Mr. Ockenden's recital.

'This morning, though the ſky looked lowering, and the tops of the mountains were moſtly rendered inviſible by the heavy miſts, we ventured on our voyage in a ſtout ſix oared boat without ſails. The noble proprietor had prohibited the uſe of ſails, becauſe they occaſioned many accidents; and we were convinced of the prudence of this regulation, from the ſudden ſqualls of wind that broke upon us wherever there was any opening of the hills, whereby our courſe was often ſtopped, and we muſt have been overſet in a boat with ſails. Beſides this, the driving miſts beat ſo ſtrongly in our faces, that we could ſcarcely peep above the capes of our coats. I cannot ſay but that it was pleaſant to ſee, on one hand, the ſhowers poſting round the borders of the mountains, upborn by the wings of the wind; while, on the other, variety of beautiful rainbows danced before us, the extremities of which were within piſtol-ſhot.

'The computed length of the lower lake is ſix miles, and the breadth four at the wideſt part. The ground on the Killarney ſide riſes gently from the ſhore into ſmall pleaſant hills crowned with verdure, and ſtored with good herds of cattle, with here and there a cabin. On the oppoſite ſide, there riſe from the edge of the water, huge inacceſſible mountains, which wind very intricately round to the upper lake, at the top of which they meet with others that ſlope away on the contrary ſide; ſo that the upper lake is entirely ſurrounded by ſtupendous hills, and there are but few places whereat you can with any ſafety put aſhore. The torrents that pour down on every hand with amazing impetuoſity, contribute much to the magnificence of the landſcape. After great rains, you ſee them in the higheſt perfection. One of theſe, called the river Lane, gives the name of Lough-lane to this extenſive lake. Another very remarkable water-fall is the ſuperflux of a collection of water on the top of the high mountain of Mangertogh, called the Devil's punch bowl.

'In paſſing from the lower to the upper lake, you go for ſome diſtance through a gut, which forms the communication between both lakes. Two mountains, called Glena and Turk, ſeem here almoſt to join; and at this place is a bridge, over which we paſſed, quitting our boat, as the violence of the current was greater than we could venture to ſtem. After climbing over many rocks and dangerous declivities, and forcing our way through briars and brambles, we found another boat ready to carry us forward to the upper lake.

'There are ſeveral iſlands, as well on the upper as lower lake; on which are many decayed hermitages and ruined buildings, formerly ſacred to ſolitude, ſanctity and religion. The upper lake is much more contracted in breadth than the lower; yet it is ſaid to cover a thouſand acres of land: double that number forms the bed of the latter. The iſlands alſo on this are more numerous, and in them nature exhibits a different aſpect; ſome, for example, are crowned with trees, ſhrubs, and the moſt beautiful ever-greens; others are covered with heath only, as the Rabbet iſland: Donoghoe's priſon is only a bare, barren rock; while nature ſeems laviſh of her gifts to Inisfallen, the largeſt iſland upon any of theſe lakes, being above two miles in circumference, and about a mile acroſs. The paſture of this iſland is ſo rich, that it fattens cattle ſooner than any known part of the world; and, that, all the year round,

round, without the neceſſity of any kind of dry fodder. All ſorts of corn thrive amazingly, and fruits and garden-ſtuff arrive very early at maturity. Here are the ruins of an ancient monaſtery, which occupied a large extent of ground, moſt delightfully ſituated.'

This letter concludes with ſome account of the renowned O'Donoghoe, of whom the lower and more ſuperſtitious natives of the place tell ſuch miraculous tales.—In the ſixteenth epiſtle, the deſcription proceeds:

'Nothing can be more delighting than the ſublime objects that ſtrike the eye from every part of the lake of Killarney, often called Lough-lane. On one hand, Mangertogh, and other mountains, that lift their tops to the ſkies, and, giant-like, ſeem to threaten the ſcaling of heaven, riſe aweful from the verge of the lake; in ſome places bald, white and naked, as if old age had ſtripped them of their ornaments; in others, crowned with flouriſhing trees and enlivening verdure, repreſenting nature in a youthful and invigorated ſtate: from their ſides ruſh foaming caſcades, that delight the contemplative ear, while they amuſe the enraptured eye. On the other hand, a fine, improved, civiliſed country, ornamented with a handſome town *, and many gentlemens ſeats, iſlands, differing no leſs in their produce than their ſituation, beautifully interſperſed; rivers pouring from many quarters into this capacious lake; theſe, and innumerable other beauties of nature, raiſe our attention, and command our admiration. The ſides of the mountains, and many of the iſlands, are clothed not only with oak, aſh, yew and holly, but with the moſt delightful odoriferous ſhrubs, as myrtles, beyond any thing produced in England; together with the arbutus, and ſorbus or ſervice-tree.'

Our Author ſays, the inhabitants of this beauteous ſpot, informed him, that the *arbutus* (a native of Italy) grows here, ſometimes, to the height of 20 feet:—what pity that ſuch a fine colony of theſe lovely ſhrubs as once flouriſhed in this part of the country, ſhould have been almoſt deſtroyed, as we learn they were, only to ſupply the iron-works with fuel! To add to this devaſtation, an accidental fire conſumed many acres of land, well-wooded with the arbutus and other choice trees already mentioned.

'Theſe mountains formerly abounded with the large red ſtag, which is eſteemed the choiceſt kind of veniſon; but they are now rarely to be found, except in parks, the breed being hunted down. When one of theſe deer is tracked to his covert, the peaſants are ranged in different parts of the mountains to keep him, with their ſtaves and ſhouts, from avoiding the courſe through which it is intended to hunt him. When he finds he cannot eſcape, he precipitates himſelf down ſome declivity, and takes the water, where the chaſe is continued by boats; and the oppoſite ſhore being lined with the country people, he cannot get off, unleſs permitted. The ſound of the horns, the muſic of the hounds, and the ſhouts of the people, form a concert chearful and animating, to a degree not to be conceived but by thoſe who have heard it.'

* Killarney.

Letter 17.—'We rode this morning to Mucruſs,' [ſituated on a kind of peninſula towards the ſouthern part of the lake] 'a ſeat belonging to Edward Herbert, Eſq; who reſides in England, where he repreſents in parliament the borough of Ludlow in Shropſhire. Mucruſs gives name to a ſmall peninſula, about five miles from the town of Killarney, where formerly there were copper and iron works, but which have been diſcontinued for want of wood. Mr. Herbert, appriſed of the profits that muſt accrue from the removal of this defect, has made, at a convenient diſtance, a large plantation of aſh, which thrives apace. This peninſula partly encloſes a ſmall, but moſt delightful baſon, which is called Mucruſ-lake, and communicates, through ſmall channels, with the reſt of the water. This place is rural and pleaſant, even to its utmoſt extremity, and greatly favours a diſpoſition for retirement. The ground is a wild barren heath, with heaps of the pyrites ſcattered around; and the borders are waſhed by a clear ſtream, the noiſe whereof induces a ſoothing melancholy. Nothing can more contribute to the indulgence of contemplation.

Before you, is a large body of water in perpetual agitation, and delightfully interſperſed with iſlands, different both in nature and form, which give an elegant variety to the proſpect. On the left you are covered by an amphitheatre of ſtupendous hills, ſome of which are wooded down to the edge of the water. And here a number of fine evergreens and fragrant ſhrubs perfume the air with the moſt delicious ſcents; while their richneſs of colour charms the wandering eye. How, in this view, is the philoſophic mind diſpoſed to admire nature, in purſuing her through the different flights in which ſhe may be traced; and to adore that Omnipotent Being, who forms the ſeed, ſcatters it over the land, and defends it through every ſtage till arrived at maturity! for, in this part of the ſcene, art has never interpoſed her improving hand.

'From the bottom of a rock, (that ſeems, and has perhaps for ages ſeemed, ready to tumble into the ſubjacent ſtream—ſo ſlender is its hold of the mountain) you may obſerve large flouriſhing trees, with their branches projecting downward, and their roots ſpreading towards the ſky; while in other ſpots, where human foot has never trod, nor hand of man ingrafted, you ſhall ſee two or three ſpecies of wood growing out of one and the ſame trunk, each in a very flouriſhing ſtate. Theſe mountains, in other places rugged and bare, exhibit the moſt chilling proſpects of wildneſs not to be tamed, and gloomineſs of vaſt extent. The whole of this ſublime ſcene is finely enlivened with waterfalls, which have formed for themſelves channels through the hills, and, after rain, come thundering down with amazing impetuoſity.

'Your view on the other ſide is much more civiliſed; the land bearing all poſſible marks of cultivation, and ſteaſing into gentle aſcents. Roſs caſtle, (where there is always a garriſon) and the town of Killarney, give you ſome idea of ſociety'.

This letter concludes with a *well imagined*, if not *real* addition to all that was natural in this romantic ſcene; viz. the ſudden appearance of a beautiful young female, ſo attired, and ſo attended, that our enraptured author very naturally miſtook her for the guardian goddeſs of the neighbouring hills, or, at leaſt,

leaſt, a water-nymph preſiding over the adjadent flood: but, for farther particulars relating to this lovely apparition, we refer to the letter at large—as we have not room for the inſertion of every thing which we might be tempted to extract.—We ſhould now proceed, directly, to the more diffuſive deſcription of this enchanting place, given by Mr. Ockenden; but as his letters are printed at the end of the 2d Volume, it will be more regular to take the whole ſeries along with us: by which means, too, we may be able to afford ſome relief to the eye of the reader, by directing his view, for a little while, to other objects.

Letters 18 and 19, which complete the firſt Volume, contain a view of Mucruſs-houſe; an account of the author's unfortunate ducking in the lake of Killarney, into which he was plunged by a ſtumbling horſe; and ſome remarks on the inland canals which were then (1760) cutting through this part of the kingdom:—We now attend him to Dublin.

The ſecond Volume opens with Letter 20. addreſſed to the Earl of Corke, in which are ſome marks of the writer's great reſpect for the Earl of Shannon; and a recital of his journey from the county of Kerry to Dublin. Letter 21 continues this ſubject; and in the courſe of his narrative, he gives his noble correſpondent ſome account of Limeric, Waterford, and Kilkenny: embelliſhed with the exhibition of a ſingular character which fell in his way, near the laſt-mentioned place.

Letter 22. is from Lord Corke to Mr. Derrick, in which the noble writer pays ſome civilities to Mr. D's literary abilities. Indeed his lordſhip could do no leſs, in return for the handſome things which our Author had ſaid of my Lord's genius and talents, in ſome preceeding letters:—But we have no room for compliments.

In letter 23. from Mr. Mallet to Mr. D. dated in 1760. the former takes ſome pains to perſuade the latter to accept of preferment in the church; and among other arguments, he uſes this very ſtrange one: 'It is eaſier to riſe in the church than in any other department: ſome talents and abilities are required to fill any other ſtation,—but to be a J—e or a B—p, — Lawns and furr'd gowns hide all.' And then he tells an odd ſtory of an old French dancing-maſter, who, under the patronage of the D. of D—t, when his Grace was Lord L—— t of Ireland, obtained preferment in the Church, merely becauſe no other method of providing for him occurred, and notwithſtanding Monſieur underſtood nothing of Greek, was a ſtranger to Latin, and could not even read Engliſh.—Now, however Mr. D. might poſſibly have been tempted, by ſuch a repreſentation of the caſe, we think he had very good reaſon to be affronted at his friend's irreverend treatment of the order into which he would

have perſuaded him to enter.—Mr. D's manner of declining this propoſal, does him honour; for it ſhews that he entertained too high a reverence for religion, to make it ſubſervient to merely temporal views.—Probably too, he has loſt nothing by his integrity: the *dominions* he has ſince acquired in Somerſetſhire and Kent, affording him a *revenue*, perhaps, equal to any thing he could have expected from eccleſiaſtical emoluments.

In the 24th Letter, T—— R—— Eſq; a young Templar, if we are not miſtaken, in country-lodgings at Twickenham, deſires Mr. D's opinion of his courtſhip of a certain young lady. Mr. D's anſwer, in Letter 25. is very ſenſible, and his animadverſions on inordinate gaming are extremely juſt, and well calculated, in particular, for the meridian of Bath: where, as we are informed, this gentleman's endeavours (in another way—in virtue of his office) to diſcountenance this deſtructive though faſhionable vice, have been laudably, and not unſucceſsfully exerted.

The Letters from Tunbridge Wells, form a ſeparate diviſion of this ſecond volume. Their dates are from the year 1762, to 1766; and they contain deſcriptions of that noted reſort of thoſe who can afford to ramble about in ſearch of health and pleaſure; and alſo of the circumjacent country,—including, particularly, the celebrated Penſhurſt, the noble ſeat of the Sidney-family.

We come now to another general diviſion of this publication—the letters from Bath. They commence with No. 31, and are cloſed by No. 35; and they bear date from 1762, to 1766. Like the ſeries from Tunbridge, the firſt four of theſe contain an entertaining deſcription of Bath and its environs. In the 35th, addreſſed to Captain Sharpe of the Guards, we have Mr. Derrick's ſentiments relating to the Italian muſical drama; with a very juſt character of the celebrated Metaſtaſio,—the Shakeſpeare of that nation.—And here we take leave of Mr. Derrick, the remainder of the volume comprehending only Mr. Ockenden's three letters deſcribing the lake of Killarney, and Mucruſs gardens. To this pleaſing ſubject we now gladly return;—we cannot propoſe to tranſcribe theſe letters entirely; but we ſhall endeavour to gratify the curioſity of our readers, by extracting ſome of the moſt ſtriking parts of them.

In the firſt of Mr. O's deſcriptive epiſtles, he ſets out with a pleaſant recital of the ſtory of the famous O'Donoghoe, which we have not room to repeat; and ſhall only inform our readers that, he was formerly Lord of this lake, and all the ſurrounding ſhore, to a conſiderable extent; that he died many hundred years ago; and that he frequently returns from the other world, purely to reviſit his quondam domains, and ſhew himſelf to the

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deſcendants of his former vaſſals; many of whom can *ſafely ſwear* to the reality of his repeated apparitions.—The natural connexion between theſe ſuperſtitious anecdotes, and the deſcription of the lake and its environs, will be obvious to thoſe who conſult the letters at large.

The preſent proprietor of O'Donoghoe's dominions', ſays Mr. Ockenden, 'is lord Kenmare, a gentleman, by univerſal good character, of as much ſpirit, taſte, and politeneſs, as any man in the three kingdoms. I had not the honour of his acquaintance, but ventured to ſend him a card, expreſſing our great deſire to ſee the lake; and his lordſhip in return moſt obligingly furniſhed us with a ſix-oared boat ready manned, and all the apparatus neceſſary for our voyage. We put a cold dinner on board, together with a proper quantity of liquor, and embarked by eight o'clock in the morning: the weather was fair; the wind was ſtill; the lake was ſmooth, and the boat, impelled by the oars, "cut ſwiftly through the clear expanſe," till we reached Innisfallan, an iſland of large extent, containing twenty Engliſh acres, and lying half a league from ſhore.

'It appeared very beautiful to us from the boat, bordered round with rocks, and covered high with trees.

'We landed near the remains of an old fabrick, built for the buſineſs of religion, a thouſand years ago, but now turned into a room, for the purpoſes of pleaſure.

'It ſtands upon a rock, looks down upon the water, is in part ſhagged with ivy, and the whole buried in a wood. From hence, purſuing our way along a ſhady walk, which the noble proprietor has lately carried round the whole circumference, we paſſed by great variety of ground, ſmall hills, gentle deſcents, little brays, and riſing promontories, all formed by the natural irregularity of the iſland. Some of the interior parts have been ploughed up, where the richneſs of the ſoil, and the luxuriancy of the vegetation, are indeed ſurpriſing: but all the reſt ſtill retains the pleaſing wildneſs of a foreſt.

'There are various eminences, in different parts of this moſt truly fortunate iſle, commanding ſeveral beautiful views, over different parts of the lake. To the north-weſt, there is one, ſurveying an expanſe of water, four miles in length, and three in breadth, bounded on the right hand by the cultivated hills of Aghadoe, and on the left by ſhaggy mountains: there is another to the ſouth-weſt, which, extending two miles acroſs the lake, terminates in the bowery ſhoulder of Mount Glena: but the fineſt lies ſouth-eaſt, where the eye is loſt in a labyrinth of water, winding round a multitude of iſlands, riſing one beyond another; ſome rocky and bare, and ſome tufted with trees, which, thick on every ſide, hang waving over the lake.——

'From Innisfallan we therefore ſteered another courſe, and after two miles of very pleaſing navigation, with the open part of the lake on our right hand, and the iſlands cluſtering on our left, we approached thoſe Alpine hills which hang upon the ſouthern edge of the water; and were quite tranſported with a marvellous ſcene of pure nature, which there aroſe before us, more exquiſite than any I had ever ſeen, either in France, Italy, or England: it is formed by the ſide of Mount Glena, which bends a little hollowing, very rocky, extremely ſteep,

and is covered quite up with great variety of trees, as oak, beach, and mountain-aſh, moſt beautifully blended with holly, yew, and arbutus, rooted in the rock a thouſand feet above the ſurface of the water. We reſted upon our oars within the bowery boſom of this ſublime theatre, (for ſo I call it, though the curve is ſmall) and remained there ſome time enraptured with the beauties we beheld.

'Departing with reluctance, we coaſted along a broken ſhore, to the mouth of a conſiderable river, which comes from another large piece of water among the mountains above, and after many turnings and windings in the courſe of five miles running, unites the two lakes by a navigable communication. We rowed up this ſerpentine ſtream, in ſome places very gentle, in others extremely rapid, and purſuing our way through very uncommon ſcenes of wildneſs, ſuch as rocks clad with the ſtrawberry, or arbutus, tree, ſhooting up through the crevices of the marble, we approached another tall mountain, called the Eagle's neſt. It begins to riſe from the edge of the water in a ſteep ſlope, covered with foreſt-trees mixed with ever-greens, above which it riſes perpendicular in rocks, quite naked, except ſome tufts of ivy, fringing the edge of the cliff: from thence the mountain again grows ſloping, and covered with graſs, terminates in an obtuſe pike more than two thouſand feet above the river.

'Here we again reſted upon our oars, to mark the flight of numerous eagles, (the chief inhabitants of theſe lofty regions) which was ſlow, ſolemn, and very high; to view the marble chaſm in the perpendicular ſide of the mountain, in which they had formed their neſts; and to admire the many noble objects, which preſented themſelves on every hand, in this ſtupendous ſcene; when ſuddenly, to our inexpreſſible amazement, we were ſurprized with muſic, ſweeter than any I had ever heard before, which ſeemed to riſe from the rock at which we gazed; and breaking upon us in ſhort melodious ſtrains, filled the very ſoul with tranſport.

Angels from the ſky, or fairies from the mountain, or O'Donoghoe from the river, was what we every moment expected to appear before us: but after a quarter of an hour's fixed attention, all our raptures were diſperſed by a clap of thunder moſt aſtoniſhingly loud, which, burſting from the ſame direction whence the muſic had lately ſeemed to flow, rent the mountain with its roar, and filled us with the apprehenſion of being inſtantly buried in a chaos of hill, wood, and water: but the horror was as ſuddenly diſſipated by the return of the ſame ſoothing ſtrains, which had before entranced us.'

From Mr. O's 2d Letter, we ſelect the following paragraphs: viz.

'The ſecond muſic, which immediately ſucceeded the thunder, ſeemed more ſoft and lulling than the firſt. But our elyſium was very ſhort, being ſoon loſt in another clap, ſtill louder than that which had preceded, and which again burſt ſuddenly upon us; again awaking us to terror; when, lo! a third return of muſic, ſuperlatively ſweet indeed, reſtored our ſenſes, and reintranced our hearts. It laſted ſome time—and a moſt ſolemn ſilence enſued.

'We waited now, motionleſs and awe-ſtruck, for what wonders might follow next in this region of enchantment! We gazed at the wood, the rock, the mountain, and the river, with alternate hope and fear; hope, while the muſic dwelt upon our thoughts; and fear, while

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we remembered the thunder: however, the muſic being laſt, our hopes were ſtrongeſt; and we expected, with a pleaſing impatience, ſome very marvellous event.—In vain—no angel appeared to delight our eyes! no dæmon to alarm us with new terrors! no O'Donoghoe to gratify our curioſity! ſo that at laſt, abandoning our fruitleſs attention, we took up our oars, and purſued our courſe along the ſerpentine river, labouring againſt a very ſtrong current; and paſſed at length under the arch of a ſtone bridge, rendered venerable, in ſome degree, by time. After ſeveral miles meandering, we entered the upper lake between two rocks, through a very narrow paſſage called Coleman's Eye.

'This ſecond piece of water, much ſmaller than the firſt, is thick-ſpread with very odd-figured iſlands, and incloſed quite round with tall mountains, riſing for the moſt part from the edge of the water. It appears of an oblong ſhape, and at ſome little diſtance, above the upper end, the whole river that feeds it is formed by nature into a large caſcade, which makes a moſt glorious appearance, tumbling down the boſom of the mountain, and glittering between the trees, with which it is on both ſides very richly embroidered. It falls more than two hundred feet perpendicularly, flowering in its deſcent, and divided into two ſheets, until, ſtriking againſt ſome ſmall craggy rocks, which project from the mountain ſide, it then forms three ſheets; and roars, and foams, and ruſhes to the bottom.

'The vaſt height of the deſcent, the variety of ſtreams, and the richneſs of ſhade on both ſides, have made that great traveller doctor Pococke, biſhop of Oſſory, deem it the moſt beautiful cataract he ever ſaw in any part of the world. There might have been no occaſion of appealing to his lordſhip's high authority in this caſe, had I not been prevented from viewing this admirable object myſelf, in that complete manner I intended, by a ſhower of rain, which obliged us to return before we had enjoyed the ſight many minutes.

'Our boatmen now reverſed their courſe, and rowed back with all the expedition that unceaſing purſuit of bad weather could excite. We landed at the place where we had firſt embarked, and completed our voyage before night, after having had the whole myſtery of the muſic and thunder, as we repaſſed the Eagle's neſt, explained to us as follows.

'The ſituation of the mountain on one ſide of the river, and the place from which we viewed it, being at the foot of a ſmall hill on the other ſide, have already been deſcribed. I ſhall therefore proceed to inform you, that at a ſhort diſtance, upon a choſen ſpot of ground, open to the mountain, but covered from us by the interpoſition of a ſmall hill, a French horn, and a ſmall piece of cannon were ſecretly planted, where, while we were feaſting our eyes upon the ſublime ſcene which lay before us, the muſic played, and the ſound, cut off by the ſmall hill from our immediate hearing, was reflected by the perpendicular rock, and poured upon us, in full eccho, from the mountains, with all that wonderous ſweetneſs before mentioned: which laſt circumſtance ſtill remains very ſurpriſing to me; for, in all other ecchos I ever heard, the reflected ſounds have been conſtantly lower, fainter, and leſs diſtinct, than the ſounds themſelves; but here the eccho preſerves all the ſtrength, brilliancy, and clearneſs of original muſic; at the ſame time

time that it ſounded in the ear with an improved, an exalted degree of melody, which it is as hard to deſcribe, as to account for.

'The myſtery of the muſic being thus laid open, that of the thunder will be eaſily underſtood; for, during our fixed attention, the cannon was ſuddenly diſcharged, and the loud report it then made, being echoed and re-echoed from the ſurrounding rocks and mountains, ſtunned us with all the terrifying roar and roll of real thunder, from which it could not be diſtinguiſhed.'

The 3d and concluding letter, contains the writer's view of the environs of this delightful lake; beginning with the ſurvey of Mucruſs gardens.

'Theſe lie, or rather hang, upon the eaſt end of the lake; and conſiſt of a moſt uncommon mixture of large rocks, ſhady valleys, and opening lawns, extremely lively in their verdure. The rocks are high, craggy, and their tops covered, for the moſt part, with variety of young wood: the valleys, extremely narrow, embowered in many places by the branches ſhooting from the crags on either ſide, wind round the rocks, and unite the lawns with a number of ſerpentine communications. The whole of theſe ſtriking particulars are ſo happily diſpoſed by nature, as to form a real wilderneſs, but vaſtly ſuperior, in grandeur, elegance, and beauty, to every thing of the kind yet attempted by art, even with profuſion of expence.

'On entering theſe gardens we were immediately conducted to a natural terras, extending upon the verge of the lake near half a mile, riſing and falling in its courſe according to the original unevenneſs of the ground over which it paſſes. We purſued our way along this undulating walk, (to uſe a favourite epithet of poor Mr. Southcot's) till we came to the ſummit of a large mount, moſt romantically raiſed by the hand of nature, lofty, craggy and woody, commanded the whole exent of the wilderneſs one way, and looking down upon the lake the other, from a rocky precipice, quite naked, except a few ſpindling branches of yew and arbutus, which, having crept out through the crevices of the marble rock, hang dangling down (not without a pleaſing effect) towards the water.

'From this eminence the proſpect is amazingly fine indeed, extending over the lake among that beautiful cluſter of tufted iſlands, the oppoſite ſides of which we had, during our voyage, gazed on with ſo much rapture from Innisfallan. They hence ſeemed to us about a league diſtant. Nearer to the ſhore we beheld a ſprinkling of naked rocks, and ſmaller iſlands, which, riſing through the water, diverſified the view, and greatly improved the picture; theſe by the oddly-pleaſing rudeneſs of their ſides, and thoſe by the rich variety of evergreens intermingled on their heads. For the ſake of viewing this capital ſcene in the moſt advantageous manner, a ſtone ſtructure is here intended to be built, either in the temple or the caſtle ſtyle, which, when completed, cannot fail of proving a great ornament to the gardens, lake and country.

'We ſtood upon this choſen ſpot a conſiderable time, till the increaſing heat of the day obliged us to deſcend, and ſeek the cool ſhelter of the wilderneſs. Here we ſeated ourſelves upon a natural bench of ſtone, rendered inviting by a ſoft covering moſs, at the foot of a rock, whoſe ſhaggy brow, projecting forward, ſhaded us completely from the ſun. Having ſufficiently reſted ourſelves in this receſs, we purſued our wander-

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ings through the valleys, and over the lawns, till we came to a walk, which led us, winding by an eaſy aſcent, to the top of one of the talleſt rocks in the whole improvement, and gave us another proſpect of the lake, leſs ample indeed, but not leſs beautiful; for, though the wilderneſs here intervened between us and the water, and covered the largeſt part of the lake, yet, our view being to great advantage over the tops of trees, that pleaſing circumſtance made ample reparation for the loſs of all water thoſe trees concealed.

'Looking northward from hence, my eye was caught by a grove of cluſtering ſtately trees, in the centre of which we could diſtinguiſh the lofty ruins of an old tower, riſing up to a mighty height. This, the gardener told us, was the remains of an old abbey, built many centuries ago, and dedicated to ſaint Finian. As it is now a part of Mr. Herbert's eſtate, and bordering within a furlong of his gardens, I make no doubt, but, one time or other, it will be taken into them: then, ſhould the principal walk, which at preſent has no particular point, or building, to terminate it, be carried into this grove, it will have a moſt noble effect, and Mucruſs-garden, on the northern ſide, be rendered quite complete, and, taken all together, the moſt delightful and romantic ſituation any where to be found.'

We ſhall conclude this article by recommending to our readers a peruſal of the learned Dr. Smith's deſcription of the lake of Killarney; which notwithſtanding the neceſſary repetition of many paſſages, will greatly add to, and improve their ideas of the charming ſcenes for which this place is ſo deſervedly celebrated.

Sermons on ſeveral Subjects. By John Ogilvie, D. D. Miniſter of Midmar. 12mo. 3s. Edinburgh, printed, and ſold by Becket in London.

THE Author's intention in theſe Sermons is, to explain and enforce, upon chriſtian principles, ſome moral truths of univerſal importance. Many readers, who are acquainted with his character and merit as a poet, though they have little reliſh for *ſermons*, will, no doubt, be diſpoſed to look into this performance, and expect to be entertained with poetical beauties, with ſtriking and lively imagery; but ſuch readers will certainly and juſtly be diſappointed: for as the doctor very rightly obſerves, the majeſty of divine truths is debaſed by the play of a ſportive fancy, and the ſame ſimplicity which is required to diſtinguiſh the manners of a preacher, ought likewiſe to characteriſe his diſcourſes.

The firſt ſermon, which was preached before the ſynod of Aberdeen, contains obſervations on the cauſe and conſequences of prejudices againſt religion, from 2 *Tim. ch.* 1. *ver.* 8. *Be not thou aſhamed of the teſtimony of our Lord.*—The diſcerning reader will be pleaſed with many of the Author's reflections; which ſhew his know-

knowledge of human nature. The contempt of religion proceeds originally, he ſays, from the deſire of eſteem, permitted to exceed the bounds of reaſon, and characteriſed by the name of *vanity*. This he endeavours to prove in the following manner.

'To be convinced of the truth of this aſſertion, we need only to conſider the manner in which the deſire of eſteem uſually operates on the human mind. The man who is actuated by this as a predominant paſſion, will naturally be ſollicitous to render his character agreeable to the different claſſes of perſons with whom he is connected in life. His ſupreme ſtudy will be to *become all things to all men*, that he may acquire the great end of his purſuit, by being univerſally eſteemed as a man of the happieſt and moſt amiable manners. To comply indeed with the diſpoſitions, and even with the foibles of mankind, in a few inoffenſive inſtances, tho' no other end may be propoſed by it than that of gaining the character of an agreeable member of ſociety, is a deſign which in ſome meaſure merits approbation. But the man who can carry his end ſtill higher, and can propoſe, as a principal aim, to render his conduct, in this reſpect, ſubſervient to the purpoſe of promoting the happineſs, or the real intereſt of his fellow-creatures, will deſerve to be regarded as a pattern of genuine and conſummate benevolence. This was the great end which the apoſtle Paul intended to effectuate by the talents which nature had conferred, and education had contributed to enlarge and call into action. As every human character is compoſed of beauties and blemiſhes blended promiſcuouſly, we are willing, in common caſes, to overlook a few private and ſelfiſh intermixtures in the diſpoſition of a perſon who is actuated by a motive of this nature, and even to eſtimate his actions by the ſtandard of the apparent intention with which they were performed.

'Thus far then the deſire of eſteem appears to be a paſſion productive of the beſt effects, and to act as an incentive to benevolence and rectitude. Conſidered in another light, we ſhall find it counteracting theſe ends, and producing conſequences which are naturally ſubverſive of their exiſtence. As this paſſion, when it is under proper management, ſuggeſts the nobleſt ends, and employs the moſt natural expedients to render theſe effectual; ſo vanity, which is no other than the deſire of eſteem carried to a culpable length, propoſeth only to obtain ends which terminate wholly in the happineſs of an individual. In proportion to the narrowneſs of that circle within which the views of this paſſion are contracted, is the power with which it operates upon the character and conduct. Thus it happens ſo frequently, that men who are influenced by vanity are apt, upon many occaſions, to exceed the limits of prudent reſerve, by ſacrificing every in-

ferior

ferior purſuit to the gratification of their predominant paſſion. The favourable impreſſions which we receive of certain characters, either from a reliance on the judgment of the world, or a particular conformity of diſpoſition in ſome circumſtances of importance, produceth a much ſtronger effect upon the actions of men, than ſuperficial inquiry would lead us to conceive. The perſon who is elated with the idea of his own imagined ſuperiority, will be ready, on all occaſions, to expoſe his contempt of vulgar prepoſſeſſions, and to embrace that looſe, or (as he may eſteem it) liberal manner of thinking, which diſtinguiſhes the higher order of ſpirits from thoſe common theoriſts, who judge of right and wrong rather by the ſtandard of truth, than by the character of individuals.

'From all theſe circumſtances, it muſt neceſſarily happen, that the model upon which a man of this temper forms his opinions, muſt be wholly remote from ſuch as we are accuſtomed to ſurvey. This is an indiſpenſible ingredient in the conſtitution of a mind ſuſceptible of any great degree of vanity, which, without regarding the intrinſic excellence of its theory, is ſtruck with the thought of its being extraordinary. Principles which have been formerly received as juſt and reaſonable, when they are placed in the light of common maxims, imprinted alike upon every mind by education, come in time to be diſregarded merely becauſe they are not ſingularities known only to a few; and if reaſon does not afterwards reject them as abſurdities, yet paſſion repreſents an open defence of them as a conduct which might expoſe us to the cenſure of preſerving a weak and ſuperſtitious attachment.

'One of thoſe obſervations from which the imperfection of human nature may be moſt obviouſly collected, is, that inſtead of being retarded in our deciſions by the importance and intricacy of particular ſubjects which fall under our cognizance, we are, on the contrary, always readieſt to decide with precipitancy upon the moſt intereſting tenets, when vanity prompts to conſider ſuch a procedure as tending to eſtabliſh, in the minds of perſons whom we eſteem, a favourable prepoſſeſſion of our principles and character. The reaſon of this apparently unaccountable conduct is obviouſly, that from a miſtaken notion of true honour, a man of vanity conſiders it as a much greater mark of ſuperior underſtanding to be able to ſacrifice a point of conſiderable conſequence to the judgment of that perſon whom he propoſeth to imitate, than it is to have the pleaſure of differing from the vulgar merely in matters which he regards as indifferent. The latter he looks upon as a ſhort and eaſy ſtep in the path of ſingularity, which may be taken by every ſuperficial flutterer who is engaged in the ſame purſuit with himſelf; but the former is an effort againſt the tide of obſtruction, which requires an exertion of

the firmeſt reſolution. Of theſe progreſſive ſteps by which vanity inſenſibly operates on the mind and conduct, the natural effect muſt be, that the man who is under the influence of this paſſion, will be aſhamed, on many occaſions, of confeſſing certain principles to the world, whoſe truth and importance he does not really call in queſtion at the bottom; and that this ſhame will be augmented in proportion to the intrinſic weight of theſe principles, provided they are conſidered as hackneyed and common maxims, adopted by prejudice, and foſtered by ſuperſtition.

'It is therefore obvious, that infidelity, in whatever ſhapes it may appear to the world, is originally derived from no other principles, than that low and prepoſterous vanity which every man who poſſeſſeth it is aſhamed to acknowlege. We have ſeen the manner in which this paſſion operates on the character and actions, and the ſteps by which, from a ſtrange fatality, it leads a man to be principally aſhamed of confeſſing his belief of thoſe truths to the world, which reaſon would lead him to conſider as the moſt momentous and intereſting.

'If we examine the effects which this paſſion conſtantly produceth in the matters of common life, we ſhall find that it is every way equal to the conſequence, which, in the preſent particular inſtance, is ſaid to ariſe from it. Let any individual look around him in the world, and point out, in the circle of his acquaintance, that perſon, however diſtinguiſhed otherwiſe by ſuperior abilities, whoſe ruling and diſtinguiſhing foible is vanity; he will probably find that ſuch a man will be led to commit many mean and ridiculous actions; and that his character will be marked by apparent inconſiſtencies, which it will be no eaſy matter perfectly to reconcile. This obſervation might, if it was neceſſary, be illuſtrated by examples drawn from ſome of the moſt eminent perſonages in ancient hiſtory, who by diſcovering, on ſome occaſions, their reach and penetration, and by diſplaying, on others, an immoderate degree of vanity, become alternately the objects of admiration and ridicule. We might mention Tully, the orator, the patriot, the protector of his country, but the herald of his own fame, who, miſled by his vanity, was not aſhamed to deſire his friend Atticus even to exceed the bounds of truth in extolling his illuſtrious actions. In a character ſo eminent as that of Cicero, vanity is unqueſtionably a more conſpicuous blemiſh than it might perhaps have been in a man leſs diſtinguiſhed by ſuperior penetration: its predominancy, however, in this ſingle inſtance, diſcovers the bad effects which it is naturally fitted to produce upon the mind of man, and the inconſiſtent manner in which he is ready to act, when directed, on ſome occaſions, by the dictates of reaſon, and ſtimulated, on others, by the impulſe of ſo pernicious a foible.

'There

'There is, it muſt be acknowledged, ſomething, which, upon ſuperficial inſpection, may appear extraordinary, in deducing the original ſource of infidelity from ſo mean a paſſion as that of vanity. Yet let reaſon weigh the proof with impartiality, and let every individual who hath felt the power of this paſſion, pronounce whether he hath not, on many occaſions, been prompted either to conceal his real ſentiments, or at leaſt to confeſs his belief of them with ſome confuſion and reluctance. —In this whole detail, I have conſidered the being aſhamed of Chriſt as a ſpecies of infidelity; becauſe, as the mind is always impatient of ſubmiſſion to a painful feeling, when a man has got thus far on the road without checking the firſt ſuggeſtions of temptation, he ſeldom ſtops without making nearer approaches to the end of his journey.'

After having endeavoured to trace the cauſe from which the contempt of religion derives its origin, our Author proceeds to conſider the different manners in which this cauſe operates on the thoughts, the characters, and the actions of men; and then he attempts to refute the arguments by which men impoſe upon themſelves in this reſpect. The ſubject is a very important and uſeful one, and what the Doctor advances upon it well deſerves attention.

In his ſecond ſermon he examines the internal evidence for the Chriſtian religion; in the third, he ſhews the nature, importance, and advantages of Chriſtian circumſpection; in the fourth, he explains and recommends the duty of charity; in the fifth, he ſhews the vanity of human enjoyments, and in the ſixth, the neceſſity and advantages of practice as the teſt of faith.

MONTHLY CATALOGUE,
For APRIL, 1767.

MISCELLANEOUS.

Art. 9. *Uniting and monopolizing Farms, plainly proved diſadvantageous to the Land-owners, and highly prejudicial to the Public.* By a Gentleman in the Country. 8vo. 6d. Hingeſton.

THE preſent high price of proviſions is of ſuch conſequence to the public, that an attempt to point out the *cauſe* thereof is certainly praiſe-worthy. The ſcarcity now ſo generally complained of, our Author (who is by no means ſingular in his opinion) attributes to the too-prevailing practice of uniting and monopolizing farms. This cuſtom, he affirms, is certainly a cauſe of leſſening the quantity of proviſions raiſed from the ſame lands; and alſo tends to depopulate the country.—To prove the bad conſequences of this practice, he lays it down, as the baſis on which his whole ſcheme depends; that *large* farms are not uſually let at ſo great a rent, acre for acre, as *ſmall* ones generally are. Hence, he is of opinion, that a large farm of 300l. a year, is capable of being divided into eight ſmall ones, of 50l. a year each; and ſo the rent of

the whole, thus divided, would be advanced to 400 l. a year, and the value of the produce raiſed by the eight occupiers (he thinks) would be advanced in equal proportion.—In order to ſhew that the occupiers of ſmall farms are able to pay more rent for the ſame lands, than the occupiers of large ones, he juſtly obſerves, that in the former, the greateſt part of the buſineſs is done by the farmer and his own family; and thus there is a conſiderable ſaving: beſides which, all improvements are more minutely attended to, than can poſſibly be done in more extenſive undertakings.—If we conſider the practice, (which many perſons have run into, of throwing ſeveral little farms together) with regard to the public; it naturally tends to depopulate the country. For many young people, who have, by frugality in ſervice, ſaved ſufficient to take a *ſmall* farm, are, from the difficulty of getting ſuch a one, kept from marrying; and the number of inhabitants is, of courſe, thereby leſſened.—So that, without ſome alteration, in regard to theſe things, our Author is of opinion, that proviſions are not likely to be cheap again ſoon: whereas, were the methods which he has explained [more at large than we can do] generally purſued, they would (he ſays) 'act on the conſtitution of the body politic, in an eaſy, and almoſt imperceptible manner, ſo as to reſtore to theſe diſtempered kingdoms, health and vigour, peace and plenty.'

Art. 11. *An Appeal to the Public: or, Conſiderations on the Dearneſs of Corn. Wherein the vulgar Ideas are expoſed; the Miſtakes of ſome Writers diſcovered; the pretended and true Cauſes examined; the beſt Preventives elucidated, &c.* 8vo. 1 s. Keith.

This Writer thinks the moſt probable cauſe of the preſent dearneſs of corn is, that the laſt ſummer was very unſeaſonable for wheat; that the quantity was ſhort, and the quality mean. He alſo apprehends the monopoly of farms to be a conſiderable cauſe of the calamity complained of; which is alſo farther aggravated by the want of proper œconomy and induſtry in the poor themſelves, who eat more and better wheat bread, and live in a quite different way, than heretofore. As the beſt preventive (in this Writer's opinion) of the high price of corn, he is an advocate for the exportation of it; which he eſteems a meaſure of great importance and utility to the common good and intereſt of the poor; inaſmuch as it muſt be allowed, that the middle price of any term of years ſince exportation has become conſiderable, is far lower than it was before. He thinks, however, that if the limits of the BOUNTY were reduced about 1-10th or 1 12th part, it could not hurt the trade, but would help to pacify the people, and by preventing the neceſſity of embargoes or acts of prohibition, would be an eaſe to parliament.—This pamphlet contains, alſo, ſome judicious remarks upon the clamours that have been raiſed againſt foreſtallers and ingroſſers, and ſhews the neceſſity of a reviſal of the old laws upon that ſubject.

Art. 12. *Some Obſervations on the Cauſes of the Dearneſs of Proviſions in general; and Corn in particular. With Propoſals for regulating Markets: on a Plan ſomething different from the preſent general Uſage. And ſome material Amendments in the Bread-acts propoſed; with Conſiderations on Millers or Flour-manufacturers, &c. And ſome Remarks on the Exportation of Wheat.* By a Country Gentleman. 8vo. 1 s. Bladon.

In

In the opinion of this gentleman, wheat or bread-corn has been kept
p at a higher price in general than it need to have been for ſeveral
ears paſt, as it cannot be pretended that we have had one year of re-
arkable ſcarcity for a great while; the *preſent* ſeeming (he thinks) to
me the neareſt it of any lately. That foreſtalling, regrating, and en-
offing, may have contributed to enhance the prices of corn, he al-
ws; but is, at the ſame time, of opinion, that if none of theſe of-
nces exiſted, corn would not in general be cheap, ſo long as the
unty and encouragement for exporting it continue on the preſent
oting. Indeed, this article of commerce is a large one; employs
uch ſhipping, and enriches a number of people; therefore ſhould be
couraged, no doubt, ſo far as is conſiſtent with the welfare of a much
eater number,—the poor labourers; whoſe wages, when wheat is five
ſix ſhillings the buſhel, are barely ſufficient to furniſh a family with
it ſingle neceſſary of life. And as it is generally allowed that wheat
four ſhillings a buſhel is dear enough to afford farmers a living profit,
ere is the expediency of continuing the bounty when on an average
exceeds that price?

This Writer wiſhes that an uniformity of meaſures for corn were eſta-
ſhed throughout the nation, and that wheat might be ſold by weight,
the beſt method to aſcertain its real value.—The propoſed regulations
markets, eſpecially in regard to ſelling by ſamples; as well as ſome
endments of the bread-acts; ſeem to be rightly calculated to pro-
te the public benefit; and appear to be drawn up by one, well ac-
ainted with the ſubject.—What he ſays in regard to millers, and
ar manufacturers, would almoſt induce one to think him connected
h ſome branch of that fraternity,—of which he is a ſtrenuous and
ible defender: though, at the ſame time, he is ſo candid as to
w, that, by ſome means or other, 'the public are highly impoſed
n, and that in the midſt of plenty we have an *artificial* famine.'—
is he attributes, in a great meaſure, to the pernicious practice of en-
ſſing farms, and leſſening their number; and thinks it 'impoſſible
things ever to be cheap while the farms are in *few* hands:'—in
port of which opinion ſeveral weighty arguments are here produced.

t. 13. *The Occaſion of the Dearneſs of Proviſions, and the Diſ-
reſs of the Poor: With Propoſals for remedying the Calamity; of-
ered to the Conſideration of the Public.* By a Manufacturer.
3vo. 1s. Owen.

This very ſenſible Manufacturer ſtrongly oppoſes that much-contro-
ted meaſure, the *bounty on exported corn*; and endeavours to ſhew,
n from Fleetwood's *Chronicon Preciosum*, ſo generally appealed to
the advocates for the bounty, that this ſcheme of policy is 'the firſt
capital occaſion' of the preſent diſtreſs of the poor, from the dear-
of proviſions. He alſo expatiates largely on the evils ariſing from
too haſty and general incloſure of commons and common fields;
from the enormous enlarging and engroſſing of farms. In the
rſe of his obſervations, he likewiſe animadverts, with ſome aſperity,
he 'Letter to a Member of Parliament,'—mentioned in our Cata-
e for January laſt: but the moſt material parts of his pamphlet are
propoſals for remedying the ſcarcity complained of: for every hint
is offered, from whatever quarter, ought to be attended to; as,

among the multitude that ariſe, ſome may be found ſerviceable and practicable. He propoſes, then, that the bounty-act be repealed; 'that the clauſe in all late acts for incloſures, which inflicts a penalty upon those that put ſheep upon the new incloſures, be repealed; and that in all future acts for incloſures of commons, &c. a penal clauſe be inſerted, obliging the occupiers to keep (at leaſt) as many ſheep and horned cattle upon the ground as before. Alſo that in the future incloſures of commons, &c. the proprietors be obliged to keep the ſame number of tenements and families (at leaſt) upon the premiſes as before; and that ſmall tenements ſhall enjoy with them the full proportion of land they were intitled to before. That an effectual law be provided to let ſheep, lambs, and horned cattle from Ireland, to ſupply our present wants; and a penalty inflicted on thoſe that ſlaughter any lambs or calves in Great-Britain, ſuppoſe for nine months, after the firſt of May 1767. That a premium be given to every farmer that plows with a major part of oxen, if he does not occupy above 150 acres of land; ſuppoſe 20s. for each. That in all plowing farms of above 150 acres they be obliged, on proper penalties, after the 1ſt of March 1769, to draw one third oxen at leaſt; and after the 1ſt of March 1770, to have more oxen than horſes, without the premium. That in all grazing farms of above 200 acres, the graziers be obliged to breed half as many ſheep and horned cattle yearly, as they feed ſheep and beeves for the ſhambles. That alſo for a limited time, till our exhauſted ſtock of wool is recruited, a bounty be given on the importation of wool from Ireland.'

Theſe propoſitions, he thinks, might produce regulations that would gradually redreſs the grievances here ſet forth; and although they might operate diſagreeably to ſome perſons, yet, he ſays, it is not the leſs a recommendation of them, that they will thus affect only thoſe who have ſet up an intereſt oppoſite to that of their country, and who are unnaturally feeding on its vitals.

Art. 13. *The Theatrical Campaign, for* 1766 *and* 1767. 8vo. 1s. 6d. Bladon.

Contains a critical review of all our theatrical productions, of the preſent playhouſe ſeaſon; conſiſting of 'tragedy, comedy, farce, interlude, pantomime, anecdote, and ſecret hiſtory:' to which the Author has prefixed ſome ſtrictures on the former dramatic pieces of Messrs. Colman, Murphy, and Bickerſtaffe.——He condemns Mr. Franklin's *Earl of Warwick*, Mr. Hull's *Perplexities*, Mr. Bickerſtaffe's *Love in the City*; paſſes ſome cenſures on Mr. Colman's *Engliſh Merchant*; and dedicates Mr. Murphy's *School for Lovers*. We ſhall give his criticism on *Love in the City*, as a ſpecimen of the manner in which a brother *reviewer*, unknown to us, has thought fit to treat ſome of his brother authors: ſuppreſſing our own ſentiments, as it might ſeem invidious in us, were we to interfere on this occaſion.

CHARACTER of LOVE IN THE CITY, *a Comic Opera*:

'Succeſs ſeems to have turned this poor author's brain, or at leaſt made him fancy, that he might write and ſay what he pleaſed with impunity. Nat. Lee, as great a candidate for Bedlam as he was, would certainly never have inſulted his audience with ſuch a preface: he acknowledges the ridicule of operas, in which the moſt ſerious things are told in a quaver; yet he thinks he has a right to be thus ridiculous with impunity.

punity: he prides himſelf for his production being entirely LOW, d which, according to his opinion, increaſes its merit ſo much, that has diſtinguiſhed this particular qualification in capitals; and, though has paid the Ducheſs of Northumberland a linſey-wolſey home-ſpun ub-ſtreet compliment in his dedication, yet he is of opinion, and he ldly aſſerts it, that illuſtrious perſons are the worſt company in the rld. As to the city, he has very modeſtly eſtimated its characteriſtic bity, by accuſing an opulent trader with defrauding his cuſtomers of enty-five per cent. in the ſmalleſt articles. With reſpect to the au-nce in general, we find how very cheap he holds them, by giving m this modeſt piece of advice: "I would adviſe thoſe of my audi-s, who do not taſte it [the beauty of his piece] at firſt hearing, to e it a ſecond, nay, a third or fourth; and after that, ſhould they ver deſire to hear it again, I can only tell them, they happen to like what has been repeatedly approved by all the polite nations of rope."

'Indeed, Mr. B———, after this, it would not have been ſurpri-g, if you had perſonally told the audience, they were all a parcel fools, and were condemning what they did not underſtand. Such onduct might have expoſed you a little; but an apology might have ken place, and the next day you might have acquainted the public the papers, that, as *ſome* of the audience ſeemed diſſatisfied with ur opera, you and the manager had agreed to *withdraw* it. *Suppreſs* would have been too harſh a word, no doubt: beſides, it does not nvey an idea of the performance being actually done behind the ſcenes r your private amuſement.

'Another teſtimonial of your modeſty cannot eſcape the moſt curſo-Reader. "If any one ſhould be maliciouſly inclined to apply the ckneyed quotation of—A mountain's in labour, and brings forth a ouſe; let it be remembered, that I do not want to paſs my mouſe for ſon: I give it for what it is, a little ſqueaking thing, that has been oduced with greater pains than it ſeems to require; certainly, with ore than it deſerves."

'Here he has conſidered the audience as ſo many cats, who were to diverted with his mouſe; and they have retaliated the compliment, hunting his little ſqueeking thing into a hole, from whence it will ver again make its appearance. This was really laying a trap for mſelf, and ſure enough he has been caught in it.

'In whatever light we conſider this production, it is equally con-mptible. Whether we examine the ſentiments, the characters, the ble, or the poetry, we muſt acknowledge, he has fully and juſtly cha-ſteriſed them by LOW. The ſong which he puts into Shuter's outh, is ſaid to be the beſt in it: let us then, by the ſample, judge of e reſt:

There was a pretty maid, ſhe met a gentleman,
And ſoon to chat of this and that,
Together they began:
They talk'd of politics, they talk'd of winds and tide,
Of weather, ſtock, and what's o'clock,
And other things beſide.

Then ſaid the gentleman, Oh! charming pretty maid!
A little bit let's go and ſit,
My dear, in yonder ſhade.

Then ſtrait reply'd the maid, Oh, ſir, excuſe me, pray!
Who? I go there? For ſhame!—forbear!
Lord! what would people ſay!

He told her of the bliſs; ſhe told him of the ſin;
He pull'd, he ſwore; ſhe ſaid no more!
And ſo they both went in.
And here my ſtory ends; perhaps the whole's a lye.
It may be ſo, for what I know:
You have it cheap as I.

'The harmony of the numbers, the elegance of the diction, the n velty of the thought, and the chaſtity of the expreſſion, ſeem emula of outvying each other in this extraordinary ballad. I had like to ha forgot the muſical beauties of the air—but that is not the poet's leg property, as he ſmuggled it from France in his laſt voyage.

'As you are very fond, Mr. B——, of advice, will you give m leave to offer you a bit in return? In the next production with which you propoſe amuſing the town, be not ſo much afraid of throwing in a little ſentiment, a little wit, and a little ſenſe: believe me, it need not be quite ſo LOW; and you may, without any danger, write what your audience are capable of underſtanding: neither is it abſolutely neceſſary, that the ſhould be quite ſo much inſulted; and, as to any *little ſqueaking thing* which may be engendered by the vapours of your brain, I would have you keep them at home, to amuſe your cat or your monkey with.'

If the Reader chuſes to recur, on this occaſion, to what has been ſaid of this performance by the *Monthly Reviewers*, they will find the article at page 164 of the Review for February laſt.

Art. 15. *The Stage the high Road to Hell: Being an Eſſay on the pernicious Nature of Theatrical Entertainments; ſhewing them to be at once inconſiſtent with Religion, and ſubverſive of Morality; with Strictures on the vicious and diſſolute Characters of the most eminent Performers of both Sexes. The whole enforced by the beſt Authorities, Ancient and Modern.* 8vo. 1 s. 6d. Nicoll.

From a bare peruſal of the title page only, the judicious Reader will perceive, that this is an extravagant rant againſt the amuſements of the Theatre. It is dedicated to Mr. Maddan, the famous Enthuſiaſtic Preacher, who has lately been concerned in a news-paper controverſy relating to the ſtage. Though a weak performance, with reſpect to argument, it is not ill written, and may be conſidered as the moſt formidable attack on the Theatre ſince the days of its arch-enemy, Jeremy Collier; but it is by no means equal to that writer's *View of the Stage*. 'There is no doubt but moſt of our plays are reprehenſible enough, on account of the licentiouſneſs of ſome characters and paſſages in them; but though this may ſhew the expediency of reforming and improving our dramatic exhibitions, it by no means proves the neceſſity of totally aboliſhing them: On the contrary, it would be no difficult matter to demonſtrate, in oppoſition to every thing advanced by this writer, that plays may be rendered not only an innocent and polite diverſion, but greatly ſubſervient to the intereſts of morality and virtue.

Art. 16. *An Appendix to Dr. Swift's Works, and Literary Correſpondence. Improved from an Edition printing by Mr. Faulkner*

and now first published, April, 1767, *Small* 8vo. 6 d. Bladon.

We have here some *Letters*, of little value, and *Poems*, of equal importance. Will they never cease raking in the temple of *the Goddess* at St. Patrick's Deanery?—At the rate they go on, we should not be surprized if the industry of the Dean's editors should prompt to rummage also at his grocer's and butcher's, in order to give us an edition of his old notes or orders for sugar and plumbs, and pork and mutton.—— Persons of eminence in literature will, hence, take warning, and be careful how they suffer *any thing* to escape their pens, which they would not like to have seen in print.

Art. 17. *A Voyage round the World, in his Majesty's Ship the Dolphin, commanded by the Hon. Commodore Byron. In which is contained a faithful Account of the several Places, People, Plants, Animals, &c. seen on the Voyage: and, among other Particulars, a minute and exact Description of the Streights of Magellan, and of the Gigantic People called Patagonians. Together with an accurate Account of seven Islands lately discovered in the South Seas. By an Officer on board the said Ship.* 8vo. 3 s. 6 d. Newbery.

This being an anonymous publication, and, as such, not sufficiently authenticated, a more particular account of it will not be expected. It has, moreover, been publickly disavowed by the officers of the Dolphin; but their advertisement has been answered by the publisher, who insists on the genuineness of the narrative.

Art. 18. *The Trial of England's Cicero, on the four important Articles of his being an Orator, a Patriot, an Author, and a Briton.* 8vo. 1 s. Williams.

From the general notion that Lord Ch———m hath been so far at least a *Discourager* of Literature, as not, like other Statesmen and Ministers, to have *properly* engaged the pens of any of those ready writers, who are ever within hearing of a *Great Man*'s call,—the learned sons of Grubstreet, in resentment of their slighted assistance, and abilities, are here assembled, in solemn convocation, to sit in judgment on the Modern Cicero, who is accordingly brought to trial before them; and being weighed in this odd kind of balance, he is found wanting in all the four respects mentioned in the title-page. There is some degree of humour in this pamphlet.

Art. 19. *A Summary View of the Soul's Perceptive Faculties; and also of Dialectic or Logic: Introductory to the Theory of Mind.* By the Editor of Letters on Mind*. 8vo. 1 s. Rivington.

The soul's perceptive faculties, we are told in this *Summary View*, are *mind, science, opinion, and sense.*

The highest, and lowest, objects of the soul's perceptive faculties, says our Author, are things *intelligible*, and *sensible*; the objects of *intellection* or *mind*, and the objects of *sensation* or *sense*; and between the objects of *mind*, and the objects of *sense*, have we the objects of *science*, and the objects of *opinion*; and in this order are they ranged:—The objects of MIND, which are things *immoveable and separable from matter*; the objects of SCIENCE, things *immoveable* indeed, but perhaps *not*

* See Review, Vol. III p. 462.

really ſeparable from matter, being always conceived to be as it were *in* matter; the objects of OPINION, things *inſeparable* indeed *from matter*, but *not immoveable*; and the objects of SENSE, things *moveable*, and *inſeparable alſo from matter*.'

Thoſe who are pleaſed with this ſpecimen, may, for further ſatisfaction, have recourſe to the pamphlet itſelf.

Art. 19. *Pieces Choiſies des Meilleurs Auteurs Francois*; Select Pieces from the beſt French Authors. 12mo. 1 l. 4 s. bound. Cadell.

As the French language is now become an eſſential part of modern education, this collection can ſcarce fail of being acceptable to thoſe who cannot afford to purchaſe a variety of French books. It contains ſome of the principal productions of the greateſt writers France can boaſt of, in ſeveral different ſpecies of compoſition.—But its value will beſt appear by enumerating the pieces contained in it, which are as follow:—Voltaire's *Siecle de Louis XIV.* his *Hiſtoire de Charles XII.*—Abbè de Saint Real's *Conjuration des Eſpagnols, contre la Republique de Veniſe*,—Flechier's *Oraiſon Funebre de Monſ. de Turenne*,—Boſſuet's *Oraiſon funebre de Madame la Ducheſſe d' Orleans, et de Louis de Bourbon, Prince de Condè*,—Fontenelle's *Eloge du Czar Pierre I.*—three ſermons by Maſſillon, viz. *ſur la verité d'un avenir, ſur la mort, ſur la mort du pecheur et la mort du juſte*,—Corneille's beſt pieces, viz. *Le Cid, Horace, Cinna, Polyeucte, La Mort de Pompie, Rodogune*,—Moliere's *D'Avare, Les Femmes Savantes, Le Miſanthrope*,—Racine's *Britannicus, Iphigenie, Phedre, Athalie*,—Crebillon's *Atrie et Thyeſte, Rhadaniſthe & Zenobie*,—Boileau's *l'Art Poetique, Satires et Epitres Choiſies*—Fontaine's *Fables Choiſies*.

Art. 20. *A Letter to the Proprietors of Eaſt-India Stock, relative to their preſent Negociations with Government.* Folio. 6 d. Kearſly.

This is wholly controverſial, and relates merely to certain late conteſted Propoſitions; the particulars of which would not be acceptable to the generality of our Readers.

Art. 21. *The Caſe of Miſs Leſlie, and her Three Siſters; the Manufacturers of Thread for Lace, equal to any foreign; in an Addreſs to the Public, but particularly to the patriotic Societies, for the Encouragement of Arts and Manufactures, publiſhed at the Requeſt, and by the Deſire of ſeveral Perſons of Diſtinction.* 8vo. 6 d. Wilſon, &c.

This caſe contains the moſt ample and honourable teſtimonies of the ſkill, diligence, and induſtry of the Miſs Leſlies, and ſhews that they are well deſerving of public encouragement.

Art. 22. *Looſe Remarks on certain Poſitions to be found in Mr. Hobbes's Philoſophical Rudiments of Government and Society. With a ſhort Sketch of a democratical Form of Government, in a Letter to Signior Paoli.* 8vo. 1 s. Davies, &c.

We have here a few curſory, but very ſenſible obſervations upon ſome of Mr. Hobbes's arguments in ſupport of kingly power. The Author appears to be a zealous advocate for the civil rights and liberties of mankind —The letter to Paoli ſhews a warm attachment to *republican* principles, and is written with ſpirit.

Art. 23.

Art. 23. *Eſſai ſur l'Origine et l'Antiquité des Langues*; [An Eſſay on the Origin and Antiquity of Languages.] 12mo. 3s. Vaillant, &c.

The Author of this ſuperficial and flimſy performance takes great pains to ſhew that Adam and Eve, before the fall, did not make uſe of articulate ſounds, and that what is ſaid of the fall, the ſerpent, &c. is to be underſtood, not literally, but allegorically.

Art. 24. *A Dictionary of the Bible; or Explanation of the proper Names and difficult Words in the Old and New Teſtament, accented as they ought to be pronounced; together with other Particulars, equally uſeful to thoſe who would underſtand the Sacred Scriptures, and read them with Propriety.* 12mo. 2s. 6d. Newbery.

Abridged from the Dictionary of the Bible in three volumes octavo, which is itſelf an abridgment of Calmet, Stackhouſe, and other illuſtrators of the Bible.

Art. 25. *Debates in the Aſiatic Aſſembly.* 8vo. 1s. Nicoll.

A burleſque on ſome late debates at a general court of a certain great company; in which the orators who ſpoke in ſupport of the motion for continuing Lord Clive's jaghire are very ſatirically exhibited. The gentlemen are highly caracatured, and the piece is not deſtitute of humour.

POETICAL.

Art. 26. *Fugitive Pieces.* By a Poor Poet. 4to. 1s. Becket.

Does the Author mean to acknowlege himſelf a poor poet, or a poor *man?* In either caſe, however, his modeſty and humility entitle him to the courteous reader's utmoſt indulgence; and that *we* may not be thought deficient in courteſy, on proper occaſions, we ſhall grant to theſe Fugitive Pieces a total exemption from all criticiſm: contenting ourſelves, and hoping our Readers will be contented too, with one of his little productions, as a ſpecimen of the Writer's poetical abilities:

An Auncient Tale, modernized.

A knight of B——, young, opulent, and gay,
Who dwelt in Surrey, as old authors ſay,
Clarena ſaw, and ſeeing, felt a blow
Aim'd at his heart from Cupid's twanging bow.
Not without hope he ſpreads his various wiles,
And, to ſucceed the better, ſpreads his ſmiles.
But ſtill in vain! he ſtrives to captivate
A wife more happy than her happy mate.
Reſtleſs and wan, he languiſhes to find
A form ſo bright grac'd with a brighter mind.
What then remains? to make his conqueſt ſure
He courts her huſband with a "ſinecure."
Next he invites unto his country houſe
His grateful gueſt, with his more grateful ſpouſe:
On her prevails, unwilling, to preſide
At his choice board with Florio by her ſide.
So cloſe connected, now, their int'reſts were
That their mixt brood becomes a common care.

By

By the ſmall-pox they're ſeiz'd; both ſires agree
Clarena ſhall the nurſing mother be.
Themſelves project a pleaſurable tour;
But ſcarce advanc'd a day, in evil hour
Murcus our knight a ſudden errand feigns,
And Florio waits for his return at Staines.
Homeward he haſtes and finds Clarena there,
Her infants tending with parental care.
And now, as night her ſable mantle ſpread,
Each ſeeks (or ſeems to ſeek) repoſe in bed.
The ſolemn clock ſtrikes one—all noiſe is huſht;
When Murcus (by ſome little freedoms fluſht
Which innocence might give, and angels take)
Attempts Clarena with a kiſs to wake.
Alas! ſhe ſtarts, and finds within her arms
Her benefactor rifling all her charms.
She ſhrieks, ſhe ſtruggles, and ſhe tears her hair!
Implores him tenderly his gueſt to ſpare!
Nor fears nor threats nor ſtruggles ought avail—
Trembling Euphroſyne here drops her tale.
What the chaſte muſe refuſes to rehearſe,
Muſt be recorded in more humble verſe.
Murcus, avaunt! moſt execrably vile,
Thou didſt a prieſteſs of her faith beguile!
Her plighted faith! and pluck'ſt without remorſe
Forbidden fruit by ſtratagem and force:
Then told'ſt her huſband, vaunting in the feat;
"*The woman tempted me, and I did eat.*"
Were there no laws, nor human nor divine,
Dev'l as thou waſt, to puniſh crimes like thine?
Did teeming Tyburn much too often groan
With the ſtarv'd wretch who pilfer'd half a crown,
And leave thee, rank adulterer, to boaſt
Of wives deluded and their honour loſt?
Ah! ſee the mild forgiving Florio ſtrive
To calm her griefs, and ſave her ſoul alive!
Ah! ſee him wreſt the dagger from her hand,
And guide her eyes up to the promis'd land!
Elſe had our anceſtors ſurviv'd to ſee
Lucretia her, accurſed Tarquin thee!

From ſome of the pieces in this ſmall collection, we infer the Author a clergyman; and from his humorous verſes in favour of a half-ſtarved *chaplain* and his meſſmates, we conclude him to have ſerved, in *that ſtation*, on board a man of war:—but theſe are circumſtances no way relative to the merit of his poems.

Art. 28. *On the much lamented Death of the Marquis of Taviſtock.* 4to. 6 d. Dodſley.

There is feeling and pathos in this little poem, ſuited to the mournful occaſion. Here are no cold formalities, no ſtudied conceits; the expreſſion being truly natural, eaſy, and familiar: yet without departing from the dignity of the ſubject.

Not that thy noble birth provokes my ſong,
Or claims ſuch off'ring from the muſes ſhrine;

But

But that thy ſpotleſs undiſſembling heart,
Thy unaffected manners, all unſtain'd
With pride of pow'r and inſolence of wealth;
Thy probity, benevolence, and truth,
(Beſt inmates of man's ſoul) for ever loſt,
Cropt, like fair flow'rs, in life's meridian bloom,
Fade, undiſtinguiſh'd, in the ſilent grave.

After a pathetic apoſtrophe, and manly exhortation to the Duke of Bedford, a proper addreſs to the Dutcheſs, and ſome very tender conſolatory lines to the unhappy widowed Marchioneſs, the Bard concludes,

——— a muſe forgive
Who for thy ſorrow draws the penſive ſigh,
Who feels thy grief, tho' erſt in frolic hour
She tun'd her comic rhimes to mirth and joy,
Unſkill'd (I ween) in lofty verſe, unus'd
To plaintive ſtrains, yet by ſoft pity led,
Trembling reviſits the Pierian vale;
There culls each fragrant flow'r, to deck the tomb
Where generous Ruſſel lies.———

Art. 29. *An Elegy upon the Death of the late Earl of Granville, who died the 2d of January* 1763, *in the* 73*d Year of his Age.* Folio. 6d. R. Davis.

An advertiſement to the Reader, informs him, that this Elegy 'was written by the honourable T. H. at the requeſt of a near relation of the noble lord who makes the ſubject of it: by whoſe friends, together with his own, the Author has been prevailed upon to give it to the public.'—We are ſometimes more injur'd by the miſtaken kindneſs of our friends, than by the worſt efforts of our enemies.

Art. 30. *An Ode to the Earl of Ch——m.* By the Author of the E— of Ch——m's Apology. Folio. 6d. Almon.

Whitewaſh for Grenville, and blacking for Pitt. The latter is thus begrimed:

There was a time, I muſt be plain,
E're adulation turn'd your brain,
E're power unmaſk'd your pride;
Where you, my lord, diffus'd afar
Your luſtre, like the northern ſtar,
Britannia's hope and guide.

But now theſe rays are overcaſt,
Your ſun has now his zenith paſt,
Declining are your fires;
No more Britannia, meek and tame,
Like a fond miſtreſs fans your flame,
Nor courts your wild deſires——

And thus Mr. G—— is be-prais'd:

Britannia now has found a friend,
Active and *able* to defend
Acceſſible and *true*;
On Grenville ſhe has caſt her eye,
From him expects that rich ſupply
Of wealth ſhe loſt by you.

From

From his abundant depth of mind,
Reſources flow of ev'ry kihd,
To eaſe, correct, or heal;
Frugal of treaſures not his own,
He bribes no hungry courtier's frown,
He dreads no foes appeal.

After ſo high an encomium on the famous *Financier*, and ſuch a *ſcolding* of his great opponent, our Readers will not be ſurpriſed to hear that this *muſe of party* falls foul of America; treating her as the rough, imperious, haughty rival of Britannia; and the preſent object of Lord Ch——m's flame: if ſo, his lordſhip, according to the repreſentation here given of the dame, has but an indifferent taſte; for ſhe is ſaid to be 'as black in heart as feature.'—How *rancorous!* How *illiberal!*

POLITICAL.

Art. 30. *An earneſt Addreſs to the Freeholders of the County of Huntingdon.* By an Independent Freeholder. 4to. 6d. (no Printer)——ſold by Kearſley.

Occaſioned by the near approach of the time for a general parliamentary election; which the Author conſiders as the time of general corruption, idleneſs and diſſipation. He therefore exhorts the Freeholders of the county of Huntingdon to make a laudable ſtand againſt the bribery, the drunkenneſs, the riot and confuſion ſo much to be expected, and ſo juſtly to be dreaded; the effect of which, he obſerves 'running through every rank and order of men, is hardly to be ſtopped before the ſeven years rotation ſets it again in motion. The peaſant, he adds, 'debauched from his labour, the mechanic from his work, the women from the care of their families, and even the children wallowing in drunkenneſs; manufactories ſtanding ſtill, huſbandry neglected, diſorder in the ſtreets, diſſolute behaviour in public, abandoned debauchery in private, order and diſcipline ſcoffed at, authority ſet at nought, and religion and virtue forgotten, too frequently never to be remembered more: the minds of the commonalty infected with a reliſh for diſſipation, labour by that means rendered irkſome to them, and even ſobriety inſupportable, and under ſuch circumſtances, muſt not theft and rapine ſupply the means of indulgence? Who can ſee theſe inevitable conſequences of an oppoſition, ſupported by a profuſion of money, without ſhuddering for the miſeries of the county where it rages, and without doing his utmoſt to avert ſuch proofs of a candidate's munificence, as muſt end in the entire deſtruction of the peace and comfort of his electors? Let a thinking man conſider only a moment before he ſets out, the miſerable ſtate, both of body and mind, to which he is going to reduce the people of that county, of which he profeſſes himſelf a friend and inmate, and if he has a grain of humanity, if he has a grain of Juſtice, he will ſtop his career.'

Laudable, however, he acknowleges, is the zeal of any man, of great property and abilities, to procure ſuch a part in the legiſlature 'as may ſecure to him an opportunity of defending the rights, and ſupporting the intereſts of his country in general, and the county to which he more immediately belongs in particular. But when there is no other way to be got at, than by expoſing that very county, dear to him perhaps from being the place of his birth, the ſeat of his anceſtors, the inheritance

inheritance of his children, to evils of ſuch an inveterate nature, that the traces of them can never be effaced; will not, honour, juſtice, the love of his country, or the love of his own intereſt, plead ſtrongly with him to deſiſt? If he is deaf to all theſe monitors, can he be endowed with ſuch qualifications as ought to render him the object of public favour? Can we look up with confidence for protection to him who has already ſhewed us that our intereſt is but a ſecond conſideration with him? Or can the moſt extenſive charity oblige us to ſuppoſe, that he who has by indirect means prevailed on hundreds to forfeit their integrity, will at all times, and on all occaſions, be inflexibly attached to his own?'

The addreſſer now proceeds to ſpeak more particularly to the preſent ſituation of the county of Huntingdon.

Far be it from me, ſays our Author, 'to depreciate the character of Sir R. B——D? May thoſe amiable qualities, which they who have the honour of knowing him agree that he poſſeſſes, continue long to reflect credit on himſelf, and honour on his friends. It is to thoſe very qualities that I wiſh to appeal; it is on his integrity that I depend to ſecure the free voice of the electors; it is to his candour that I apply to induce him to examine the juſt weight of his pretenſions; it is to his humanity that I addreſs myſelf to beſeech him, not wantonly to ſcatter diſcord, confuſion, rancour, hatred, drunkenneſs, ſedition, tumult, rapine, diſeaſes and death, amongſt his countrymen. If he is juſt he will not make uſe of undue influence to ſecure the voices of thoſe whoſe hearts are bent another way; if he is candid, he will examine what proportion his fair intereſt bears to the whole body of the electors; if he is humane, he will prefer the happineſs of the county to any conſiderations of private pique or reſentment. I truſt he poſſeſſes all theſe amiable qualities; but if we ſhould unhappily find them loſt under an eagerneſs to carry a point, or hindered from acting by any other conſideration, I make no doubt, my countrymen, but that you will think with me that he has not our intereſt truly at heart and that the only ſecurity we can have for the happineſs of this county is to maintain our integrity againſt all allurements, and endeavour to ſtem that torrent which is breaking in upon us, and which, if not oppoſed with vigour, muſt reduce our county, hitherto reſpectable in the eyes of the world, to a level with the moſt venal and abandoned borough in the kingdom.' Then, 'With what malicious glee, he adds, will our enemies reproach us with the unwearied diligence, the indefatigable attention to the intereſts of this county, which our preſent worthy member Lord C——t has ſhewed on every occaſion through ſucceeding parliaments! an attention which calls loudly for the warmeſt acknowlegments of every individual. How will they laugh at the little regard we have paid to the juſt pretenſions of the heir of that family, to whom this country has, for more than a century back, been indebted for the moſt ſtrenuous defenders of its rights and privileges, ſupported, not only by the concurrent voice of another noble family, reſident amongſt us, of equal worth, and rank ſtill ſuperior, but of almoſt every family of diſtinction in the county; which will make the odium fall ſtill heavier upon us of the middle rank. But how much keener will their re-reproaches come to us, when our own conſciences muſt bear witneſs, that by meanly ſubmitting to be bought, we have laid ourſelves open to a like probability of being ſold in our turn.'

We

We have given larger extracts from this pamphlet, than is cuſtomary, with regard to pieces of ſuch inconſiderable bulk; but though ſmall the production, the ſubject is great, and of infinite conſequence: we would therefore earneſtly recommend the ſentiments contained in this addreſs, to the ſerious conſideration of every freeholder and voter in the kingdom; as well as to every perſon of rank and fortune, who is deſirous of repreſenting his country in parliament; yet, we fear little is to be expected from any repreſentations of this kind. The root of the evil, ſo generally complained of, in all caſes of *election*, ſeems to be *conſtitutional*; and by what means the conſtitutional diſeaſes of the body politic are to be cured, muſt be left to the wiſdom of our ſtate-phyſicians.

Art. 32. *The True Intereſt of Great Britain, in regard to the Trade and Government of Canada, Newfoundland, and the Coaſt of Labrador. Shewing the Abſurdity of appointing Military and Naval Officers to rule over a Commercial People.* 8vo. 1s. 6d. Williams.

Pointed, expreſsly, at the Governors Murray, Palliſer, Hamilton, and Johnſtone, appointed to the ſtations of Quebec, Newfoundland, the Coaſt of Labrador, and Weſt Florida; whoſe conduct is here very freely and ſeverely arraigned. He previouſly ſuppoſes, in the abſtract, that a naval or military officer, who by *intereſt* obtains the government of any ſettlement, colony, or province, is totally deſtitute of thoſe qualifications which are abſolutely neceſſary to promote the happineſs of the ſettlers, &c. and to anſwer all the good ends of government. In conſequence of this deficiency, and from narrow views or arbitrary notions, he acts upon a ſet of principles of his own forming, which are either repugnant to the welfare of the whole community, or injurious to one part thereof, from too great an attachment and partiality to the other. He ſuppoſes them alſo ſtrangers to commerce, or, what is worſe, averſe to it; and ready, on all occaſions, to oppoſe the mercantile intereſt, and to manifeſt their contempt of perſons in trade.—Proceeding, then, from theory to fact, he maintains, that the conduct of the Gentlemen above-named has been uniformly abſurd, oppreſſive, and ruinous to the true intereſts of thoſe ſettlements over which they preſided; and, of courſe, highly detrimental to the mother-country alſo. As we do not think it expedient for us to enter into the particulars of this charge, we ſhall only obſerve, that the Author appears, as far as we can judge from his pamphlet, to be well acquainted with the ſeveral matters which are diſcuſſed in it; but, with regard to General Murray, we muſt likewiſe remark, that his conduct, as we learn from the public papers, has been publicly juſtified, ſince the appearance of this tract. He came over, it ſeems, to anſwer the complaints exhibited againſt him, and has been honourably and fully acquitted.—With reſpect to the other Gentlemen mentioned in our Author's indictment, we have not heard that they have yet been properly called upon to give an account of their ſtewardſhip.——We ſhall only add, that the ſpirited dedication of this piece, to Lord Shelburne, Secretary of State, is ſigned*—"The Author of the Attempt to pay off

* At the end of the pamphlet, he ſigns himſelf *An untainted* ENGLISHMAN; which was alſo his ſignature on a former occaſion. Does not this look a little the ſpirit of party?

the

the Debt of the Nation, by laying open the Trade to the East-Indies;" — of which attempt we gave ſome account in our Review for February laſt, p. 168.——There is in both performances a remarkable prevalence of that ſeeming inveteracy which throws a ſplenetic appearance, and an air of party prejudice over the Author's repreſentations; to the injury, perhaps, of very fair and honeſt intentions.

Art. 33. *Half an Hour's Advice to Nobody knows who.* 8vo. 6 d. No Publiſher.

By *Nobody knows who*, this arch politician intends *the perſon who ſhall next happen to be prime miniſter*, or financier; and who, he ſuppoſes, 'will ſoon be appointed, &c.' To ſuch ſtateſman *in futuro*, the ingenious author *incognito* offers his advice, conſiſting of 'a general plan, founded on experience and obſervation, to avail the public of a large revenue againſt a future time of war, equal to the ſupport of any naval armament againſt all the maritime powers; to eaſe, in time of peace, the laborious; to tax luxury, and take off the exciſe on private conſumers; to lay it only where neceſſary on the wholeſale trader; to prevent frauds on the public, &c. &c.' He briefly hints at the great ſchemes of thoſe able financiers, Walpole, Pelham, and Legge; with a few obſervations on them, pointing out the great opportunities, and how they were embraced, or let ſlip, and were loſt to their country; requeſting Mr. or my Lord *Nobody knows who*—— (whenever he is appointed to the care of the finances) to uſe that experience which time affords, *with the judgment he will doubtleſs be poſſeſſed of.*——There are ſtrokes in this little incorrect piece, which ſeem to beſpeak its coming from no common hackney'd pen.

Art. 34. *A View of the ſeveral Changes made in the Adminiſtration of Government, ſince the Acceſſion of his preſent Majeſty.* Folio Broad-ſheet. 1 s. Almon.

Theſe changes, *numerous* as they have been, for ſo ſhort a period of time! are methodically ranged and diſpoſed in ſix columns, in the manner of a ſheet-almanack; with their reſpective dates: on the correctneſs of which, the whole merit of this publication depends.—— 'Retroſpects of certain matters,' as the publiſher obſerves in his addreſs to the Reader, printed at the top of theſe liſts—are ſometimes uſeful, and often entertaining. In which ever light, he continues, theſe liſts are viewed, it will be ſatisfaction ſufficient to the editor, if he has contributed any thing towards either.' His view is chiefly confined to ſuch offices as were filled by the Lords and Members of Parliament; becauſe thoſe perſons are the moſt diſtinguiſhed and eminent, and becauſe the fluctuations have been chiefly among them: the intention here being to give no more than the *political changes*, or alterations of men in the moſt honourable and lucrative employments, occaſioned by the various predominance of parties, under the ſucceſſive adminiſtrations of Lord Bute, Mr Grenville, Lord Rockingham, and the *united* adminiſtrations of the Earls of Bute and Chatham; for ſo they are here coupled, at the head of Col. VI. and expreſſed thus: 'Lord *Bute*'s and Lord *Chatham*'s adminiſtration, from July 30, 1766, till the *Dog days*, 1767.'

SERMONS.

SERMONS.

I. *On the Death of the Moſt Honourable Marquis of Taviſtock.* By Thomas Bedford, B. A. of St. John's Coll. Camb. and Chaplain to the Earl of Granville. Dodſley.

From 2 Sam. xviii. 33. the reverend preacher, after ſome juſt remarks on the natural, forcible, pathetic manner in which David expreſſes his grief for the untimely death of his ſon Abſalom, takes occaſion to ſhew in what reſpects the caſe of the Jewiſh Prince and that of the late excellent Marquis were ſimilar, and in what circumſtances they were different.

Having, in a very affecting manner, dwelt upon the mournful ſituation of David, on the loſs of his favourite ſon, Mr. Bedford thus proceeds:——'You have already anticipated my deſign; the very relation of this ſtory muſt have brought up into your mind a loſs, congenial in many circumſtances——I mean the ſudden and affecting death of the Marquis of Taviſtock, the very impreſſion of whoſe riſing greatneſs, and exemption from the other's faults, ſuggeſts many reaſons of ſorrow which could never take place in the public lamentation for Abſalom. Alike they were, indeed, in the general eſteem of their country, but in nothing did they differ more than in the means of attaining to it. What the one ſtole, as it were, by the ſemblance of virtue, the other obtained by real merit. The one ſeparated from his father by an imprudent * rebellion, the other never eſtranged from his, through want of filial duty. If all Iſrael mourned for the one, our grateful country pays the ſame laſt honours to the obſequies of the other. His very name calls up the idea of a man diſtinguiſhed by many uſeful qualities, to the hopes of whoſe integrity the public voice gave the moſt ſolemn atteſtation: I will not ſay Patriotiſm, becauſe that pure and ſacred name is ſo often proſtituted on the moſt trivial occaſions, as to have loſt all its energy and meaning.'

We thought ſome ſmall ſpecimen of a ſermon on ſo intereſting an occaſion, would be acceptable to our Readers; and perhaps the foregoing may ſuffice.—The title page does not inform us where this diſcourſe was delivered.

II. *The Enjoyment of God, a Reſemblance to him in Heaven, the fervent Wiſh of ſanctified Souls.—Occaſioned by the Death of Mrs. Mary Weare, Wife of Mr. W. Weare, Feb.* 8, 1767, *at the Meeting-houſe oppoſite Paul's-alley, Redcroſs-ſtreet.* By John Stevens. Keith.

III. *Preached before the Univerſity of Cambridge, in St. Mary's Church, at the Commencement in* 1763. By Sidney Swinney, D. D. Fellow of the Royal and Antiquarian Societies. 4to. 1s. Becket.

*** To this ſermon, (which was preached from 1 Cor. ch. i. ver. 23, 24), the Author has prefixed a remarkable dedication to the *Jews*, with a view to their *Converſion* to *Chriſtianity*.

* Is not this a very mild epithet for ſuch complicated and unnatural wickedneſs as Abſalom's?

THE

MONTHLY REVIEW,

For MAY, 1767.

The Georgics of Virgil, tranſlated. By Thomas Nevile, M. A. Fellow of Jeſus College, Cambridge. 8vo. 2s. Printed at Cambridge, and ſold by Beecroft, &c. in London, 1767.

WE have had more tranſlations of Virgil than of any other claſſic author; and the reaſon is, probably, that flattering eaſe, which is ſo inviting in proſpect, though ſo difficult to purſue. It is not worth while to recollect thoſe volumes of trash we have been peſtered with for theſe few years paſt, under the denomination of tranſlations of Virgil. We are convinced of the difficulty ſuch an attempt muſt for ever be attended with, from the indifferent ſucceſs of better pens.—Mr. Nevile, notwithſtanding, has ventured to attempt that part of Virgil, which is certainly the moſt troubleſome to the tranſlator. The happy art of the poet in giving elegance and dignity to the moſt familiar circumſtances of a ſubject, almoſt wholly didactic, renders the taſk of tranſlating the Georgics more painful and more arduous than that of any other part of his works.—What is ſtill more diſcouraging; when the laborious work is finiſhed, it has not the ſame intereſt with the reader, as the paſtorals or the Æneid. Rules of paſturage, agriculture, or planting, which difference of climate and the improvements of time have rendered of little ſervice to us, can but little affect us; and, excluſive of the pleaſure we receive from the elegance of the work in its original form, all the entertainment a tranſlation can afford us ariſes from a caſual epiſode, digreſſion, or deſcription interſperſed here and there in the poem.

We muſt acknowledge, however, that we have not read Mr. Nevile's tranſlation without ſome degree of ſatisfaction. He has certainly a peculiar merit in point of imitative harmony, which he has attended to with great care throughout. Poſſibly, he has, in ſome inſtances, laboured it too much, and ſometimes he affects it without ſucceſs; but that is a kind of criticiſm

which muſt be referred to the ear of the reader. The following deſcription of an harveſt-ſtorm may partly enable him to judge:

Oft have I ſeen, when to the yellow land
The rural lord had brought his reaper-band;
To the brown ſheaf as he the ſwath applies,
Inſtant the warring winds tumultuous riſe:
Rent from profoundeſt earth the ſcatter'd corn
With all it's weight of root aloft is borne:
Whirling in rapid circles thro' the ſky
Before the blaſt light chaff and ſtubble fly.
Oft a vaſt wat'ry throng from Ether pours,
And from the deep clouds thick'ning with black ſhow'rs
Swell the dire ſtorm: the ſkies burſt ruſhing down,
And the fair fields in one vaſt deluge drown:
The dikes o'erflow; the rivers riſe, and roar;
Of boiling ocean ſteams the ſtraiten'd ſtore.
Thron'd in the centre of dark clouds Heav'n's Sire
Wings with his waving arm the forky fire:
Earth ſhudders at the ſhock; the beaſts are fled,
And thro' wide regions mortals ſunk with dread;
Or Rhodope, or Athos feels the blow,
Or of Ceraunia the proud tops bow low:
Rage the redoubling winds; with ſhow'rs the ground
Smokes: to the tempeſt woods and ſhores reſound.

Mr. Nevile has, in general, preſerv'd the precepts of his author with great clearneſs and accuracy; and in ſo doing, of whatever conſequence it might be in other reſpects, he has acquitted himſelf like a faithful tranſlator. But an attention to this part of his taſk, we preſume, has ſometimes made him loſe both the dignity of his expreſſion, and the harmony of his verſe. It is impoſſible to read, with any ſatisfaction, ſuch lines as theſe:

To keep off cattle, weave thick fences round.
Or oaks oracular by Grecians thought.
While laſts warm weather, plow and ſow your ground.

In the following digreſſion on rural happineſs, the Tranſlator, being no longer confined by the didactic precept, had a better opportunity to modulate his verſe:

Too happy ye, whom rural taſks employ,
Did ye the knowledge of your bliſs enjoy!
Far from diſcordant arms the grateful ground
For you diffuſes competence around.
What tho' no palace proud from portals wide
Pours forth of viſitants the morning tide,
Tho' for no poſts with tortoiſe-ſhell enrol'd
Ye ſigh, no garments wanton'd o'er with gold;
Tho' the white wool no Tyrian poiſon ſoil,
Nor ſpice with fragrance taint the liquid oil;
Yet peace ſecure, yet days to guile unknown,
Leiſure with plenty, theſe are all your own;

The

The low of herds, clear lakes, and breezy glade,
Grots, and ſofts ſleeps beneath the bow'ry ſhade.
Nor want ye lawns, or thickets for the chace,
Or train'd to little a rough patient race,
Duty to Gods, and Parents: laſt with you
Aſtræa linger'd, ere ſhe quite withdrew.
Me may the Nine, my firſt, my lateſt care,
With awful love whoſe myſteries I bear,
Lead thro' heav'n's radiant roads, the ſtarry way;
The lunar labours, Sol's defects diſplay;
Tell, by what force the ſwoll'n ſeas burſt the mound,
Then in themſelves ſubſide: what rocks the ground;
Whence wintry ſuns ſo rapid roll the light
Down to the main; what ſtays the loit'ring night.
But ſhould theſe arduous longings be repreſt,
Life's chilly ſtream ſcarce creeping in my breaſt,
May rural ſcenes, thro' meads rills ſparkling pleaſe,
And woods, and rivers, in inglorious eaſe;
Where plains are ſeen, and Sperchius' winding wave,
And the proud hill, where Spartan virgins rave:
In Hæmus cooly vales, O! were I laid,
Screen'd by the ſweep of ſome high-arching ſhade!
Happy the man, whoſe penetrating mind
Of things the latent cauſes firſt could find,
He, who all terrors, ruthleſs Fate could quell,
And the dire din of all-devouring Hell!
Bleſt too, who knew the Gods, that haunt the plain,
Pan, old Sylvanus, and the Dryad train;
Unmov'd by purple pride, the rods of ſtate,
Or faithleſs brethren rous'd to mutual hate,
Or Rome, or kingdoms ſinking to decay,
Or from leagu'd Iſter his reſiſtleſs way
The Dacian burſting: nor for others' ſtore
Fed he a wiſh, or ſorrow'd for the poor.
The boughs he lighten'd of their luſcious load,
And pull'd the fruits, the willing fields beſtow'd:
Stranger to ſtrife he felt no griping law,
Nor the mad rabble of the Forum ſaw.
Some ruſh to battle, vex with oars the deep,
Or in the courts of kings inſidious creep;
For cups of gem, and quilts of Tyrian dye,
Others remorſeleſs looſe each public tie:
On hoarded treaſures theſe ecſtatic gaze,
Thoſe eye the Roſtra, ſtupid with amaze:
This for the theatre's applauding roar
Sighs: with the blood of brothers ſprinkled o'er
From their dear homes to exile others run,
And ſeek new ſeats beneath a diſtant ſun.
The buſy huſbandman has turn'd the ſoil
With his bent ploughſhare: hence his annual toil;
His country, children profit by his pains;
Hence he his herds and uſeful ſteers maintains.

No pauſe he knows: or teems the bounteous year
With fruits, or cattle, or the bearded ear:
The plenteous produce loads the furrow'd land;
The granaries burſt: cold winter is at hand;
The pounding preſs now Sicyon's berries feel;
Glad to their ſties the ſwine full-acorn'd reel.
The woods give arbutes; autumn-fruits abound,
And mild grapes ripen on high ſunny ground.
Their father's neck the fondling train embrace:
And Virtue's ſelf protects the blameleſs race.
With dugs diſtended ſtrutting kine are ſeen,
And the fat kids friſk butting on the green.
Stretcht on the graſs himſelf on feſtal days,
As with crown'd goblets by the brightning blaze
His comrades ſtand, Lenæus! calls on thee,
Pouring libation large, and hangs a tree
With prizes for the ſwains, the dart who fling,
And bares the wreſtlers for the ruſtic ring.
Such was the life th' Etrurians, Sabines led;
Thus Remus and his brother once were bred;
Rome by theſe arts the world's great wonder roſe,
Proud her ſev'n hills with ramparts to encloſe;
And ere Dictæan Jove commenc'd his reign,
Ere impious mortals heap'd with oxen ſlain
The genial board, a life of rural eaſe
In golden days ev'n Saturn's ſelf could pleaſe:
No brazen trump had learn'd men's ears to wound,
Nor ſwords on anvils ſent a clatt'ring ſound.

If Mr. Nevile's tranſlation has any fault beſide thoſe already mentioned, it is the too frequent uſe of alliterations. When ſparingly admitted, they may occaſionally contribute to the melody of a verſe, but, when too laviſhly introduced, they have the air of affectation. There is one capital error which we muſt beg leave to mention to the Tranſlator, before we lay aſide his book, as, in future editions, it may eaſily be corrected. It is in the exordium of the firſt Georgic:

——*Quæ cura boum, qui cultus habendo*
Sit pecori——

is tranſlated,

The norture due to cattle; care of kine.

In this tranſlation there is no diſtinction, as in the original; for kine are cattle, and *vice verſa*. Virgil diſtinctly ſays, that the management of black cattle and of ſheep forms a part of his ſubject, but the Tranſlator entirely omits the mention of ſheep, though a fundamental part of his argument, for the word *cattle* never excluſively meant ſheep in our language. He could not want diſtinguiſhing terms, as *herds* and *flocks* are as diſtinct in the Engliſh, as *boves* and *pecus* are in the Latin.

Dr.

Dr. Ferguſon's Eſſay on the Hiſtory of Civil Society. Concluded.

HAVING treated of the general characteriſtics of human nature, in the firſt part of his Eſſay, from which we gave a few extracts in our laſt number, our ingenious Author proceeds, in the ſecond part, to the hiſtory of rude nations.

He ſets out with obſerving, that the hiſtory of mankind is confined within a limited period, and brings an intimation from every quarter, that human affairs have had a beginning;—that nations, diſtinguiſhed by the poſſeſſion of arts, and the felicity of their political eſtabliſhments, have been derived from a feeble original, and ſtill preſerve in their ſtory the indications of a ſlow and gradual progreſs, by which this diſtinction was gained;—that the Greeks derive their own origin from unſettled tribes, whoſe frequent migrations are a proof of the rude and infant ſtate of their communities; and whoſe warlike exploits, ſo much celebrated in ſtory, only exhibit the ſtruggles with which they diſputed for the poſſeſſion of a country they afterwards, by their talent for fable, by their arts, and their policy, rendered ſo famous in the hiſtory of mankind;—that Italy muſt have been divided into many rude and feeble cantons, when a band of robbers, as we are taught to conſider them, found a ſecure ſettlement on the banks of the Tiber, and when a people, yet compoſed only of one ſex, ſuſtained the character of a nation;—that the inhabitants of Britain, at the time of the firſt Roman invaſions, reſembled, in many things, the preſent natives of North America; that they were ignorant of agriculture, painted their bodies, and uſed, for cloathing, the ſkins of beaſts.

'Such therefore, continues he, appears to have been the commencement of hiſtory with all nations, and in ſuch circumſtances are we to look for the original character of mankind. The inquiry refers to a diſtant period, and every concluſion ſhould build on the facts which are preſerved for our uſe. Our method, notwithſtanding, too frequently, is to reſt the whole on conjecture; to impute every advantage of our nature to thoſe arts which we ourſelves poſſeſs; and to imagine, that a mere negation of all our virtues is a ſufficient deſcription of man in his original ſtate. We are ourſelves the ſuppoſed ſtandards of politeneſs and civilization; and where our own features do not appear, we apprehend, that there is nothing which deſerves to be known. But it is probable that here, as in many other caſes, we are ill qualified, from our ſuppoſed knowledge of cauſes, to prognoſticate effects, or to determine what muſt have been the properties and operations, even of our own nature, in the abſence of thoſe circumſtances in which we have ſeen it engaged. Who would, from mere conjecture, ſuppoſe, that the naked ſavage would be a coxcomb and a gameſter? that he would be proud and vain, without the diſtinctions of title and fortune? and that his principal care would be to adorn his perſon, and to find an amuſement? Even if it could be ſuppoſed that he would thus ſhare in our vices, and, in the midſt of his foreſt, vie with the follies which are practiſed in the

town; yet no one would be ſo bold as to affirm, that he would likewiſe, in any inſtance, excel us in talents and virtues; that he would have a penetration, a force of imagination and elocution, an ardour of mind, an affection and courage, which the arts, the diſcipline, and the policy of few nations would be able to improve. Yet theſe particulars are a part in the deſcription which is delivered by thoſe who have had opportunities of ſeeing mankind in their rudeſt condition: and beyond the reach of ſuch teſtimony, we can neither ſafely take, nor pretend to give, information on the ſubject.

'If conjectures and opinions formed at a diſtance, have not ſufficient authority in the hiſtory of mankind, the domeſtic antiquities of every nation muſt, for this very reaſon, be received with caution. They are, for moſt part, the mere conjectures or the fictions of ſubſequent ages; and even where at firſt they contained ſome reſemblance of truth, they ſtill vary with the imagination of thoſe by whom they are tranſmitted, and in every generation receive a different form. They are made to bear the ſtamp of the times through which they have paſſed in the form of tradition, not of the ages to which their pretended deſcriptions relate. The information they bring, is not like the light reflected from a mirrour, which delineates the object from which it originally came; but, like rays that come broken and diſperſed from an opaque or unpoliſhed ſurface, only give the colours and features of the body from which they were laſt reflected.

'When traditionary fables are rehearſed by the vulgar, they bear the marks of a national character; and though mixed with abſurdities, often raiſe the imagination, and move the heart: when made the materials of poetry, and adorned by the ſkill and the eloquence of an ardent and ſuperior mind, they inſtruct the underſtanding, as well as engage the paſſions. It is only in the management of mere antiquaries, or ſtript of the ornaments which the laws of hiſtory forbid them to wear, that they become even unfit to amuſe the fancy, or to ſerve any purpoſe whatever.

'It were abſurd to quote the fable of the Iliad or the Odyſſey, the legends of Hercules, Theſeus, or OEdipus, as authorities in matter of fact relating to the hiſtory of mankind; but they may, with great juſtice, be cited to aſcertain what were the conceptions and ſentiments of the age in which they were compoſed, or to characteriſe the genius of that people, with whoſe imaginations they were blended, and by whom they were fondly rehearſed and admired.

'In this manner fiction may be admitted to vouch for the genius of nations, while hiſtory has nothing to offer that is intitled to credit. The Greek fable accordingly conveying a character of its authors, throws light on an age of which no other record remains. The ſuperiority of this people is indeed in no circumſtance more evident than in the ſtrain of their fictions, and in the ſtory of thoſe fabulous heroes, poets, and ſages, whoſe tales, being invented and embelliſhed by an imagination already filled with the ſubject for which the hero was celebrated, ſerved to inflame that ardent enthuſiaſm with which this people afterwards proceeded in the purſuit of every national object.

'It was no doubt of great advantage to thoſe nations, that their ſyſtem of fable was original, and being already received in popular traditions, ſerved to diffuſe thoſe improvements of reaſon, imagination, and ſentiment, which were afterwards, by men of the fineſt talents, made

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on the fable itſelf, or conveyed in its moral. The paſſions of the poet pervaded the minds of the people, and the conceptions of men of genius being communicated to the vulgar, became the incentives of a national ſpirit.

'A mythology borrowed from abroad, a literature founded on references to a ſtrange country, and fraught with foreign alluſions, are much more confined in their uſe: they ſpeak to the learned alone; and though intended to inform the underſtanding, and to mend the heart, may, by being confined to a few, have an oppoſite effect: they may foſter conceit on the ruins of common ſenſe, and render what was, at leaſt innocently, ſung by the Athenian mariner at his oar, or rehearſed by the ſhepherd in attending his flock, an occaſion of vice, and the foundation of pedantry and ſcholaſtic pride.

'Our very learning, perhaps, where its influence extends, ſerves, in ſome meaſure, to depreſs our national ſpirit. Our literature being derived from nations of a different race, who flouriſhed at a time when our anceſtors were in a ſtate of barbarity, and conſequently when they were deſpiſed by thoſe who had attained to the literary arts, has given riſe to a humbling opinion, that we ourſelves are the offspring of mean and contemptible nations, with whom the human imagination and ſentiment had no effect, till the genius was in a manner inſpired by examples, and directed by leſſons that were brought from abroad. The Romans, from whom our accounts are chiefly derived, have admitted, in the rudeneſs of their own anceſtors, a ſyſtem of virtues, which all ſimple nations perhaps equally poſſeſs; a contempt of riches, love of their country, patience of hardſhip, danger, and fatigue. They have, notwithſtanding, vilified our anceſtors for having perhaps only reſembled their own; at leaſt, in the defect of their arts, and in the neglect of conveniencies which thoſe arts are employed to procure.'

'It is from the Greek and the Roman hiſtorians, however, that we have not only the moſt authentic and inſtructive, but even the moſt engaging, repreſentations of the tribes from whom we deſcend. Thoſe ſublime and intelligent writers underſtood human nature, and could collect its features, and exhibit its characters in every ſituation. They were ill ſucceeded in this taſk by the early hiſtorians of modern Europe; who, generally bred to the profeſſion of monks, and confined to the monaſtic life, applied themſelves to record what they were pleaſed to denominate facts, while they ſuffered the productions of genius to periſh, and were unable, either by the matter they ſelected, or the ſtyle of their compoſitions, to give any repreſentation of the active ſpirit of mankind in any condition. With them, a narration was ſuppoſed to conſtitute hiſtory, whilſt it did not convey any knowledge of men; and hiſtory itſelf was allowed to be complete, while, amidſt the events and the ſucceſſion of princes that are recorded in the order of time, we are left to look in vain for thoſe characteriſtics of the underſtanding and the heart, which alone, in every human tranſaction, render the ſtory either engaging or uſeful.

'We therefore willingly quit the hiſtory of our early anceſtors, where Cæſar and Tacitus have dropped them; and perhaps, till we come within the reach of what is connected with preſent affairs, and makes a part in the ſyſtem on which we now proceed, have little reaſon to expect any ſubject to intereſt or inform the mind. We have no reaſon, how-

ever, from hence to conclude, that the matter itſelf was more barren, or the ſcene of human affairs leſs intereſting, in modern Europe, than it has been on every ſtage where mankind were engaged to exhibit the movements of the heart, the efforts of generoſity, magnanimity, and courage.

'The trial of what thoſe ages contained, is not even fairly made, when men of genius and diſtinguiſhed abilities, with the accompliſhments of a learned and a poliſhed age, collect the materials they have found, and, with the greateſt ſucceſs, connect the ſtory of illiterate ages with tranſactions of a later date: it is difficult even for them, under the names which are applied in a new ſtate of ſociety, to convey a juſt apprehenſion of what mankind were in ſituations ſo different, and in times ſo remote from their own.

'In deriving from hiſtorians of this character the inſtruction which their writings are fit to beſtow, we are frequently to forget the general terms that are employed, in order to collect the real manners of an age, from the minute circumſtances that are occaſionally preſented. The titles of *Royal* and *Noble* were applicable to the families of Tarquin, Collatinus, and Cincinnatus; but Lucretia was employed in domeſtic induſtry with her maids, and Cincinnatus followed the plough. The dignities, and even the offices, of civil ſociety, were known many ages ago, in Europe, by their preſent appellations; but we find in the hiſtory of England, that a king and his court being aſſembled to ſolemnize a feſtival, an outlaw, who had ſubſiſted by robbery, came to ſhare in the feaſt. The king himſelf aroſe to force this unworthy gueſt from the company, a ſcuffle enſued between them, and the king was killed. A chancellor and prime miniſter, whoſe magnificence and ſumptuous furniture were the ſubject of admiration and envy, had his apartments covered every day in winter with clean ſtraw and hay, and in ſummer with green ruſhes or boughs. Even the ſovereign himſelf, in thoſe ages, was provided with forage for his bed. Theſe picturesque features, and characteriſtical ſtrokes of the times, recal the imagination from the ſuppoſed diſtinction of monarch and ſubject, to that ſtate of rough familiarity in which our anceſtors lived, and under which they acted, with a view to objects, and on principles of conduct, which we ſeldom comprehend, when we are employed to record their tranſactions, or to ſtudy their characters.'

Our Author goes on to obſerve that ſome of thoſe nations, who dwell in the leſs cultivated parts of the earth, derive their ſubſiſtence chiefly from hunting, fiſhing, or the natural produce of the ſoil, paying little attention to property, and having ſcarcely any beginnings of ſubordination or government; that others, having poſſeſſed themſelves of herds, and depending for their proviſion on paſture, know what it is to be poor and rich; that they ſuffer themſelves to be claſſed according to their meaſures of wealth, and know the relations of patron and client, of ſervant and maſter. This diſtinction, he ſays, muſt create a material difference of character, and may furniſh two ſeparate heads, under which to conſider the hiſtory of mankind in their rudeſt ſtate; that of the ſavage, who is not yet acquainted with

property; and that of the barbarian, to whom it is, although not aſcertained by laws, a principal object of care and deſire. Such readers as are deſirous of forming ſome general conception of our ſpecies in its rude ſtate, will be pleaſed with this part of our Author's work; it contains many intereſting and entertaining particulars, taken chiefly from Charlevoix, Lafitau, Colden, &c.

Among the Iroquois, and other nations of the temperate zone, we are told, the titles of *magiſtrate* and *ſubject*, of *noble* and *mean*, are as little known as thoſe of *rich* and *poor*. The old men, without being inveſted with any coercive power, employ their natural authority in adviſing or in prompting the reſolutions of their tribe: the military leader is pointed out by the ſuperiority of his manhood and valour: the ſtateſman is diſtinguiſhed only by the attention with which his counſel is heard; the warrior by the confidence with which the youth of his nation follow him to the field; and if their concerts muſt be ſuppoſed to conſtitute a ſpecies of political government, it is one, our Author ſays, to which no language of ours can be applied. Power is no more than the natural aſcendancy of the mind; the diſcharge of office no more than a natural exerciſe of the perſonal character; and while the community acts with an appearance of order, there is no ſenſe of diſparity in the breaſt of any of its members.

'In theſe happy, though informal, proceedings, ſays Dr. Ferguſon, where age alone gives a place in the council; where youth, ardour, and valour in the field, give a title to the ſtation of leader; where the whole community is aſſembled on any alarming occaſion, we may venture to ſay, that we have found the origin of the ſenate, the executive power, and the aſſembly of the people; inſtitutions for which ancient legiſlators have been ſo much renowned. The ſenate among the Greeks, as well as the Latins, appears, from the etymology of its name, to have been originally compoſed of elderly men. The military leader at Rome, in a manner not unlike to that of the American warrior, proclaimed his levies, and the citizens prepared for the field, in conſequence of a voluntary engagement. The ſuggeſtions of nature, which directed the policy of nations in the wilds of America, were followed before on the banks of the Eurotas and the Tyber; and Lycurgus and Romulus found the model of their inſtitutions where the members of every rude nation find the earlieſt mode of uniting their talents, and combining their forces.

'Among the North-American nations, every individual is independent; but he is engaged by his affections and his habits in the cares of a family. Families, like ſo many ſeparate tribes, are ſubject to no inſpection or government from abroad; whatever paſſes at home, even bloodſhed and murder, are only ſuppoſed to concern themſelves. They are, in the mean time, the parts of a canton; the women aſſemble to plant their maize; the old men go to council; the huntſman and the warrior joins the youth of his village in the field. Many ſuch cantons aſſemble

aſſemble to conſtitute a national council, or to execute a national enterpriſe. When the Europeans made their firſt ſettlements in America, ſix ſuch nations had formed a league, had their amphyctiones or ſtates-general, and, by the firmneſs of their union, and the ability of their councils, had obtained an aſcendant from the mouth of the St. Laurence to that of the Miſſiſippi. They appeared to underſtand the objects of the confederacy, as well as thoſe of the ſeparate nation; they ſtudied a balance of power; the ſtateſman of one country watched the deſigns and proceedings of another; and occaſionally threw the weight of his tribe into a different ſcale. They had their alliances and their treaties, which, like the nations of Europe, they maintained, or they broke, upon reaſons of ſtate; and remained at peace from a ſenſe of neceſſity or expediency, and went to war upon any emergence of provocation or jealouſy.

'Thus, without any ſettled form of government, or any bond of union, but what reſembled more the ſuggeſtion of inſtinct, than the invention of reaſon, they conducted themſelves with the concert, and the force, of nations. Foreigners, without being able to diſcover who is the magiſtrate, or in what manner the ſenate is compoſed, always find a council with whom they may treat, or a band of warriors with whom they may fight. Without police or compulſory laws, their domeſtic ſociety is conducted with order, and the abſence of vicious diſpoſitions, is a better ſecurity than any public eſtabliſhment for the ſuppreſſion of crimes.

'Diſorders, however, ſometimes occur, eſpecially in times of debauch, when the immoderate uſe of intoxicating liquors, to which they are extremely addicted, ſuſpends the ordinary caution of their demeanour, and inflaming their violent paſſions, engages them in quarrels and bloodſhed. When a perſon is ſlain, his murderer is ſeldom called to an immediate account: but he has a quarrel to ſuſtain with the family and the friends; or, if a ſtranger, with the countrymen of the deceaſed; ſometimes even with his own nation at home, if the injury committed be of a kind to alarm the ſociety. The nation, the canton, or the family, endeavour, by preſents, to atone for the offence of any of their members; and, by pacifying the parties aggrieved, endeavour to prevent what alarms the community more than the firſt diſorder, the ſubſequent effects of revenge and animoſity. The ſhedding of blood, however, if the guilty perſon remain where he has committed the crime, ſeldom eſcapes unpuniſhed: the friend of the deceaſed knows how to diſguiſe, though not to ſuppreſs, his reſentment; and even after many years have elapſed, is ſure to repay the injury that was done to his kindred or his houſe.

'Theſe conſiderations render them cautious and circumſpect, put them on their guard againſt their paſſions, and give to their ordinary deportment an air of phlegm and compoſure ſuperior to what is poſſeſſed among poliſhed nations. They are, in the mean time, affectionate in their carriage, and in their converſations pay a mutual attention and regard, ſays Charlevoix, more tender and more engaging, than what we profeſs in the ceremonial of poliſhed ſocieties.

'This writer has obſerved, that the nations among whom he travelled in North-America, never mentioned acts of generoſity or kindneſs under the notion of duty. They acted from affection, as they acted

acted from appetite, without regard to its consequences. When they had done a kindness, they had gratified a desire; the business was finished, and it passed from the memory. When they received a favour, it might, or it might not, prove the occasion of friendship: if it did not, the parties appeared to have no apprehensions of gratitude, as a duty by which the one was bound to make a return, or the other intitled to reproach the person who had failed in his part. The spirit with which they give or receive presents, is the same which Tacitus observed among the ancient Germans: they delight in them, but do not consider them as matter of obligation. Such gifts are of little consequence, except when employed as the seal of a bargain or treaty.

'It was their favourite maxim, that no man is naturally indebted to another; that he is not, therefore, obliged to bear with any imposition, or unequal treatment. Thus, in a principle apparently sullen and inhospitable, they have discovered the foundation of justice, and observe its rules, with a steadiness and candour which no cultivation has been found to improve. The freedom which they give in what relates to the supposed duties of kindness and friendship, serves only to engage the heart more entirely, where it is once possessed with affection. We love to chuse our object without any restraint, and we consider kindness itself as a task, when the duties of friendship are exacted by rule. We therefore, by our demand for attentions, rather corrupt than improve the system of morality; and by our exactions of gratitude, and our frequent proposals to inforce its observance, we only shew, that we have mistaken its nature; we only give symptoms of that growing sensibility to interest, from which we measure the expediency of friendship and generosity itself; and by which we would introduce the spirit of traffic into the commerce of affection. In consequence of this proceeding, we are often obliged to decline a favour with the same spirit that we throw off a servile engagement, or reject a bribe. To the unrefining savage every favour is welcome, and every present received without reserve or reflection.

'The love of equality, and the love of justice, were originally the same: and although, by the constitution of different societies, unequal privileges are bestowed on their members; and although justice itself requires a proper regard to be paid to such privileges; yet he who has forgotten that men were originally equal, easily degenerates into a slave; or in the capacity of a master, is not to be trusted with the rights of his fellow-creatures. This happy principle gives to the mind its sense of independence, renders it indifferent to the favours which are in the power of other men, checks it in the commission of injuries, and leaves the heart open to the affections of generosity and kindness. It gives to the untutored American that air of candour, and of regard to the welfare of others, which, in some degree, softens the arrogant pride of his carriage, and in times of confidence and peace, without the assistance of government or law, renders the approach and commerce of strangers secure.

'Among this people, the foundations of honour are eminent abilities and great fortitude; not the distinctions of equipage and fortune: the talents in esteem are such as their situation leads them to employ, the exact knowledge of a country, and stratagem in war. On these qualifications, a captain among the Caribbees underwent an examination.

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When a new leader was to be choſen, a ſcout was ſent forth to traverſe the foreſts which led to the enemy's country, and, upon his return, the candidate was deſired to find the track in which he had travelled. A brook, or a fountain, was named to him on the frontier, and he was deſired to find the neareſt path to a particular ſtation, and to plant a ſtake in the place. They can, accordingly, trace a wild beaſt, or the human foot, over many leagues of a pathleſs foreſt, and find their way acroſs a woody and uninhabited continent, by means of refined obſervations, which eſcape the traveller who has been accuſtomed to different aids. They ſteer in ſlender canoes, acroſs ſtormy ſeas, with a dexterity equal to that of the moſt experienced pilot. They carry a penetrating eye for the thoughts and intentions of thoſe with whom they have to deal; and when they mean to deceive, they cover themſelves with arts which the moſt ſubtile can ſeldom elude. They harangue in their public councils with a nervous and figurative elocution; and conduct themſelves in the management of their treaties with a perfect diſcernment of their national intereſts.

'Thus being able maſters in the detail of their own affairs, and well qualified to acquit themſelves on particular occaſions, they ſtudy no ſcience, and go in purſuit of no general principles. They even ſeem incapable of attending to any diſtant conſequences, beyond thoſe they have experienced in hunting or war. They intruſt the proviſion of every ſeaſon to itſelf; conſume the fruits of the earth in ſummer; and, in winter, are driven in queſt of their prey, through woods, and over deſerts covered with ſnow. They do not form in one hour thoſe maxims which may prevent the errors of the next; and they fail in thoſe apprehenſions, which, in the intervals of paſſion, produce ingenuous ſhame, compaſſion, remorſe, or a command of appetite. They are ſeldom made to repent of any violence; nor is a perſon, indeed, thought accountable in his ſober mood, for what he did in the heat of a paſſion, or in a time of debauch.'

From what our Author advances upon this ſubject, it appears, that the love of ſociety, friendſhip, and public affection, penetration, eloquence, and courage, were the original properties of the human ſpecies, not the ſubſequent effects of device or invention. If mankind are qualified to improve their manners, the ſubject, Dr. Ferguſon obſerves, was furniſhed by nature; and the effect of cultivation is not to inſpire the ſentiments of tenderneſs and generoſity, nor to beſtow the principal conſtituents of a reſpectable character, but to obviate the caſual abuſes of paſſion; and to prevent a mind, which feels the beſt diſpoſitions in their greateſt force, from being at times likewiſe the ſport of brutal appetite and ungovernable violence.

From the hiſtory of rude nations, our Author proceeds to that of policy and arts. This part of his ſubject he introduces with conſidering the influences of climate and ſituation. What he advances upon this head is curious and entertaining; but whether all his obſervations are juſt or not, we do not here take upon us to determine. He adopts many of the ſentiments of the celebrated Monteſquieu, who, in the opinion of ſome of his

his warmeſt admirers, aſcribes more to the influence of climate than reaſon or experience can poſſibly juſtify.

In whatever manner the fact be accounted for, it cannot be doubted, Dr. Fergufon ſays, that man has always attained to the principal honours of his ſpecies within the temperate zone. The arts, which he has on this ſcene repeatedly invented, the extent of his reaſon, the fertility of his fancy, and the force of his genius in literature, commerce, policy, and war, ſufficiently declare either a diſtinguiſhed advantage of ſituation, or a natural ſuperiority of mind.

'Man, in the perfection of his natural faculties, ſays he, is quick and delicate in his ſenſibility; extenſive and various in his imaginations and reflections; attentive, penetrating, and ſubtile, in what relates to his fellow-creatures; firm and ardent in his purpoſes; devoted to friendſhip or to enmity; jealous of his independence and his honour, which he will not relinquiſh for ſafety or for profit: under all his corruptions or improvements, he retains his natural ſenſibility, if not his force; and his commerce is a bleſſing or a curſe, according to the direction his mind has received.

'But under the extremes of heat or of cold, the active range of the human ſoul appears to be limited; and men are of inferior importance, either as friends, or as enemies. In the one extreme, they are dull and ſlow, moderate in their deſires, regular and pacific in their manner of life; in the other, they are feveriſh in their paſſions, weak in their judgments, and addicted by temperament to animal pleaſure. In both the heart is mercenary, and makes important conceſſions for childiſh bribes: in both the ſpirit is prepared for ſervitude: in the one it is ſubdued by fear of the future; in the other it is not rouſed even by its ſenſe of the preſent.

'The nations of Europe who would ſettle or conquer on the ſouth or the north of their own happier climates, find little reſiſtance: they extend their dominion at pleaſure, and find no where a limit but in the ocean, and in the ſatiety of conqueſt. With few of the pangs and the ſtruggles that precede the reduction of nations, mighty provinces have been ſucceſſively annexed to the territory of Ruſſia; and its ſovereign, who accounts within his domain, entire tribes, with whom perhaps none of his emiſſaries have ever converſed, diſpatched a few geometers to extend his empire, and thus to execute a project, in which the Romans were obliged to employ their conſuls and their legions. Theſe modern conquerors complain of rebellion, where they meet with repugnance; and are ſurprized at being treated as enemies, where they come to impoſe their tribute.

'It appears, however, that on the ſhores of the eaſtern ſea, they have met with nations who have queſtioned their title to reign, and who have conſidered the requiſition of a tax as the demand of effects for nothing. Here perhaps may be found the genius of ancient Europe, and under its name of ferocity, the ſpirit of national independence; that ſpirit which diſputed its ground in the weſt with the victorious armies of Rome, and baffled the attempts of the Perſian monarchs to comprehend the villages of Greece within the bounds of their extenſive dominion.

'The

'The great and ſtriking diverſities which obtain betwixt the inhabitants of climates far removed from each other, are, like the varieties of other animals in different regions, eaſily obſerved. The horſe and the raindeer are juſt emblems of the Arab and the Laplander: the native of Arabia, like the animal for whoſe race his country is famed, whether wild in the woods, or tutored by art, is lively, active, and fervent in the exerciſe on which he is bent. This race of men, in their rude ſtate, fly to the deſert for freedom, and in roving bands alarm the frontiers of empire, and ſtrike a terror in the province to which their moving encampments advance. When rouſed by the proſpect of conqueſt, or diſpoſed to act on a plan, they ſpread their dominion, and their ſyſtem of imagination, over mighty tracts of the earth: when poſſeſſed of property and of ſettlement, they ſet the example of a lively invention, and ſuperior ingenuity, in the practice of arts, and the ſtudy of ſcience. The Laplander, on the contrary, like the aſſociate of his climate, is hardy, indefatigable, and patient of famine; dull rather than tame; ſerviceable in a particular tract; and incapable of change. Whole nations continue from age to age in the ſame condition, and, with immoveable phlegm, ſubmit to the appellation of Dane, of Swede, and of Muſcovite, according to the land they inhabit; and ſuffer their country to be ſevered like a common, by the line on which thoſe nations have traced their limits of empire.

'It is not in the extremes alone that theſe varieties of genius may be clearly diſtinguiſhed. Their continual change keeps pace with the variations of climate with which we ſuppoſe them connected: and though certain degrees of capacity, penetration, and ardour, are not the lot of entire nations, nor the vulgar properties of any people; yet their unequal frequency, and unequal meaſure, in different countries, are ſufficiently manifeſt from the manners, the tone of converſation, the talent for buſineſs, amuſement, and literary compoſition, which predominate in each.

'It is to the ſouthern nations of Europe, both ancient and modern, that we owe the invention and the embelliſhment of that mythology, and thoſe early traditions, which continue to furniſh the materials of fancy, and the field of poetic alluſion. To them we owe the romantic tales of chivalry, as well as the ſubſequent models of a more rational ſtyle, by which the heart and the imagination are kindled, and the underſtanding informed.

'The fruits of induſtry have abounded moſt in the north, and the ſtudy of ſcience has here received its moſt ſolid improvements: the efforts of imagination and ſentiment were moſt frequent and moſt ſucceſsful in the ſouth. While the ſhores of the Baltic became famed for the ſtudies of Copernicus, Tycho Brahe, and Kepler, thoſe of the Mediterranean were celebrated for giving birth to men of genius in all its variety, and for having abounded with poets and hiſtorians, as well as with men of ſcience.

'On one ſide, learning took its riſe from the heart and the fancy; on the other, it is ſtill confined to the judgment and the memory. A faithful detail of public tranſactions, with little diſcernment of their comparative importance; the treaties and the claims of nations, the births and genealogies of princes, are, in the literature of northern nations, amply preſerved; while the lights of the underſtanding, and the

feelings of the heart, are ſuffered to periſh. The hiſtory of the human character, the intereſting memoir, founded no leſs on the careleſs proceedings of a private life, than on the formal tranſactions of a public ſtation, the ingenious pleaſantry, the piercing ridicule, the tender, pathetic, or the elevated ſtrain of elocution, have been confined in modern as well as ancient times, with a few exceptions, to the ſame latitudes with the fig and the vine.

"Theſe diverſities of natural genius, if real, muſt have great part of their foundation in the animal frame: and it has been often obſerved, that the vine flouriſhes, where, to quicken the ferments of the human blood, its aids are the leaſt required. While ſpirituous liquors are, among ſouthern nations, from a ſenſe of their ruinous effects, prohibited, or from a love of decency, and the poſſeſſion of a temperament ſufficiently warm, not greatly deſired; they carry in the north a peculiar charm, while they awaken the mind, and give a taſte of that lively fancy and ardour of paſſion, which the climate is found to deny.

"The melting deſires, or the fiery paſſions, which in one climate take place between the ſexes, are in another changed into a ſober conſideration, or a patience of mutual diſguſt. This change is remarked in croſſing the Mediterranean, in following the courſe of the Miſſiſippi, in aſcending the mountains of Caucaſus, and in paſſing from the Alps and the Pyrenees to the ſhores of the Baltic.

"The female ſex domineers on the frontier of Louiſiana, by the double engine of ſuperſtition, and of paſſion. They are ſlaves among the native inhabitants of Canada, and chiefly valued for the toils they endure, and the domeſtic ſervice they yield.

"The burning ardours, and the torturing jealouſies, of the ſeraglio and the haram, which have reigned ſo long in Aſia and Africa, and which, in the ſouthern parts of Europe, have ſcarcely given way to the difference of religion and civil eſtabliſhments, are found, however, with an abatement of heat in the climate, to be more eaſily changed, in one latitude, into a temporary paſſion which ingroſſes the mind, without enfeebling it, and which excites to romantic atchievements: by a farther progreſs to the north, it is changed into a ſpirit of gallantry, which employs the wit and the fancy more than the heart; which prefers intrigue to enjoyment; and ſubſtitutes affectation and vanity, where ſentiment and deſire have failed. As it departs from the ſun, the ſame paſſion is farther compoſed into a habit of domeſtic connection, or frozen into a ſtate of inſenſibility, under which the ſexes at freedom ſcarcely chuſe to unite their ſociety.

"Theſe variations of temperament and character, do not indeed correſpond with the number of degrees that are meaſured from the equator to the pole; nor does the temperature of the air itſelf depend on the latitude. Varieties of ſoil and poſition, the diſtance or neighbourhood of the ſea, are known to affect the atmoſphere, and may have ſignal effects in compoſing the animal frame.

"The climates of America, though taken under the ſame parallel, are obſerved to differ from thoſe of Europe. There, extenſive marſhes, great lakes, aged, decayed, and crowded foreſts, with the other circumſtances that mark an uncultivated country, are ſuppoſed to replenish the air with heavy and noxious vapours, that give a double aſperity to the winter, and, during many months, by the frequency and continuance

nuance of fogs, ſnow, and froſt, carry the inconveniencies of the frigid zone far into the temperate. The Samoiede and the Laplander, however, have their counterpart, though on a lower latitude, on the ſhores of America: the Canadian and the Iroquois bear a reſemblance to the ancient inhabitants of the middling climates of Europe: the Mexican, like the Aſiatic of India, being addicted to pleaſure, was ſunk in effeminacy; and in the neighbourhood of the wild and the free, had ſuffered to be raiſed on his weakneſs, a domineering ſuperſtition, and a permanent fabric of deſpotical government.'

It would give us pleaſure to accompany our very ingenious Author through the remaining part of his Eſſay, but the extracts we have already given are ſufficient, we apprehend, to excite a deſire in every reader of taſte to have recourſe to the work itſelf, which will abundantly repay the pains of an attentive and repeated peruſal.

The Concubine, a Poem, in Two Cantos, in the Manner of Spenſer. 4to. 2s. 6d. Oxford printed, 1767; and ſold by Rivington, &c. in London.

THE intent of this poem is to expoſe the miſeries which generally attend the condition of *keeping*, as it is called. Sir Martyn, the knight of the tale, after leading a life of diſſipation, is at laſt conducted to the cave of Diſcontent, the deſcription of which will be no improper ſpecimen of the Author's ſtyle and manner:

Deep in the wyldes of faerie lond it lay;
Wide was the mouth, the roofe all rudely rent,
Some parts receive, and ſome exclude the day,
For deepe beneath the hill its caverns went:
The ragged walls with lightning ſeemd ybrent,
And loathlie vermin ever crept the flore;
Yet all in ſight, with towres and caſtles gent *,
A beauteous Lawnſkepe roſe afore the dore,
The which to vew ſo fayre the captives grieved ſore.

All by the gate, beneath a pine ſhade bare,
An owl-frequented bowre, ſome tents were ſpred;
Here ſat a preaſſe † with eager furious ſtare
Rattling the dice; and there, with eyes halfe dead,
Some drowſie dronkards, looking black and red,
Doz'd out their days: and by the path-way green
A ſprightlie Troupe ſtill onward heedleſſe ſped,
In chace of butterflies alert and keen;
Honours, and wealth, and powre, their butterflies I ween.

And oft, diſguſtfull of their various cares,
Into the cave they wend with ſullen pace;
Each to his meet apartment dernly ‡ fares.
Here, all in ragge, in piteous plight moſt bace,
The dronkard ſitts. There, ſhent with foul diſgrace,

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* Fine, noble. † Crowd. ‡ Sadly, ſecretly, eagerly.

The

The thriftleſſe heir; and o'er his reeking blade
Red with his friends hart gore, in woefull cace
The duelliſt raves: and there, on vetchie bed,
Craz'd with his vaine purſuits, the maniack bends his head.

Yet round his gloomy cell, with chalk, he ſcrawls
Ships, coches, crownes, and eke the gallow tree;
All that he wiſhd or feard his ghaſtlie walls
Preſent him ſtill, and mock his miſerie.
And there, ſelf-doom'd, his curſed ſelfe to flee,
The gameſter hangs in corner murk and dread;
Nigh to the ground bends his ungratious knee;
His drooping armes and white reclining head
Dim ſeen, cold Horror gleams athwart th' unhallowed ſhade.

Near the dreare gate, beneath the rifted rock,
The keeper of the cave all haggard ſatt,
His pining coarſe a reſtleſſe ague ſhook,
And blittering ſores did all his carkas frett:
All with himſelfe he ſeemd in keen debate;
For ſtill the muſcles of his mouthe he drew,
Ghaſtly and fell; and ſtill with deepe regrate
He lookd him round, as if his hart did rew
His former deeds, and mournd full ſore his ſores to vew.

Yet not himſelfe, but Heavens Great King he blamd,
And dard his wiſdom and his will arraign;
For boldly he the ways of God blaſphemd,
And of blind governaunce did loudlie plain,
While vild * Selfe-pity would his eyes diſtain;
As when an wolfe, entrapt in village ground,
In dred of death ygnaws his limb in twain,
And views with ſcalding teares his bleeding wound:
Such fierce ſelfe-pity ſtill this wight's dire portaunce † crownd.

Near by there ſtood an hamlet in the dale,
Where, in the ſilver age, Content had wonne;
This now was his: yet all mote nought avail,
His loathing eyes that place did ever ſhun;
But ever through his neighbours lawns would run,
Where every goodlie fielde thrice goodlie ſeemd.
Such was this weary wight all woe-begone;
Such was his life; and thus of things he deem'd;
And ſuchlich was his cave, that all with ſorrowes teemd.

By this ſpecimen the Reader will perceive that the language and orthography, as well as the ſtanza of Spenſer, are cloſely followed in this poem. Though we cannot, for our own parts, approve of this, nor of thoſe long digreſſions, and that deſultory manner by which the intereſt of the poem languiſhes till it is loſt; yet muſt we allow the Author due praiſe for the eaſy harmony of his numbers, the fertility of his imagination, and the rich and beautiful variety of his deſcriptions. That of a

* Vile. † Behaviour, manner.

fox-chace, in particular, is ſo much after the life, that we cannot refuſe our Readers the pleaſure of peruſing it:

While thus the knights long ſmotherd fires broke forth,
The rouſing muſicke of the horne he hears
Shrill echoing through the wold, and by the north
Where bends the hill the ſounding chace appears;
The hounds with glorious peal ſalute his ears,
And wood and dale rebound the ſweiling lay;
The youths on courſers fleet as fallow deers
Pour through the downs, while, foremoſt of the fray,
Away! the jolly huntſman cries; and Echoe ſounds, Away!

Now han * the beagles ſcourd the buſhy ground,
Till where a brooke ſtrays hollow through the bent,
When all confuſd, and ſnuffing wyldlie round,
In vain their fretfull haſte explord the ſent:
But Reynards cunning all in vain was ſpent,
The huntſman from his ſtand his arts had ſpyd,
Had markt his doublings and his ſhawd intent,
How both the bancks he traſte, then backward plyd
His track ſome twentie roods, then bounding ſprong aſide.

Eke had he markt where to the broome he crept,
Where, hearkening every ſound, an hare was laid;
Then from the thickeſt buſh he ſlylie lept,
And wary ſcuds along the hawthorne ſhade,
Till by the hills ſlant foot he earths his head
Amid a briarie thickett: emblem meet
Of wylie ſtateſman of his foes adred;
He oft miſguides the peoples rage, I weet,
On others, whilſt himſelfe winds off with ſlie deceit.

The cunning huntſman now cheers on his pack,
The lurking hare is in an inſtant ſlain:
Then opening loud the beagles ſent the track
Right to the hill, while thondring through the plain
With blyth huzzas advaunce the jovial train,
And now the groomes and ſquires, cowherds and boys
Beat round and round the brake; but all in vain
Their poles they ply, and vain their oathes and noiſe
Till plonging in his den the terrier fiercely joys.

Expelld his hole, upſtarts to open ſky
The villain bold, and wildly glares around.
Now here, now there, he bends his knees to fly;
As oft recoils to guard from backward wound;
His frothie jaws he grinds—with horrid ſound
The pack attonce † ruſh on him: ſoming ire,
Fiers at his throte and ſides hangs many a hound;
His burning eyes flaſh wylde red ſparckling fire,
Whiles weltring on the ſwaird his breath and ſtrength expire.

From ſome circumſtances in this poem, one might be led to think that the Author had a real Sir Martyn in his eye; but,

* Preterite plural of the verb *to have*.
† At once, together.

however that may be, we cannot pay him too great a compliment either for the juſtneſs of his ſentiments in general, or for the propriety and beauty of the following Stanza, with which his poem concludes:

But boaſt not of ſuperiour ſhrewd addreſſe,
Ye who can calmly ſpurn the ruind mayd,
Ye who unmov'd can view the deepe diſtreſſe
That cruſhes to the duſt the parents head,
And rends that eaſie heart by you betrayd,
Boaſt not that ye his numerous woes eſchew;
Ye who unawd the nuptial Couch invade,
Boaſt not his weakneſſe with contempt to vew;
For worthy is he ſtill, compard, perdie, to YOU.

Critica Hebræa: or, a Hebrew-Engliſh Dictionary, without Points: in which the ſeveral Derivatives are reduced to their genuine Roots, their ſpecific Significations from thence illuſtrated, and exemplified by Paſſages cited at Length from Scripture, the ſeveral Verſions of which are occaſionally corrected. The whole ſupplying the Place of a Commentary on the Words and more difficult Paſſages in the ſacred Writings. By Julius Bate, M. A. Rector of Sutton, in Suſſex. 4to. 1l. 10s. in Sheets. Folingſby.

WE have here a very conſiderable body of Hutchinſonian divinity, philoſophy, and criticiſm. Mr. Bate has been long diſtinguiſhed as one of the moſt redoubtable champions of that ſect; and this his preſent work will, if we miſtake not, be regarded as his greateſt effort to ſerve and maintain that cauſe:—a cauſe which, nevertheleſs, we cannot but look upon as being now in a very declining way, notwithſtanding the many loads of learned lumber that have been brought as props and buttreſſes to ſupport it.

In his preface, Mr. B. warmly attacks the 'hydra of *pointing*,' as he terms it. He commends the courage of Capellus, who ventured to encounter this monſter, and vanquiſhed it, as he ſays, together with its renowned advocate, Buxtorf. He laments, however, that the *many* ſtill ran the other way, and that the points continued to be conſidered as neceſſary keys to open the treaſures of knowlege locked up in the Hebrew tongue: and thereby, he adds, the veil hath continued on the ark, and hath debarred us of a true ſight both of the myſtical imagery on the lid of it, and of the Chriſtian truths, which the golden pot, Aaron's rod, and the tables of the covenant within it, contained in them. Strange; ſtrange infatuation, that any man could ever think that thoſe who crucified the Meſſiah, through ignorance of the ſcriptures, ſhould be able to teach others to find the Chriſt in them!'——We have ſo often delivered our

ſentiments of this myſtical method of interpreting the Hebre language, that there is no occaſion for repeating them here.

Mr. B. makes honourable mention, alſo, of Mr. Parkhur who, he obſerves, is the firſt who hath publiſhed an Hebre Lexicon, in an avowed defiance of Pointing, Talmuds, C bala, and the whole maſs of Jewiſh leaven. And had h truſted his own judgment more, I ſhould not, adds our autho have thought I had had room to come after him: 'but to fe the primary *idea*, *ſenſe*, or *notion* of each root, and ſo to diſt guiſh the roots from each other, is a work not to be *ina compleated* by one or two hands, or the work of a few years. accept, with gratitude, the benefit of his labours; and beſp *the favourable cenſure* of him and others, on the *miſtakes a overſights* in this ſecond Hebrew Lexicon, *without points*. I ha conſtrued differently, in many words and paſſages, from othe of my brethren in this laborious province, which the Read will judge of. I have endeavoured to lay aſide the blind part ſpirit, and impartially ſet down what appeared to me, upon t beſt and moſt careful examination, to be right; annexing t reaſons and evidence, as without favour or affection to, without fear of, or prejudice againſt any one. And he that w take as much pains, muſt needs ſee further than the author, wh has only his induſtry to plead in excuſe for publiſhing his l bours on a book, where he, who labours honeſtly and heartily will never fail to reap a crop, that will leave ſomething to ſpa for others. I have cited the texts I build upon, at large, t ſave the reader the no ſmall trouble of turning backwards an forwards, in comparing the paſſages referred to, becauſe a turns on comparing different texts together. I have not amuſe myſelf with Syriac or Arabic etymologies of Hebrew word becauſe I ſee but little occaſion for it, and leſs certainty or u in it. We ſee, by the Chaldee in Daniel, what little depen dance there is upon the *identity* pretended to; and withal which we might as well fetch the derivation from the Dutch and conſtrue the Bible by a Dutch Dictionary, as an Ara one.'

In farther explaining his deſign and method, Mr. B. th proceeds, 'Our learned, pious, and ingenuous reformer were guided chiefly by the LXX. though correcting ma palpable blunders in that tranſlation. There are many paſſa ſtill, incorrectly tranſlated; wide of the true ſenſe, and co trary to it, in ſome places, in all the verſions that I have ſee And what wonder! men are but men; though our tranſla tors were no common men. I have laboured as a commenta tor, as well as Lexicographer; and have endeavoured to thr ſome light on thoſe ſhort anecdotes in Geneſis, and the etymo logical evidence; which ſhew how early *Chriſtianity* as well

ne *law* were known in the world; and that it is down-right ignorance of the Scriptures, that makes ſo many talk, as they o, of the knowlege, and means of knowlege, in the anteiluvian world, and of the ſtate of religion before Chriſt.'

He goes on, in this preface, to make ſome obſervations on ne ancient ſound of the Hebrew letters, while the Hebrew ontinued to be a living language; and concludes with juſt reiarks on the utility of the Hebrew grammar.—We ſhall now ndeavour to give ſome idea of the ſpirit and manner in which iis Lexicon is executed. And if, in doing this, it ſhould ſo appen, that the luſtre of our author's learning and critical ɔilities, ſhall, in any meaſure, be ſullied by the roughneſs of is manners, be it remembered, that it is no fault of ours: his ortrait ſhall be of his own painting.

The Hutchinſonian writers have been famous for their abuſe f our moſt diſtinguiſhed philoſophers and phyſico-theologiſts; id Mr. B. does not fall ſhort of his brethren, in this reſpect. 'hoſe great and pious men, Sir Iſaac Newton and Doctor amuel Clark, he charges, point blank, with Heatheniſm and laſphemy. Arch-deacon Sharp is treated in much the ſame anner; and as for Dr. Conyers Middleton,—he is 'a conident fool *.' Biſhop Warburton and Dr. Kennicott do not ome much better off: but the compliments paid by our Lexiographer, to theſe learned gentlemen, are nothing, compared ith his civilities to the Arians and Socinians: for the prinples of theſe he boldly ſtamps at once, with the high diſtincon of ATHEISM!—This is at leaſt as wiſe as Scrub in the lay; who, when he apprehends that thieves are got into the ouſe, cries out *Fire!—Popery!*

Yet does this courteous and candid gentleman moſt pathecally lament the rough treatment that poor Mr. Hutchinſon our author's great maſter) met with:—'The mouth of friends id foes,' ſays he [by the bye, they muſt have been an odd rt of *Friends*] 'have been open with every thing but argunent, againſt Mr. H. for his pious labours. The preſs and ulpit have ſweated with oppoſing him—nay the *pulpit ſtunk* ith the nauſeous ſtuff that has been thrown at him for it.'—Vhoſe pulpit, Mr. B. could it be, that was in ſuch a woeful id filthy pickle? 'Squire Hutchinſon was no preacher; and herefore it could be no pulpit of his, that ſmelt ſo abominably ith the nauſeous ſtuff that was thrown at him: verily this equires ſome explanation; though, poſſibly, none but an Hutchinſonian genius can rightly explain ſo profound a myſtery.

Let not our readers imagine, however, that Mr. Bate is killed only in the uſe of the Blacking-ball. No, where gen-

* In another place he alſo charges the Doctor with *Blaſphemy*.

tlemen of a different ſtamp from that of your Newtons and your Clarkes come in his way, he can then, with equal liberality, lay on the white-waſh; and bruſh and plaiſter them over, till they rival the complexion of the ſnow:—theſe are the illuſtrious Mr. Spearman, the profound Mr. Catcott, the ingenious Mr. Jones, and the learned Mr. Dove, ſurnamed the Hebrew Taylor:—Gentlemen whoſe names, if not immortalized by their own works, will for ever bloom and flouriſh in the Rector of Sutton's Hebrew Lexicon.

The Hutchinſonians are all remarkable maintainers of the doctrine of a *triune Godhead*; and Mr. B. takes every opportunity, throughout his whole voluminous Lexicon, to expreſs his zeal for this doctrine; but it is to be hoped he will prove more fortunate as an advocate for the Trinity, than he ſeems to be in his obſervations on the ancient Jewiſh prophets: part of what he ſays of them, may ſerve as one ſpecimen of his performance.

'חָלַם, To *dream.* In the days of prophecy, dreams were inſpired, or information came from heaven in dreams. And they uſed means to procure ſuch dreams from heaven, by prayer, —drinking of ſacred wine—ſleeping within the holy precincts—waiting for them, as they did for anſwers, by other ways of conſulting God. It was a divine art. Noah, Gen. ix. 21. drank wine, and ſlept in the tabernacle, and, in his dream, ſaw the moſt extenſive ſcene ever diſcovered to any of the prophets—no leſs than the fate of all his deſcendants down to theſe, nay, to the laſt times; the apoſtacy of Ham; and then of Japhet; and after that, of Shem; and then the return of Japhet, and, after that, of Ham and Canaan, into the church:—which important part of the dream is juſt now fulfilling.

Religion ſtands on tip-toe in our land,
Ready to fly to the American ſtrand,

ſays the pious Mr. George Herbert, in his poem intitled *The Church Militant.* And Canaan in America is in a fair way of living, to become Chriſtian.'

Some of our Scoffers, we fear will be apt to catch at this account of the effects of drinking the ſacred wine; which Mr. B. farther corroborates by what he ſays, on the ſame ſubject, in another article:

שָׁכַר, To *drink plentifully*; to be ſo affected with drink as people are, from chearfulneſs to drunkenneſs. There are degrees, till a man is quite overcome. Gen. ix. 21. "Noah drank of the wine, and וַיִּשְׁכַּר *was drunk.* It does not follow, from the word, that the exceſs was criminal, though it implies that he felt the power of the wine: as, ch. xliii. 34. 'they drank, and וַיִּשְׁכְּרוּ *were merry* with him:' and it is not probable they were more than merry. So Noah felt the power of the wine;

wine, and laid him down, after he had drank it, to get information from God, in a dream, which they prepared themſelves for by wine.'

Our Author manifeſts almoſt as great an antipathy to the harmleſs and inoffenſive quakers, as he ſhews toward the Arians and Socinians. Thus in his account of the Serpent:

'נחש, A *ſerpent.* It was an hieroglyphick in great uſe with the heathen world, as an emblem of fire, and the matter of the heavens in circulation. Some ſerpents have an extreme ſubtile, fiery poiſon in them, others are very innocent. The devil is characteriſed by this creature from Geneſis to *the Revelation*; from its poiſon and inſidious nature; a ſpecies of ſubtility and cunning which no creature equals it in. Gen. iii. 1. 'the *ſerpent* was more ſubtile than any beaſt of the field;' and he holds a converſation with one of our firſt parents. That he can animate the bodies of animals, or poſſeſs them, is too plain, from the N. T. to be diſputed. And there is too much reaſon to doubt his poſſeſſing the bodies of the Quakers, at the firſt effuſion of that *poiſon of dragons*, the ſowing of thoſe *dragons teeth* in the field of treaſon and rebellion, Ann. 1654.'

What tranſaction of 1654 the learned Lexicographer here alludes to, we are at a loſs to gueſs; unleſs it be the plot to aſſaſſinate the *Protector:* but of that, we believe, the Quakers ſtand very clear. He has another ſtroke at them, in a curious diſquiſition concerning righteouſneſs, p. 510; where he ſays 'the Quaker's *inward light*, and the Deiſt's *natural light*, rob God of his glory.' Here ſome other light is wanting, to ſhew us in what manner God is robbed of his glory, by the *inward* light of *the friends:* as to the Deiſts, we willingly give them up to Mr. Bate and his Hutchinſonian brethren,—to be worried, cruſhed, and ſhaken (as the ſong ſays) to the full amount of their demerits.

A farther ſpecimen of this work, may be given from what our Author ſays of the *Myſtical Veil:*

'פרכת, The *veil* or partition betwixt the Holy of Holies and the temple, Exod. xxvi. 31. *&ſeq.* made of the ſame materials with the veſtments of the high prieſt, and inwrought with the lion-man, and palm-tree in bloom. All *within* this veil repreſented the heaven of heavens, and what the ever-bleſſed Trinity and their Chriſt are now a-doing, with regard to man; and what was *without*, repreſented what Chriſt *was*, and *did*, on earth. The veil, in myſtical divinity, was the humanity of Chriſt. At his death, *this veil was rent in twain from top to bottom*, Mat. xxv. 51. and Heb. x. 20. through the *veil*, that is to ſay, his fleſh. It is called the veil הכסך *that was caſt over*, and ſo covered heaven from ſight; and ſo *over all fleſh*, which was done away, torn or rent aſunder, in Chriſt

by his death: to which Iſai. xxv. 7. "he will deſtroy in, this mountain, the face of *the covering caſt over* all people, and the veil that is ſpread over all nations; he will ſwallow up death in victory:" his death broke down the partition-wall betwixt God and man. It took away the ſentence of death, and ſo the covering or veil *caſt over* [as מסך ſignifies] all people; for they covered the faces of the condemned, as ſoon as they were condemned. The veil of the temple, or tabernacle, was ſuch a covering caſt over all people; and it was rent in the veil of the fleſh of Chriſt.'

We ſhall conclude this article with the following very curious expoſition on the metaphyſical learning and knowlege of our great grandmother Eve:

'שכל, as applied to the mind, is dropping or caſting off all crude indigeſted meaſures; the following no vain idle things or deſires, which are the unripe fruit of the mind. We uſe *crude* and *mature* metaphorically. The diſcarding or caſting off what is *crude* and *immature*, is *prudence*, diſcretion, and knowlege; or thinking and acting prudently and diſcreetly; and implies conſideration and reflection. *Extinguo*, in Latin, is to *diſtinguiſh* and *extinguiſh*, like שכל, *ſkill* and *caſting off*; and, indeed, making a *diſtinction* betwixt good and bad, implies rejecting the bad. Fruit-trees have the faculty of diſtinguiſhing betwixt their good and evil fruit, in which ſome ſorts vaſtly excel others; and the healthieſt trees, of courſe, exceed the weaker in purging off bad fruit. The tree of דעת knowlege excelled in this ſort of *feeling*; and that, poſſibly, might ſuggeſt to the tempter the thought of making it a teſt; and ſo the Divine Goodneſs, by a merciful precaution, forbad the taſting of its fruit. Gen. iii. 6. "when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired להשכיל *to make one wiſe.*" Fruit-trees teach us this knowlege of caſting what is *crude*, and too much for them to ripen, unleſs they be very weak and ſick; but this tree was eminent in every reſpect. It bore good fruit, was beautiful to the eye, and caſt its ſuperfluous fruit, that would not ripen; and ſo eminently taught the leſſon of wiſdom: and, being ſo eminently diſtinguiſhed with theſe inherent perfections, might have, as Eve was perſuaded to think, the power of giving the wiſdom inherent in itſelf; as the mean, poſſibly, betwixt the *vis vivida Cœli*, or light of nature, and herſelf. Thouſands have argued ſo, with regard to *the light*, that it hath light or knowlege, or power of communicating knowlege, in itſelf; but placed in it, ſay our deceivers, as the firſt great deceiver himſelf did not deny, by the Creator himſelf. The *light of nature* is the only ſource of knowlege we can ſuitably to our dignity, truſt to, ſay theſe gentlemen; and that it is blaſphemy to ſuppoſe God to create us without knowlege in us, *naturally*. So that Eve

argued

argued like a learned metaphyſician and acute philoſopher, who maintains, with the higheſt contempt of the fools who think otherwiſe, that God has placed knowlege in the creature. Hence their *demonſtrations of the being and attributes of God, moral ſenſe*, light of nature, natural knowlege, natural religion, ſacred and inviolable laws of truth, and the thouſand various names for *the tree of knowlege revived*, which the preſs and pulpit are continually poiſoning the ſouls of the unwary with. Eve expected knowlege from or through the means of a fruit-tree, which is deſcribed as eminent for the judicious faculty ſhe thought ſhe wanted, and would not be obliged to God for, unleſs ſhe could have it in the way of her own chuſing. She was for *venturing from the ſhore*, as Dr. C. Middleton words it, being too high-ſpirited to *ſtick cloſe to the infallible word*. And whoever leaves *Revelation*, and ſeeks for *the knowlege of good and evil* from any other means, is doing what Eve did, and ſinning beyond the power of mercy; becauſe it is ſetting aſide the means of grace and knowlege, which the wiſdom and goodneſs of God have thought proper for us. It ſhuts us out of that way, which even theſe reaſoners, thoſe of them I mean who are in Chriſtian orders, do acknowlege God has directed us to go in; only *they may loſe themſelves*, they ſay, *in it*, unleſs they eat of the forbidden tree: "for how can they truſt *Revelation* to tell them what is good, and what evil, if they do not know it before-hand of themſelves?" This inconſiſtent blaſphemy is the dangerous ſin of this nation at preſent; and what, in ſome ſhape or other, has been the poiſon that corrupted all the ſprings of life in the ſeveral countries that have been bleſt with them. The devil began, and will end, with this ſnare; and it is pride that gorges the hook. *Reaſon, the church, the light within*, or *light natural*, or any thing but *the infallible word*, is a lye. And, plain as the fallacy is, it impoſeth upon the wiſeſt; *becauſe we cannot be taught without uſing our reaſon, therefore we can know without being taught.* This is the fallacy that catches ſo many of our wiſe men.'

Such is the mild and ſweet temper of this learned Commentator, and ſuch the modeſt manner in which he illuſtrates the Sacred Scriptures of the Old Teſtament! Yet, making due allowance for thoſe peculiarities which may be merely conſtitutional in the good man,—his work will doubtleſs be uſeful, *according to its plan*, and to the principles on which he proceeds. The followers of Mr. Hutchinſon's ſyſtem, will not fail to pronounce it a *Chef d'œuvre*; while the Rationaliſts will conſign it to a peaceful place on the ſame unduſted ſhelf, on which the Great *Calaſio* repoſes, undiſturbed, in the friendly arms of the Reverend Mr. William Romaine.

Elegies.

Elegies. By Thomas Ruſſel, M. D. 4to. 1s. 6d. Dixwell, &c.

AS Dr. Ruſſel is an uncommon genius, and as it would be pity that ſuch an one ſhould remain in obſcurity, we ſhall join our efforts with his, and lend a helping hand to bring what is peculiar and original in his poetry before the public.

He ſets out in a manner that is ſtriking and extraordinary;

Hark! what can mean the brawlings of yon brook,
And the old ocean's hoarſe inceſſant roars?

There is ſpirit! ſomething grand and ſurprizing! How unlike the ſimple exordiums of a Tibullus or a Propertius! What can the brook mean by brawling, and old Ocean by roaring ſo inceſſantly that he is hoarſe? Something extraordinary certainly! But here are many other omens to paſs over, before we can arrive at the grand phœnomenon. Here is *a rook ſeeking the ſkies, an oak groaning, a cave moaning, a gull drooping, a lark cowring, a ringdove ſighing, an owl moping, a cormorant ſcreaming*, and

All heav'n and earth appears in great uproar.

Now for it then; what ſhall we ſee next?

* * * * * *

'Tis grizzly Boreas of the frigid north,
With herald voice proclaims th' approaching war,
And charges all his pow'rs to iſſue forth.

A hoſt impetuous pours, with wild career,
Forth from the regions of the northern ſky!
While great king Æolus, bluſtering in the rear,
In a loud whirlwind furious rides on high.

What ſublime painting! what noble pictures of that grizzly brute Boreas, and that bluſtering bully Æolus!—But let us ſee what they would be at;—*lightning, thunder, hail, hurl, hideous, havock*, and—and—a rook's neſt overturned.—After the ſublime naturally follows the pathos.—The ſight of the poor young rooks turned out of houſe and home in ſuch bad weather is very affecting, and ſhews the great art and addreſs of the poet in moving the paſſions:

Corſe upon corſe in wild confuſion lies!
Torn entrails and mangl'd limbs the ground o'erſpread.
While ſtruggling in the wind the parent flies,
Wailing the loſs of her untimely dead.

Exquiſite deſcription, conducted by the niceſt judgment! After all the omens of heaven and earth had been exhibited, and all the winds ſummoned from all their quarters, we were naturally led to expect ſome great event.—Our ſuſpence is not enfeebled by delay;—grizzly Boreas and the great king Æolus immediately fall upon a rook's neſt, and the ruin of a whole family forms the cataſtrophe.

This

This Dr. Ruſſel is a prince of a poet. The fire and force of his genius are not a whit abated by exertion, and his ſecond elegy, though more plaintive, is not leſs pictureſque than the firſt.

One evening ere the *black-ey'd Night* had wrapt the ſky in her petticoats, the Doctor *ſhaped his ſolitary way to the boſom of a cloud-tipt hill.* Here he met with *ſalacious goats* that *ſcann'd their way*, and many other objects too tedious to mention; but he *had not walked half o'er this ſacred ground*, before *he 'ſpy'd a tree*, from which proceeded *a ſolemn, melancholy ſound.* This unexpected noiſe frightened him almoſt out of his wits. *Horror flew through his nerves: the ſhallow ſprings of life were damm'd: a dew o'erſpread his limbs, and loos'd their ſlender ſtrings.* The poor Doctor's ſlender ſtrings, however, do not long remain in this pitiable ſtate; for, in the next ſtanza, he ſpies a maid:

I, fir'd, at length, from this *unmanly* pain,
Hearken'd, and wonder'd what the ſound could be,
I caſt mine eye athwart the nether plain,
And *ſpy'd a maid* beneath a mantling tree.

This poor girl was in piteous plight. Meſſieurs Fate and Co. had arreſted Strephon for a large ſum he owed them on account of love and other commodities, and ſhe informs the Doctor that ſhe could not forget him, though all the birds in the foreſt ſhould fall a-ſinging at once:

Tho' all the feather'd ſongſters of yon grove
Were loud to raiſe their deſcant in one quire;
Yet they could never chace Strephon my love
From my remembrance, nor make grief retire.

Indeed, according to her own account, ſhe had reaſon to remember him:

Ah! Strephon, when the morn look'd o'er the hill
And duſky eve bedew'd the miſty vale,
Oft have we laid us by that dimpiy rill.

And again,

On yonder verdant mountain's haughty brow,
Which all around commands a proſpect wide,
Oft have we laid us down ———

Poor girl! how affectingly does ſhe wiſh that her Strephon might bilk the bailiff, and get clear off!

Vain is my call!—I dream of pleaſures rare!
I muſt to tyrant grief e'er prove a ſlave!
Unleſs to cheat death's watch my Strephon were,
And burſt the barriers of the ſilent grave.

She complains to the end of the elegy; ſo that the Doctor has not told us in what manner he conſoled her: but in that he has imitated the beſt poets, who always make it a rule to leave ſomething for the imagination.

The third elegy bewails the death of the author of the Night Thoughts, concerning whom we are told nothing more extraordinary than that

Our

Our heav'n-rapt bard his cumbrous piece of clay
Was forc'd to quit too ſoon.——

Let us therefore proceed to the fourth and laſt, which is entitled *Phyllis, a Love-Elegy.*

One of the firſt objects that occurs to Dr. Ruſſel is a Naiad diſcharging one of the neceſſary functions of nature:

Faſt by, a Naiad bad her ſtreamlet lave,
And drench the verdure of the vale below.

When the Poet arrives at his cave, Phyllis is the word, but he is greatly puzzled whether he ſhould weep or not: now he will weep; now he will not weep; but at laſt he is determined to weep downright.

Why ſo? when ſhe, with *ſaucy-wreath'd* diſdain,
And ſpiteful air, has turn'd her hate on me?
Why ſhould I ſo, altho' forlorn, complain?
Why ſhould I wail beneath this ſacred tree?

For charming *Phyllis* ſhall I then ne'er weep?
Nor down my cheek let fall the moiſt'ning tear?
For her ſhall I ne'er loſe night's balmy ſleep?
Nor on my brows grim melancholy wear?

This uncertainty whether a man ſhould ſhed tears or not, is wonderfully natural, and has a fine effect.—The event indeed is very affecting;—but what could the poor Doctor do, when his very vitals were at ſtake?

The poignant anguiſh of my tortur'd mind
She bids me vent, which all my vitals ſpoils.

A ſkilful phyſician could not be ignorant, that when the peccant matter affects the vitals, love becomes a deſperate caſe; and muſt have vent by ſome emunctory or other. Nothing, moreover, could be more dangerous or more diſcouraging than his own particular ſymptoms; his ſoul was like a cowſlip trodden down by a colt, or a ſchool-boy.

Ah! no—as cowſlips of the dappl'd mead,
Or daiſies of the variegated plain,
Faſt droop, when bruſh'd down by the village-ſteed,
Or haſty feet of ſome young heedleſs ſwain:

So droop's my love-piere'd ſoul.

The Doctor now finds it neceſſary to have recourſe to medicines, and ſomething of the balſamic kind, he thinks, will ſuit him beſt, but is a little dubious as to the choice of his drug:

What ſoftening balſam ſhall I chuſe to eaſe
My love-ſick heart, and leni'y my pain?

Balſams, however, he concludes, would be inſufficient without ſomething that might contribute to the expulſion of wind;

I'll in ſome ſwift bark ſweep the azure ſeas,
Or *loudly thunder* in the martial plain.

And ſo much for the merit, and the genius of Dr. Ruſſel!

Steuart's

Steuart's Inquiry into the Principles of political Oeconomy, continued, from our laſt Month's Review.

IT is a frequent, and we have but too much reaſon to ſay, a juſt complaint, againſt our modern publications, in general, that they are ſo perfectly faultleſs in the manner, and ſo deficient in the matter; we ſee ſuch a profuſion of art diſplayed in expanding a few ideas over a large ſurface of paper, that all the ſolid ſenſe of many a bulky volume might be condenſed into a few pages. From this cenſure, however, the performance before us is entirely exempt:—On the contrary, it abounds in ideas; many of them new; and all preſented to the mind with the advantage of an excellent arrangement: ſo that the whole may not unaptly be compared to a piece of rich embroidery, wherein the pattern is ſo full of work, and at the ſame time ſo artfully and extenſively varied and combined, that a *diminiſhed view* of it muſt appear confuſed and indiſtinct, and every *ſeparate part* imperfect.

This obſervation being premiſed, in juſtice to the Author of an excellent and maſterly performance, we ſhall now proceed to extend our general view of it; as well as to exhibit ſome of thoſe parts that are beſt calculated to characteriſe the work, and entertain our readers.

The ſhort view that we gave of the general contents of theſe volumes, in our laſt publication, may be a little enlarged by the following ſketch which our Author has given of his deſign, in the ſecond chapter; and which will ſerve to ſhew the propriety of his diſtribution, and how the ſeveral parts of his ſubject are connected with each other.

'In order to communicate an adequate idea of what I underſtand by political œconomy, I have explained the term, by pointing out the object of the art; which is, to provide food, other neceſſaries, and employment, to every one of the ſociety.

'This is a very ſimple and a very general method of defining a moſt complicated operation.

'To provide a proper employment for all the members of a ſociety, is the ſame as to model and conduct every branch of their concerns.

'Upon this idea, I think, may be formed the moſt extenſive baſis for an inquiry into the principles of political œconomy.

'The next thing to be done, is to fall upon a diſtinct method of analyſing ſo extenſive a ſubject, by contriving a train of ideas, which may be directed towards every part of the plan, and which, at the ſame time, may be made to ariſe methodically from one another.

'For this purpoſe I have taken a hint from what the late revolutions in the politics of Europe have pointed out to be the regular progreſs of mankind, from great ſimplicity to complicated refinements.

'This

'This firſt book ſhall then ſet out by taking up ſociety in the cradle, as I may ſay. I ſhall then examine the principles which influence their multiplication, the method of providing for their ſubſiſtence, the origin of their labour, the effects of their liberty and ſlavery, the diſtribution of them into claſſes, with ſome other topics which relate to mankind in general.

'Here we ſhall find the principles of induſtry influencing the multiplication of mankind, and the cultivation of the ſoil. This I have thrown in on purpoſe to prepare my reader for the ſubject of the ſecond book; where he will find the ſame principle (under the wings of liberty) providing an eaſy ſubſiſtence for a numerous populace, by the means of trade, which ſends the labour of an induſtrious people over the whole world.

'From the experience of what has happened theſe laſt two hundred years, we find to what a pitch the trade and induſtry of Europe has increaſed alienations, and the circulation of money. I ſhall, therefore, cloſely adhere to theſe, as the moſt immediate conſequences of the preceding improvement; and, by analyſing them, I ſhall form my third book, in which I intend to treat of Credit.

'We ſee alſo how credit has engaged nations to avail themſelves of it in their wars, and how, by the uſe of it, they have been led to contract debts; which they never can ſatisfy and pay, without impoſing taxes. The doctrine then of debts and taxes will very naturally follow that of credit in this great chain of political conſequences.

'By this kind of hiſtorical clue, I ſhall conduct myſelf through the great avenues of this extenſive labyrinth; and in my review of every particular diſtrict, I ſhall ſtep from conſequence to conſequence, until I have penetrated into the utmoſt receſſes of my own underſtanding.

'When a ſubject is broken off, I ſhall render my tranſitions as gradual as I can, by ſtill preſerving ſome chain of connexion; and although I cannot flatter myſelf (in ſuch infinite variety of choice, as to order and diſtribution) to hit off, at all times, that method, which may appear to every reader the moſt natural and the moſt correct, yet I ſhall ſpare no pains in caſting the materials into different forms, ſo as to make the beſt diſtribution of them in my power.'

In his firſt Chapter, Sir James treats very briefly of the government of mankind; in which, after having mentioned the various modifications of government in all ages, climates, and countries, he obſerves they all agree in this, that 'the end of a *voluntary* ſubordination to authority is with a view to promote the public good. Conſtant and uninterrupted experience,' he ſays, 'has proved to men that *virtue* and *juſtice* in thoſe who govern are ſufficient to render the ſociety happy under any form of government. And he adds that *virtue* and *juſtice*, when applied to government, mean no more than a tender affection for the whole ſociety, and an exact and impartial regard for the intereſt of every claſs.' He ſuppoſes, as he tells us in the recapitulation of this chapter, where his ſentiment is expreſſed more diſtinctly than in the chapter itſelf, that the *ſtateſman* who ſits at the

the head of this operation,' 'is conſtantly awake, attentive to his employment, able and uncorrupted, tender in his love for the ſociety he governs, impartially juſt in his indulgence for every claſs of inhabitants, and diſregardful of the intereſt of individuals, when that regard is inconſiſtent with the general welfare.'—Indeed nothing leſs than ſuch a *demi-god* as our Author has *ſuppoſed* at the head of affairs, can be fit to apply the principles that he has inveſtigated, and guide the vaſt machine of political œconomy in all its magnitude and minuteneſs; comprehending the whole, and deſcending to the ſmalleſt parts; and therefore it is ardently to be wiſhed that his readers of whatever rank or dignity, and eſpecially *ſtateſmen*, may pay a proper attention to the following important *conceſſion*, leſt they ſhould injure the ſocieties they govern under a falſe idea of their own *omniſcience*, with which ſuch refined and extenſive ſpeculations, as theſe in the work before us, may be apt to inſpire thoſe who do not take in half the combinations that are requiſite even to underſtand the book: much leſs to enable them to apply and adapt the principles to particular ſtates and circumſtances.' 'Did I propoſe a plan of *execution*, I confeſs,' ſays our Author, 'this *ſuppoſition* would be *abſurd*; but as I mean nothing farther than the inveſtigation of principles, it is no more ſo than to ſuppoſe a point, a ſtreight line, a circle, or an infinite, in treating of geometry.'

From the ſubject of government Sir James proceeds to conſider the ſpirit of a people, and how far this ſpirit muſt influence government.

'In every new ſtep, he ſays, the ſpirit of the people ſhould be firſt examined; and if that be not found ripe for the execution of the plan, it ought to be put off, kept entirely ſecret, and every method uſed to prepare the people to reliſh the innovation.

'The project of introducing popery into England was blown before it was put in practice, and ſo miſgave. Queen Elizabeth kept her own ſecret, and ſucceeded in a ſimilar attempt. The ſcheme of a general exciſe was puſhed with too much vivacity, was made a matter of party, ill-timed, and the people nowiſe prepared for it; hence it will be the more difficult to bring about at another time, without the greateſt precautions.

'In turning and working upon the ſpirit of a people, nothing is impoſſible to an able ſtateſman. When a people can be engaged to murder their wives and children, and to burn themſelves, rather than ſubmit to a foreign enemy, when they can be brought to give their moſt precious effects, their ornaments of gold and ſilver, for the ſupport of a common cauſe; when women are brought to give their hair to make ropes, and the moſt decrepit old men to mount the walls of a town for its defence; I think I may ſay, that by properly conducting and managing the ſpirit of a people, nothing is impoſſible to be accompliſhed. But when I ſay, nothing is impoſſible, I muſt be underſtood to mean, that

that nothing eſſentially neceſſary for the good of the people is impoſſible; and this is all that is required in government.'

Bluſh and tremble ye *multitudes* at this mortifying likeneſs!—Let not the qualification at the cloſe of the paragraph deceive you.—Thoſe who can lead you *blindly* to *good*, can lead you as *blindly* to *evil*.—If you are ſuch tractable *cattle*, as you are repreſented to be, it depends upon the *characters* of your *maſters* and owners, whether they ſhall drive you to ſafety or deſtruction, to graze in the flowery vale of plenty and eaſe, or to periſh upon the barren waſte, in combats with the *cattle* of other lords as little intereſted in the conteſt as yourſelves. To your honour, however we muſt add, that more important reformations have been brought about in the world, by the enlightned ſpirit of a people working upon governments, than by the wiſdom and honeſty of ſtateſmen working upon the ſpirit of a people.

Our author proceeds next to examine the natural and rational cauſes of multiplication. If we can diſcover them, he ſays, we may perhaps be led to judge how far they might have operated in different ages, and in different countries.

'The fundamental principle of the multiplication of all animals, and conſequently of man, is generation; the next is food: generation gives exiſtence, food preſerves it. Did the earth produce of itſelf the proper nouriſhment for man, with unlimited abundance, we ſhould find no occaſion to labour in order to procure it. Now in all countries found inhabited, as in thoſe which have been found deſolate, if the ſtate of animals be inquired into, the number of them will be found in proportion to the quantity of food produced by the earth, *regularly throughout the year*, for their ſubſiſtence. I ſay, regularly throughout the year, becauſe we perceive in thoſe animals which produce in great abundance, ſuch as all the feathered genus, that vaſt multitudes are deſtroyed in winter; they are brought forth with the fruits of the earth, and fall in proportion. This principle is ſo natural, that I think it can hardly be controverted.

'As to man, the earth does not ſpontaneouſly produce nouriſhment for him in any conſiderable degree. I allow that as ſome ſpecies of animals ſupport life by devouring others, ſo may man; but it muſt be obſerved, that the ſpecies feeding muſt always be much inferior in number to the ſpecies fed upon. This is evident in reaſon and in fact.

'Were the earth therefore uncultivated, the numbers of mankind would not exceed the proportion of the ſpontaneous fruits which ſhe offers for their immediate uſe, or for that of the animals which might be the proper nouriſhment of man.

'There is therefore a certain number of mankind which the earth would be able to maintain without any labour; allow me to call this quantity (A). Does it not, from this expoſition of the matter, appear plain, that without labour (A) never can increaſe any more than animals, which do not work for themſelves, can increaſe beyond the proportion of food provided for them by nature? Let it be however obſerved, that I do not pretend to limit (A) to a determined number. The ſeaſons will no doubt influence the numbers of mankind, as we ſee they influence

influence the plenty of other animals; but I ſay (A) will never increaſe beyond the fixed proportion abovementioned.

'Having reſolved one queſtion with regard to multiplication, and ſhewn that numbers muſt become greater or ſmaller according to the productions of nature, I come to the ſecond thing propoſed to be treated of in the chapter: to wit, what will become of the generative faculty after it has produced the full proportion of (A), and what effects will afterwards follow.

'We ſee how beneficent, I might have ſaid prodigal, nature is, in beſtowing life by generation. Several kinds of animals, eſpecially inſects, multiply by thouſands, and yet the ſpecies does not appear annually to increaſe. No body can pretend that particular individuals of any ſpecies have a privilege to live, and that others die from a difference in their nature. It is therefore reaſonable to conclude, that what deſtroys ſuch vaſt quantities of thoſe produced, muſt be, among other cauſes, the want of food. Let us apply this to man.

'Thoſe who are ſuppoſed to be fed with the ſpontaneous fruits of the earth, cannot, from what has been ſaid, multiply beyond that proportion; at the ſame time the generative faculty will work its natural effects in augmenting numbers. The conſequence will be, that certain individuals muſt become worſe fed, conſequently weaker; conſequently, if in that weakly ſtate, nature ſhould withold a part of her uſual plenty, the whole multitude will be affected by it; a diſeaſe may take place, and ſweep off a far greater number than that proportioned to the deficiency of the ſeaſon. What reſults from this? That thoſe who have eſcaped, finding food more plentiful, become vigorous and ſtrong; generation gives life to additional numbers, food preſerves it, until they riſe up to the former ſtandard.

'Thus the generative faculty reſembles a ſpring loaded with a weight, which always exerts itſelf in proportion to the diminution of reſiſtance: when food has remained ſome time without augmentation or diminution, generation will carry numbers as high as poſſible; if then food come to be diminiſhed, the ſpring is overpowered; the force of it becomes leſs than nothing. Inhabitants will diminiſh, at leaſt, in proportion to the overcharge. If upon the other hand, food be increaſed, the ſpring which ſtood at o, will begin to exert itſelf in proportion as the reſiſtance diminiſhes; people will begin to be better fed; they will multiply, and in proportion as they increaſe in numbers, the food will become ſcarce again.

'I muſt here ſubjoin a remark very analogous to this ſubject. That the generative faculty in man which we have compared to a ſpring) and the care and love we have for our children, firſt prompt us to multiply, and then engage us to divide what we have with our little ones. Thus from dividing and ſubdividing it happens, that in every country where food is limited to a certain quantity, the inhabitants muſt be ſubſiſted in a regular progreſſion, deſcending down from plenty and ample ſubſiſtence, to the laſt periods of want, and even ſometimes ſtarving for hunger.

'Although the examples of this laſt extremity are not common in ſome countries, yet I believe they are more ſo than is generally imagined; and the other ſtages of want are productive of many diſeaſes, and of a decay which extinguiſhes the faculty of generation, or which

weakens it, ſo as to produce children leſs vigorous and leſs healthy. I appeal to experience, if this reaſoning be not juſt.

'Put two or three pairs of rabbits into a field proper for them, the multiplication will be rapid; and in a few years the warren will be ſtocked: you may take yearly from it a hundred pairs, I ſhall ſuppoſe, and keep your warren in good order: give over taking any for ſome years, you will perhaps find your original ſtock rather diminiſhed than increaſed, for the reaſons above mentioned. Africa yearly furniſhes many thouſands for the cultivation of America; in this ſhe reſembles the warren. I have little doubt but that if all her ſons were returned to her, by far the greater part would die of hunger.'

We apprehend this laſt *doubt* is neither founded in reaſon, nor ſupported by hiſtorical evidence, but proceeds from a momentary forgetfulneſs that there are ſome powers not common to *men* and *rabbits*; and which are generally brought into uſe by neceſſity. Our Author himſelf ſhews us, in the very next chapter, that the natural fertility of the ſoil may be increaſed by human induſtry; and we are perſuaded that if Africa's ſons were all returned to her, they would be ſo far from periſhing for want of food, that were the country by this, or any other means, peopled much beyond the proportion of her natural products, (provided this were brought about gradually, as it would probably have been before now if the ſlave-trade had not prevented it) agriculture and arts would have been generally eſtabliſhed, as they have already been in thoſe parts where motives of commerce have induced numbers to live in the ſame diſtrict; and the larger number would be much better ſupplied with proviſions than the preſent inhabitants.

Our Author now proceeds to conſider the natural and immediate effects of agriculture, as to population; and ſhews that the number of mankind muſt ever have been in the compound ratio of the fertility of the ſoil and labour of the inhabitants; he likewiſe inquires into the motives which may induce one part of a free people to labour, in order to feed the other; and finds theſe to be the different *wants* of mankind.—In what manner, and according to what principles and political cauſes, agriculture augments population, is the next object of his attention: and then he proceeds to enquire, *how* the *wants* of mankind promote this multiplication.

As the diſcuſſion of this queſtion is curious in itſelf, and will ſerve to ſhew our Author's manner as well as his ſentiments, on a very important branch of his ſubject, we ſhall lay the whole of what he ſays upon it before our readers.

'If the country we were treating of, ſays our Author, be ſuppoſed of a conſiderable extent and fruitfulneſs, and if the inhabitants have a turn for induſtry; in a ſhort time, *luxury* and the uſe of *money* (or of ſomething participating of the nature of money) will infallibly be introduced.

"By

" By LUXURY, I underſtand the conſumption of any thing produced " by the labour or ingenuity of man, which flatters our ſenſes or taſte " of living, and which is neither neceſſary for our being well fed, well " clothed, well defended againſt the injuries of the weather, nor for " ſecuring us againſt every thing which can hurt us.

" By MONEY, I underſtand any commodity, which purely in itſelf " is of no material uſe to man for the purpoſes above mentioned, but " which acquires ſuch an eſtimation from his opinion of it, as to be- " come the univerſal meaſure of what is called value, and an adequate " equivalent for any thing alienable."

' Here a new ſcene opens. This money muſt be found in the hands of ſome of the inhabitants; naturally, of ſuch as have had the wit to invent it, and the addreſs to make their countrymen fond of it, by repreſenting it as an equivalent value for food and neceſſaries; that is to ſay, the means of procuring, without work or toil, not only the labour of others, but food itſelf.

' Here then is produced a new object of want. Every perſon becomes fond of having money; but how to get it is the queſtion. The proprietors will not give it for nothing, and by our former ſuppoſition every one within the ſociety was underſtood to be abundantly ſupplied with food and neceſſaries; the farmers, from their labouring the ground; the free hands, by the return of their own ingenuity, in furniſhing neceſſaries. The proprietors therefore of this money have all their wants ſupplied, and ſtill are poſſeſſors of this new kind of riches, which we now ſuppoſe to be coveted by all.

' The natural conſequence here will be, that thoſe who have the money will ceaſe to labour, and yet will conſume; and they will not conſume for nothing, for they will pay with money.

' Here then is a number of inhabitants, who live and conſume the produce of the earth without labouring: food will ſoon become ſcarce; demand for it will riſe, and that will be paid with money; this is the beſt equivalent of all; many will run to the plough, the ſuperfluity of the farmers will augment; the rich will call for ſuperfluities; the free hands will ſupply them, and demand food in their turn. Theſe will not be found a burden on the huſbandman, as formerly; the rich, who hired of them their labour or ſervice, muſt pay them with money, and this money in their hands will ſerve as an equivalent for the ſuperfluity of nouriſhment produced by additional agriculture.

' When once this imaginary wealth, money, becomes well introduced into a country, luxury will very naturally follow; and when money becomes the object of our wants, mankind become induſtrious, in turning their labour towards every object which may engage the rich to part with it; and thus the inhabitants of any country may increaſe in numbers, until the ground refuſes farther nouriſhment. The conſequences of this will make the ſubject of another chapter.

' Before we proceed, ſomething muſt be ſaid, in order to reſtrain theſe general aſſertions a little.

' We have ſuppoſed a very rapid progreſs of induſtry, and a very ſudden augmentation of inhabitants, from the introduction of money. But it muſt be obſerved, that many circumſtances have concurred with the money, to produce this effect.

'In ſome countries of Europe, as in Germany, the principal citizens, in time, became patricians. In France certain offices of public truſt ſometimes procured nobility to thoſe who bore them, and always conſideration. The repreſentatives of the citizens were even admitted into the ſtates, and formed the *tiers état*. Elſewhere they received caſual marks of diſtinction from the ſovereign, as the Lord Mayor of London does to this day uſually receive knighthood. In ſhort, the only dawning of public liberty to be met with during the feudal government, was in the cities; no wonder then if they increaſed.

'Upon the diſcovery of America and the Eaſt-Indies, induſtry, trade, and luxury, were ſoon introduced in the kingdoms of Spain, France, and England; the grandeur and power of the Hans towns had already pointed out to ſovereigns the importance of thoſe objects.

'The courts of princes then became magnificent; the feudal lords inſenſibly began to frequent them with more aſſiduity than formerly. The ſplendor of the prince ſoon eclipſed thoſe rays which ſhone around them upon their own lands. They now no more appeared to one another as objects of jealouſy, but of emulation. They became acquainted, began to reliſh a court life, and every one propoſed to have a houſe in the capital. A change of habitation made a change of circumſtances, both as to city and country. As to the city; in ſo far as inhabitants were increaſed, by the addition of the great lords, and of thoſe who followed their example, demand increaſed for every ſort of proviſion and labour; and this quickly drew more inhabitants together. Every one vied with another in magnificence of palaces, clothes, equipages. Modes changed, and by turns enlivened the different branches of ingenuity. Whence came ſo great a number of inhabitants all of a ſudden? He who would have caſt his eyes on the deſerted reſidences of the nobility, would have ſeen the old people weeping and wailing, and nothing heard among them but complaints of deſolation: the youth were retired to the city; there was no change as to them.

'This is no doubt a plain conſequence of a ſudden revolution, which never can happen without being attended with great inconveniencies. Many of the numerous attendants of the nobility who uſeleſſy filled every houſe and habitation belonging to the great man, were ſtarving for want. He was at court, and calling aloud for money, a thing he was ſeldom accuſtomed to have occaſion for, except to lock up in his cheſt. In order to procure this money, he found it expedient to convert a portion of the perſonal ſervices of his vaſſals into caſh: by this he loſt his authority. He then looked out for a farmer (not a huſbandman) for an eſtate which he formerly conſumed in its fruits. This undertaker, as I may call him, began by diſmiſſing idle mouths. Still greater complaints enſued. At laſt, the money ſpent in the city began to flow into the hands of the induſtrious; this raiſed an emulation, and the children of the miſerable, who had felt the ſad effects of the revolution, but who could not foreſee the conſequences, began to profit by it. They became eaſy and independent in the great city, by furniſhing to the extravagance of thoſe under whoſe dominion they were born.

'This progreſſion is perhaps too minutely traced to be exact; I therefore ſtop, to conſider the ſituation of affairs at that period, when all the inconveniences of the ſudden revolution had ceaſed, and when things

things were come to the ſtate in which we now find them. Capitals ſwelled to a great extent. Paris and London appear monſtrous to ſome, and are ſaid to be a load upon the reſt of the country. This muſt be examined.

'We agree, I ſuppoſe, that the inhabitants of cities are not employed in agriculture, and we may agree that they are fed by it: we have examined into the cauſes of the increaſe of cities, and we have ſeen the fund provided for their ſubſiſtence, to wit, the ſurplus of fruits produced by huſbandmen.

'What are then the advantages reſulting to the citizens from this great increaſe of their city? I cannot find any great benefit reſulting to individuals from that circumſtance; but I conclude, that the ſame advantages which many find in particular, muſt be common to great numbers, conſequently great numbers are gathered together.

'The principal objections againſt great cities are, that health there is not ſo good, that marriages are not ſo frequent as in the country, that debauchery prevails, and that abuſes are multiplied.

'To this I anſwer, that theſe objections lie equally againſt all cities, and are not peculiar to thoſe complained of for their bulk; and that the evils proceed more from the ſpirit of the inhabitants, than from the ſize of the capital. As for the prolongation of life, it is more a private than a public concern.

'It is farther urged, that the number of deaths exceeds the number of births in great cities; conſequently ſmaller towns, and even the country, is ſtripped of its inhabitants, in order to recruit theſe capitals.

'Here I deny, firſt, that in all capitals the number of deaths exceeds the number of births; for in Paris it is otherwiſe. But ſuppoſing the aſſertion to be true, what concluſion can be drawn from it, except that many people who are born in the country die in town. That the country ſhould furniſh cities with inhabitants is no evil. What occaſion has the country for ſupernumerary hands? If it has enough for the ſupply of its own wants, and of the demands of cities, has it not enough? Had it more, the ſupernumeraries would either conſume without working, or, if added to the claſs of labourers, inſtead of being added to the number of free hands, would overturn the balance between the two claſſes; grain would become too plentiful, and that would caſt a general diſcouragement upon agriculture: whereas, by going to cities, they acquire money, and therewith purchaſe the grain they would have conſumed, had they remained in the country; and this money, which their additional labour in cities will force into circulation, would otherwiſe have remained locked up, or at leaſt would never have gone into the country, but in conſequence of the deſertion of the ſupernumeraries. The proper and only right encouragement for agriculture, is a moderate and gradual increaſe of demand for the productions of the earth: this works a natural and beneficial increaſe of inhabitants; and this demand muſt come from cities, for the huſbandmen never have occaſion to demand; it is they who offer to ſale.

'The high prices of moſt things in large cities is ſurely a benefit, not a loſs to the country. But I muſt obſerve, that the great expence of living in capitals does not affect the lower claſſes, nor the moderate and frugal, in any proportion to what it does the rich. If you live on

beef, mutton, bread, and beer, you may live as cheap in London and in Paris as in moſt cities I know. Theſe articles abound, and though the demand be great, the proviſion made for ſupplying it is in proportion. But when you come to fiſh, fowl, and game; delicacies of every kind brought from far, by the poſt, by ſhips, and meſſengers; when you have fine equipages, large houſes, expenſive ſervants, and abundance of waſte in every article, without one grain of œconomy in any, it is no wonder that money ſhould run away ſo faſt.

'I do not, from what has been ſaid, conclude, that there is any evident advantage in having ſo overgrown a capital as London in ſuch a kingdom as England; but only that I do not find great force in the objections I have met with againſt it. That there may be others which I do not know, I will not deny, becauſe I am not ſufficiently acquainted with that kingdom to be a competent judge of the matter.

'Let me now conclude this chapter, by mentioning in what reſpects I think cities an advantage, in general, to a country; and, as I go along, I ſhall point out wherein they prove a diſadvantage, in particular, to ſome parts of it.

'The general advantages of them are;

'I. To remove the unneceſſary load upon the land; thoſe idle people, who eat up a part of the produce of labour without contributing to it.

'II. The opportunity of levying taxes, and of making theſe affect the rich, in proportion to the conſumption they make, without hurting induſtry or exportation.

'III. The advantages reſulting to the landed intereſt are no leſs conſiderable. This is proved by univerſal experience: for we ſee every where, that the moment any city, town, or village, begins to increaſe, by the eſtabliſhment of trade or manufactures, the lands round about immediately riſe in their value. The reaſon of this ſeems eaſily deduced from the above principles.

'When a farmer has got his œconomy under right regulations, not one ſupernumerary, nor uſeleſs mouth, but abundance of hands for every kind of labour, which is generally the caſe near towns and cities, the proximity of them diſcharges him of every ſuperfluity. His cattle conſume the exact quantity of grain and of forage neceſſary; what remains is money; a ſuperfluous egg is money; a ſuperfluous day of a cart, of a horſe, a ſuperfluous hour of a ſervant, is all money to the farmer. There is a conſtant demand for every thing he can do or furniſh. To make this the more ſenſibly perceived, remove into a province, far from a town, and compare ſituations. There you find abundance of things ſuperfluous, which cannot be turned into money, which therefore are conſumed without much neceſſity, and with no profit. It is good to have an eſtate there, when you want to live upon it; it is better to have one near the great town, when you do not.

'It may be alledged, that the diſadvantages felt by the diſtant farmer and proprietor, when they compare ſituations with thoſe ſituated near the town, proceed from the town: this muſt be examined.

'If the town conſume the produce of this diſtant farm, it muſt conſume it in competition with every place at a ſmaller diſtance; conſequently this competition muſt do more good than harm to the diſtant farm. If the city conſumes none of the produce, wherein does it affect

fect it? It may be anſwered, that, by entering into competition with the diſtant farmer for the labouring inhabitants, theſe deſert agriculture, in favour of a more lucrative occupation, to be found in the city. Scarcity of hands in the country raiſes the price of labour on one hand, while it diminiſhes the demand on the other; conſequently the farmer ſuffers a double diſadvantage. Of this there can be no doubt; but as theſe revolutions cannot by their nature be ſudden, it becomes the duty of the ſtateſman, whom I ſuppoſe conſtantly awake, to ſet on foot directly ſome branch of induſtry in every ſuch diſtant part of the country; and as prices will diminiſh for a while, for the reaſons above mentioned, this will prove an encouragement to the eſtabliſhment; this again will accelerate propagation, as it will prove an outlet for children, and, in a ſhort time, the farmer will find himſelf in a better ſituation than ever. But even without this aſſiſtance from the ſtate, a few years will ſet all to rights, provided the ſpirit of induſtry is kept up: for cities, by ſwelling, extend their demand to the moſt diſtant corners of a country; the inhabitants who deſert do not ceaſe to conſume, and thereby they repair the hurt they did by their deſertion. I appeal to experience for the truth of this. Do we not perceive demand extending every year farther and farther from great capitals? I know places in France which, twenty years ago, never knew what it was to ſend even a delicacy to Paris, but by the poſt, and which now ſend thither every week loaded waggons, with many thouſand weight of proviſions; in ſo much that I may almoſt ſay, that a fatted chicken in the moſt diſtant province of that country can be ſold with great profit in the Paris market during all the winter ſeaſon; and cattle carry thither their own fleſh cheaper than any waggon can. What diſtant farm then can complain of the greatneſs of that noble city? There is however a caſe, where a diſtant part of a country may ſuffer in every reſpect, to wit, when the revolution is ſudden; as when a rich man, uſed to ſpend his income in his province, for the encouragement of induſtry, goes to Paris or London, and ſtays away for a year or two, without minding the intereſt of the eſtate he abandons. No doubt that muſt affect his province in proportion; but in every revolution which comes on gradually by the deſertion of ſuch as only lived by their induſtry, new mouths are born and ſupply the old. The only queſtion is about employing them well: while you have ſuperfluous food and good œconomy, a country will always reap the ſame benefit from her natural advantages.

'IV. Another advantage of cities is, the neceſſity ariſing from thence of having great roads, and theſe again prove a conſiderable encouragement to agriculture.

'The miſerable condition of roads over all Europe almoſt, till within theſe hundred years, is a plain proof of the ſcanty condition of the cities, and of the ſmall encouragement formerly given towards extending the improvement of the ſoil.

'Let any one examine the ſituation of the landed intereſt before the making of great roads in ſeveral provinces in France, and compare it with what it is at preſent. If this be found a difficult inquiry, let him compare the appearance of young gentlemen of middling fortune, as he finds them at Paris, or in their regiment, with that of their fathers, who live in their province in the old way, and he will have a very good opportunity of perceiving the progreſs of eaſe and refinement in that claſs,

claſs, which has proceeded from no other cauſe than the improvement of the ſoil. People complain that prices are riſen; of this there is no doubt with regard to many articles. Is it not quite conſiſtent with our principles? It is not becauſe there is now a larger maſs of money in the kingdom, though I allow this to be true, and alſo that this circumſtance may have contributed to raiſe prices; but the direct principle which has influenced them, and which will always regulate their riſe and fall, is the increaſe of demand. Now the great roads in a manner carry the goods to market; they ſeem to ſhorten diſtances, they augment the number of carriages of all ſorts, they remove the inconveniencies above mentioned reſulting from the diſtance of the city. The more diſtant parts of the country come to market, in competition with the farmers in the neighbourhood of the cities. This competition might make the rents of lands lying round ſuch as were the firſt to encourage induſtry, ſink in their value. But the hurt in this reſpect done to the proprietors of theſe lands would ſoon be repaired. The cities would increaſe in bulk, demand would increaſe alſo, and prices would riſe a-new. Every thing which employs inhabitants uſefully promotes conſumption; and this again is an advantage to the ſtate, as it draws money from the treaſures of the rich into the hands of the induſtrious. The eaſy tranſportation of fruits produces this effect: the diſtant farmer can employ his idle hours in providing, and the idle days of his ſervants and cattle in ſending things to market, from farms which formerly never knew what it was to ſell ſuch productions.

'I ſhall carry theſe ſpeculations no farther, but conclude by obſerving, that the making of roads muſt advance population, as they contribute to the advancement of agriculture.'

Though the length of this excellent chapter, which we could not prevail upon ourſelves to mangle into an abridgment, leaves little room for our remarks or additions, yet we cannot help obſerving that every thing which our author has ſaid on the advantages of roads, is ſtill more applicable to canals, which deſerve to be reckoned amongſt the nobleſt and moſt durable riches that a commercial nation can poſſeſs; and if the laudable ſpirit of canal-making, which is happily exerting itſelf in ſome parts of this kingdom, ſhould prove contagious, and be extended to every part where theſe works would be practicable, we venture to propheſy that this ſingle improvement would contribute more to the encouragement of agriculture and commerce, and to the *lowering the price of proviſions*, than all the laws that have ever been made, or ever will be made for theſe purpoſes.

We could with much pleaſure to ourſelves, and we are perſuaded with equal entertainment to our readers, enlarge our extracts from this firſt book, which contains many more curious and intereſting diſquiſitions, and concludes with a full recapitulation; but the other parts of the work call for, and merit our attention.—

[*To be continued.*]

The

The Nautical Almanac and Aſtronomical Ephemeris, for the Year 1767. Publiſhed by Order of the Commiſſioners of Longitude. 8vo. 6s. Nourſe, &c.

AMONG the various methods for finding the longitude at ſea, the appulſes of the moon to certain fixed ſtars, and their occultations by the interpoſition of her body, is doubtleſs the moſt expeditious, uſeful, and certain,—that of a time-piece only excepted. For the moon finiſhing her revolution in 27 days, 7 hours, 43 minutes, there are but few clear nights when the moon does not paſs over, or ſo near to ſome fixed ſtar, that the diſtance between them, or the time of the viſible conjunction, may be eaſily and accurately obſerved, and the difference of longitude thence deduced. But in order to this, it is neceſſary that the tables of the moon ſhould be carried to a certain degree of perfection, which the late profeſſor Mayer of Gottingen happily accompliſhed. The difficulty and length of the neceſſary calculations, was another objection to this method, and to remove this obſtacle, the work before us was publiſhed, by order of the commiſſioners of longitude, and cannot fail of anſwering the intention; as the mariner is relieved from the neceſſity of calculating the moon's place from the tables, and afterwards computing the diſtance to ſeconds by logarithms, which are the principal, and indeed the only very delicate part of the calculus, ſo that the finding of the longitude by the help of this Ephemeris, is, in a manner reduced to the computation of the time, an operation nearly as eaſy as that of an azimuth. The correction alſo on account of refraction and parallax, which ſo greatly perplexed the calculation, is rendered very eaſy and expeditious by tables calculated for that purpoſe.

The Rev. Mr. Maſkelyne, aſtronomer royal, who is the publiſher of this work, tells us, 'That at the deſire of the commiſſioners of longitude, he drew up the explanation and uſe of the articles contained in the ephemeris, and the inſtructions, with examples, for finding the longitude at ſea by the help of the ſame. That he alſo collected and calculated the ſixteen firſt pages of tables requiſite to be uſed with the ephemeris, and computed the table of proportional logarithms, which ſeemed, to him, abſolutely neceſſary to clear the method of any remaining difficulty; and added explanations of all the tables, and a correction which may be applied by the curious to the effect of refraction on the moon's diſtance from a ſtar, found by Mr. Lyons's or any other method, on account of the barometer and thermometer.'

The correction mentioned by Mr. Maſkelyne was firſt diſcovered by Dr. Halley, and firſt practiſed by Dr. Bradley, who alſo

alſo obliged the world with a more accurate table of mean refractions, than any before known, and a moſt excellent rule, whereby the changes of the ſame refraction anſwering to the thermometer, are expreſſed.

It is well known that the refractions in altitude vary with the changes of the temperature of the air, and that theſe changes are indicated by the barometer and thermometer. It will be therefore neceſſary, where the utmoſt accuracy is required, to have regard to this circumſtance; though it has always been omitted till Dr. Bradley put it in practice.

'All the calculations of the ephemeris, Mr. Maſkelyne further tells us, relating to the ſun and moon were made from Mr. Mayer's laſt manuſcript tables, received by the board of longitude after his deceaſe; that theſe tables have been printed under his inſpection, and will ſhortly be publiſhed. That the calculations of the planets were made from Dr. Halley's tables; and thoſe of the eclipſes of Jupiter's ſatellites from the tables of Mr. Wargentin, publiſhed by M. de la Lande in 1759, except thoſe of the fourth ſatellite, which were calculated from the tables of the ſame, further improved by Mr. Wargentin, and publiſhed by M. de la Lande in the Connoiſſance des Mouvements celeſtes, in 1766.

'That all the articles of the Ephemeris were computed by two ſeparate perſons, and examined by a third, except the moon's longitude, latitude, right aſcenſion, declination, ſemidiameter and parallax; which, for noon, were computed by one perſon, and, for midnight, by another, and the truth of theſe calculations aſcertained by means of differences, which, for the moon's longitude, were carried as far as the fourth order.'

Each month in the almanac has twelve pages. The firſt column of the firſt page contains the day of the month; the ſecond the day of the week; the third exhibits the Sundays, Feſtivals, and other remarkable days; and the laſt ſhews, at the top, the moon's phaſes, or times of new and full moon, and of the firſt and laſt quarter, or two quadratures with the ſun: beneath are contained miſcellaneous phænomena, namely eclipſes of the ſun and moon, and occultations of planets, or ſtars not leſs than the fourth magnitude, by the moon, as they ſhould happen at Greenwich by the tables; the conjunctions of the moon with all the ſtars, not leſs than the fourth magnitude, which can be occultations any where on the globe, between the latitudes of 60° north, and 40° ſouth: the conjunctions, oppoſitions, and quadratures of the ſuperior planets with the ſun; and the conjunctions and greateſt elongations of the inferior planets from the ſun, the entrance of the ſun into the ſeveral ſigns, and any other remarkable phænomena.

The

The two firſt columns of the ſecond page of the month, contain the day of the month and week, as before; next follow the ſun's longitude, right aſcenſion in time, declination, and the equation of time, with the difference from day to day.

The third page contains at the top, the ſemidiameter of the ſun; time of his paſſing the meridian; his hourly motion; the logarithm of the ſun's diſtance; and the place of the moon's node: and at the bottom, the eclipſes of the ſatellites of Jupiter.

On page IV. are the planets heliocentric and geocentric, longitudes and latitudes, their declinations, and the time of their paſſing over the meridian.

Page V. contains the configuration of the ſatellites of Jupiter.

The ſeventh and five following pages of each month, contain the moon's place, and all the circumſtances relating to her motions, and her diſtances from the ſun and proper ſtars, from which her diſtance ſhould be obſerved for finding the longitude at ſea. And for the greater accuracy, the moon's longitude, latitude, right aſcenſion, declination, ſemidiameter, horrizontal parallax, with its logiſtic or proportional logarithm, are computed twice a day; viz. to noon and midnight, and may be readily inferred to any intermediate time, with great exactneſs.

In the Ephemeris are, a table of the refraction of the heavenly bodies in altitude; of the moon's parallax in altitude; for turning degrees and minutes into time, and the contrary; of the longitude and latitude of the principal zodiacal ſtars: for finding the aberration of a zodiacal ſtar in longitude; for chuſing proper ſtars from which to obſerve the moon's diſtance; for finding the correction of the moon's longitude or latitude, obtained by proportion from the places calculated for noon or midnight; of the right aſcenſion and declination of the principal fixed ſtars of the firſt and ſecond magnitude, adapted to the year 1767, with their variations in ten years; of the multipliers of the difference between the moon's longitude computed, and that inferred from obſervation; of the dip or depreſſion of the horizon of the ſea; of the right aſcenſion and declination of ſome of the principal fixed ſtars, deduced from Dr. Bradley's obſervations; tables and rules for correcting the apparent diſtance of the moon from the ſun or a fixed ſtar, on account of refraction and parallax, by Mr. Lyons; ſupplemental tables to be uſed for correcting the ſecond and third tables for refraction, and for finding the effect of the ſun's parallax, where it is required to have the reſult true to a ſecond, by the ſame gentleman; a new method for computing the error of refraction and parallax upon the moon's diſtance from the ſun or a fixed ſtar; by Mr. Dunthorne; a table of proportional logarithms; together with the explication and uſe of the tables requiſite to be

uſed with the aſtronomical and nautical ephemeris; of the table of proportional logarithms; and inſtructions for finding the longitude at ſea by the help of the ephemeris: by the aſtronomer royal.

Such are the contents of this elaborate performance, by which every difficulty attending the method of finding the longitude at ſea by theſe obſervations is removed, and the whole calculus, which was before extremely perplexing and difficult to ſeamen, rendered very plain and eaſy. It is therefore to be hoped that our navigators will no longer neglect to put in practice a method which cannot fail of enabling them to correct their journals, and of determining, to a very conſiderable degree of accuracy, the true place of the ſhip, and conſequently of avoiding the dangers and fatal misfortunes too often attending miſtakes and errors in their reckonings. Let them no longer call for a diſcovery of the longitude, as if no ſuch thing was in being; but ſet themſelves earneſtly to practiſe what is now offered them; and there is not the leaſt reaſon to doubt, but the method will ſoon become eaſy and familiar, and the art of navigation be carried to a ſufficient degree of perfection.

We cannot conclude this article without congratulating our countrymen on the appearance of this uſeful and elaborate performance; the accuracy and perſpicuity of which cannot fail of reflecting honour on this nation in general, and on the Authors in particular.

Beccaria's Eſſay on Crimes and Puniſhments. Concluded.

IN our laſt number, we gave a ſhort account of this remarkable book, having then, for want of time, peruſed it only in a curſory manner. We now proceed to ſpeak particularly of the commentary, aſcribed to M. Voltaire, and which, we have already ſaid, ſeems ſtrongly marked with that author's ſingularity of ſtyle and manner. His firſt chapter bears this title, *The Occaſion of this Commentary*; and begins thus,

"Having read, with infinite ſatisfaction, the little book on crimes and puniſhments, which in morality, as in medicine, may be compared to one of thoſe few remedies, capable of alleviating our ſufferings; I flattered myſelf that it would be a means of ſoftening the remains of barbariſm in the laws of many nations; I hoped for ſome reformation of mankind, when I was informed, that within a few miles of my abode, they had juſt hanged a girl of eighteen, beautiful, well-made, accompliſhed, and of a very reputable family. She was culpable of having ſuffered herſelf to be got with child, and alſo of having abandoned her infant. This unfortunate girl, flying from her

father's houſe, is taken in labour, and without aſſiſtance, is delivered of her burden, by the ſide of a wood. Shame, which in the ſex is a powerful paſſion, gave her ſtrength to return home, and to conceal her ſituation. She left her child expoſed; it is found the next morning; the mother is diſcovered, condemned and executed.'

Our Author is of opinion that this unfortunate girl ought not by any means to have ſuffered death; and after urging ſeveral arguments in ſupport of his opinion, he concludes with this ſentence: 'Inſure, as far as poſſible, a reſource to thoſe who ſhall be tempted to do evil, and you will have leſs to puniſh.

In the ſecond chapter, continuing the ſubject, 'This misfortune, ſays our Author, and this very hard law, with which I was ſo ſenſibly affected, prompted me to caſt my eyes on the code of criminal laws of nations. The humane Author of the eſſay on crimes and puniſhments had but too much cauſe to complain, that the latter frequently exceed the former, and are ſometimes detrimental to the ſtate they were intended to ſerve. Thoſe ingenious puniſhments, the *ne plus ultra* of the human mind, endeavouring to render death horrible, ſeem rather the invention of tyranny than of juſtice. The puniſhment of the *wheel* was firſt introduced in Germany in the times of anarchy, when thoſe who uſurped the regal power reſolved to terrify, with unheard-of torments, thoſe who ſhould diſpute their authority. In England they ripped open the belly of a man guilty of *high treaſon*; tore out his heart, daſhed it his face, and then threw it in the fire. And wherein did this *high treaſon* frequently conſiſt? In having been, during a civil war, faithful to an unfortunate king; or in having ſpoken freely on the doubtful right of a conqueror. At length their manners were ſoftened: they continue to tear out the heart, but not till after the death of the offender. The apparatus is dreadful; but the death is mild, if death can ever be mild.'

In his chapter, *on the extirpation of hereſy*, he reminds thoſe good chriſtians who perſecute each other, that Jeſus Chriſt, who could have united all the faithful in the ſame ſentiments, did it not, and therefore we may conclude that it was not his deſign; that every ſect may juſtly ſay to thoſe who tolerate the Jews, 'Treat us as you treat the ſons of Jacob; let us, like them, pray to God according to our conſcience. You tolerate the enemies of Jeſus Chriſt; tolerate us who adore him, and who differ from you only in theological ſubtilties.'—What over-zealous bigot can read this paſſage, without bluſhing at the frivolous, the impious pretence of perſecuting his fellow Chriſtians for the glory of God?

In his chapter *of profanation*, alluding to the caſe of the unfortunate youth, who in France not long ſince was legally murdered

dered for inſulting an image of Mary the virgin, "Would you treat a wild young man, ſays our writer, who, in his frenzy, had profaned a ſacred image, but without ſtealing it, with the ſame rigour that you puniſhed a Brinvilliers, who had poiſoned his father and his whole family? There is no law againſt the unhappy youth, and you are determined to make one that ſhall condemn him to the ſevereſt puniſhment! He deſerved chaſtiſement; but did he deſerve ſuch excruciating torture, and the moſt horrible death? But he had offended God! True, *moſt grievouſly*. Imitate God in your proceedings againſt him. If he be penitent, God forgives him. Impoſe a penance, and let him be pardoned. Your illuſtrious Monteſquieu hath ſaid: "It is our duty to honour the Deity, and not to revenge him." Let us weigh theſe words. They do not mean, that we ſhould neglect the maintenance of public decorum; but, as the judicious author of the preceeding eſſay obſerves, that it is abſurd for an inſect to pretend to revenge the Supreme Being. A village magiſtrate, or the magiſtrate of a city, is neither a Moſes nor a Joſhua.'

Having, in the ſucceeding chapter, obſerved the amazing contraſt between the wife, the humane laws of the Romans, and the barbarous inſtitutions by which they were ſucceeded, 'It was a maxim, ſays he, with that people, *Deorum offenſæ Diis curæ*, offences againſt the Gods, concern the Gods only. The ſenate, being at the head of religion, were under no apprehenſions, that a convocation of prieſts ſhould force them to revenge the prieſthood under a pretext of revenging heaven. They never ſaid, let us ſhew the prieſthood by our cruelty that we are no leſs religious than they. "But our religion is more holy than that of the Romans, and conſequently impiety is a greater crime." Granted: God will puniſh it.'

Chapter the ſeventh, under this extraordinary title, *On the crime of preaching, and of Anthony*, we ſhall tranſcribe entirely. 'A Calviniſt teacher, ſays our Commentator, who, in certain provinces, preaches to his flock, if he be detected, is puniſhed with death; and thoſe who have given him a ſupper, or a bed, are ſent to the gallies for life. In other countries, if a Jeſuit be caught preaching, he is hanged. Is it to avenge God that this Calviniſt and this Jeſuit are put to death? Have both parties built upon the following evangelical law? *If he neglect to hear the church, let him be unto thee as an heathen man and a publican.* But the evangeliſt does not order that this heathen and this publican ſhould be hanged. Or have they built on this paſſage in Deuteronomy, chap. xiii. *If among you a prophet ariſe; and that which he hath ſaid come to paſs; and he ſayeth unto you, let us follow ſtrange gods; and if thy brother, or thy ſon, or thy wife, or the friend of thy heart, ſay unto thee, come let us follow ſtrange gods; let them be ſtraightways killed, ſtrike thou firſt, and all the people*

people after thee. But neither this Jeſuit nor this Calviniſt ſaid unto you, come let us follow ſtrange gods. The counſellor Dubourg, the monk Jehan Chauvin, named Calvin, the Spaniſh phyſician Servetus, the Calabrian Gentilis, all worſhipped the ſame God: and yet, the preſident Minard cauſed counſellor Dubourg to be burnt; and Dubourg's friends cauſed Minard to be aſſaſſinated; Jehan Calvin cauſed the phyſician to be roaſted, and had likewiſe the conſolation to be a principal means of bringing the Calabrian Gentilis to the block; and the ſucceſſors of Jehan Calvin burnt Anthony. Was it reaſon, or piety, or juſtice, that committed theſe murders?

The hiſtory of Anthony is one of the moſt ſingular which the annals of phrenſy hath preſerved. I read the following account in a very curious manuſcript: it is in part related by Jacob Spon. Anthony was born at Brieu in Lorrain, of catholic parents, and was educated by the Jeſuits at Pont-a-Mouſſon. The preacher Feri engaged him in the proteſtant religion at Metz. Having returned to Nancy he was proſecuted as a heretic, and, had he not been ſaved by a friend, would certainly have been hanged. He fled for refuge to Sedan, where, being taken for a papiſt, he narrowly eſcaped aſſaſſination. Seeing by what ſtrange fatality his life was not in ſafety either among papiſts or proteſtants, he went to Venice and turned Jew. He was poſitively perſuaded, even to the laſt moments of his life, that the religion of the Jews was the only true religion; for that if it was once true, it muſt always be ſo. The Jews did not circumciſe him, for fear of offending the ſtate; but he was no leſs internally a Jew. He now went to Geneva, where, concealing his faith, he became a preacher, was preſident of the college, and finally what is called a miniſter.

The perpetual combat in his breaſt between the religion of Calvin, which he was obliged to preach, and that of Moſes, which was the only religion he believed, produced a long illneſs. He became melancholy, and at laſt quite mad, crying aloud, that he was a Jew. The miniſters of the goſpel came to viſit him, and endeavoured to bring him to himſelf; but he anſwered, "that he adored none but the God of Iſrael; that it was impoſſible for God to change; that God could never have given a law, and inſcribed it with his own hand, with an intention that it ſhould be aboliſhed." He ſpoke againſt Chriſtianity, and afterwards retracted all he had ſaid, and even wrote his confeſſion of faith, to eſcape puniſhment; but the unhappy perſuaſion of his heart would not permit him to ſign it. The council of the city aſſembled the clergy to conſult what was to be done with the unfortunate Anthony. The minority of theſe clergy were of opinion, that they ſhould have compaſſion on him, and rather endeavour to cure his diſeaſe than puniſh him.

The majority determined that he ſhould be burnt, and he was burnt. This tranſaction is of the year 1632. A hundred years of reaſon and virtue are ſcarce ſufficient to expiate ſuch a deed.'

The eighth chapter contains the tragical hiſtory of Simon Morin. He imagined that he was ſent from God, and that he was incorporated with Jeſus Chriſt. The parliament ſent him to a mad-houſe, where, meeting with another fool who called himſelf God the Father, he became ſenſible of his own folly, and for a time ſeemed to have recovered his ſenſes. He relapſed, however, and was burnt at Paris, in 1663.

In Chap. XIII. we have the following extraordinary anecdote. 'In the archives of a little place called St. Claude, ſituated in a remote corner of the moſt mountainous part of the county of Burgundy, are preſerved the particulars of the ſentence, &c. of a poor gentleman, who was beheaded on the 28th of July, 1629. Being reduced to the utmoſt poverty, and urged by the moſt intolerable hunger, he eat, on a faſh day, a morſel of horſe-fleſh, which had been killed in a neighbouring field. The following is a copy of his ſentence——"Having ſeen all the papers of the proceſs, and heard the opinions of the doctors learned in the law, we declare the ſaid Claude Guillon to be truly attainted and convicted of having taken away part of the fleſh of a horſe, killed in the meadow of the town; of having cauſed the ſaid fleſh to be dreſſed, and of eating the ſame on Saturday the 31ſt of March, &c." Such deeds (as our Author ſays) 'are enough to make a man's hair briſtle with horror.'

Chapter twentieth, *on a certain ſpecies of mutilation.* 'We find in the pandect, ſays our Commentator, a law of Adrian which denounces death to the phyſician who ſhould make an eunuch; and by the ſame law, the poſſeſſions of thoſe who ſuffered caſtration were confiſcated. Origen ought certainly to have been puniſhed, who ſubmitted to this operation from the rigid interpretation of that paſſage in St. Matthew, which ſays, *There be eunuchs, which have made themſelves eunuchs for the kingdom of heaven's ſake.*

'Things changed in the reigns of ſucceeding emperors, who adopted the luxury of Aſia; eſpecially in the lower empire of Conſtantinople, where eunuchs became patriarchs and generals of armies. In theſe our own times, it is the cuſtom at Rome to caſtrate young children, to render them worthy of being muſicians to his holineſs; ſo that *caſtrato*, and *muſico del papa*, are ſynonimous. It is not long ſince you might have ſeen at Naples, written in great letters over the doors of certain barbers, *Qui ſi caſtrano marvigliоſamente i puti:* here boys are caſtrated in the beſt manner.'

From..

From theſe few examples, the reader will be able to form ſome idea of the nature and deſign of this commentary. As to the preceding eſſay, it is ſo replete with good ſenſe, ſound reaſoning, and univerſal philanthrophy, that we doubt not but it will, in time, make a proper impreſſion on the minds of thoſe who have it their power to amend, or repeal, the irrational and inhuman laws that were made in the times of ignorance, ſuperſtition and barbarity.

The preſent State of Great Britain and North America, with Regard to Agriculture, Population, Trade and Manufactures, impartially conſidered: containing a particular Account of the Dearth and Scarcity of the Neceſſaries of Life in England; the Want of ſtaple Commodities in the Colonies; the Decline of their Trade; Increaſe of People; and Neceſſity of Manufactures, as well as of a Trade in them hereafter. In which the Cauſes and Conſequences of theſe growing Evils, and Methods of preventing them, are ſuggeſted; the proper Regulations for the Colonies, and the Taxes impoſed upon them, are conſidered, &c. 8vo. 5 s. ſewed. Becket and De Hondt. 1767.

IF we conſider the conſequences of that dearth of the neceſſaries of life, which hath, for years paſt, been felt in England, a country that depends ſo much upon its trade and manufactures; nothing, certainly, can appear more worthy the ſerious regard of the public. If this dearth, chiefly occaſioned by our high taxes on articles of daily conſumption, ſhould continue, England muſt expect, not only to loſe great part of her trade in other parts of the world, but our colonies themſelves will be obliged to rival us, by eſtabliſhing manufactures of their own.

Inſtead of that mutual reciprocation of benefits that ought to ſubſiſt between Great Britain and her colonies, the preſent Writer (who appears to be well verſed in the real intereſts of both) ſeems to think they are now likely to interfere with one another. The *colonies*, he ſays, are no longer able to purchaſe *our* manufactures, and yet cannot well ſubſiſt without them; their lands, worn out with ſtaple commodities for Britain, will no longer bear them; the people, grown more numerous than formerly, now require the produce of their lands for their own uſe:—thus muſt they interfere with their mother-country both in agriculture and manufactures, unleſs ſome remedy is applied to prevent it; which it is the profeſſed deſign of the treatiſe before us to point out.

In the proſecution of this deſign, the Author thought it neceſſary to give ſome account of the *agriculture* of Great Britain, as well as of North America, that they might be kept from in-

terfering with one another in that fundamental and moſt eſſential ſupport of all nations. He likewiſe conſiders the number of people in the Engliſh nation, both at home and abroad, that a due regard may be paid to *population*, as well as the culture of their lands. The people in England have been computed at ſeven or eight millions; but from more particular and certain accounts, he ſays, it now appears that they do not amount to above five and an half, or ſix millions, at moſt:—a very inſufficient number to manage and conduct all the affairs of this nation, both at home and abroad.

This want of people in Great Britain might well be ſupplied (our Author thinks) by North America; where they increaſe ſo very faſt, as to double their numbers, he ſays, in twenty or thirty years. We ought therefore to conſider in time, how they are to ſubſiſt by a dependence on Great Britain: for—'If this were done, as it might be, the great increaſe of the colonies would be a conſtant addition to the power and wealth of this nation; and is the only equivalent it has, or can expect, for that great ſuperiority in numbers, which our enemies have over us in *Europe*. This would be a *balance of power* more in favour of Great Britain, than that which has coſt ſuch immenſe ſums to preſerve at home. Inſtead of having our colonies to defend and protect at ſuch an expence, the number of people in them, if rightly employed for that purpoſe, might be the greateſt ſecurity to all the *Britiſh* dominions, in every part of the world, and worth to the nation five or ſix millions a year. —But inſtead of making this uſe of our acquiſitions, which alone can ever render them of any ſervice to the nation, we have made them a loſs and prejudice to it'—The colonies are excluded, he ſays, from all the moſt fruitful parts of the continent, and confined to lands, which produce little, but what Great Britain does; and on which they can, therefore, only interfere with her, both in agriculture and manufactures, as well as other eſſential employments of the nation at home. By this means we take the direct way to force the colonies to become independent, whether they will or not;—and all this, for the ſake of Canada and the two Floridas, thoſe *barren deſarts*, which muſt drain the nation of people at home, before they can be brought to a tolerable degree of cultivation: for whatever opinion we may have of them here, the people in the colonies, who know them beſt, will never, he ſays, remove to any of them.

In order to form a better judgment concerning the colonies, it would be neceſſary to give an account of every one of them in particular; to conſider the nature of the ſoil and climate, and what it produces, or is fit to produce, for the benefit of this nation; all which our author has endeavoured to perform, with a view to explain many things, which appear (to him) to

be but little underſtood.—' By ſuch a repreſentation of the concerns and intereſt of the nation, both at home and abroad, it is to be hoped, all future jealouſies and diſſenſions, between the colonies and their mother-country, may be happily prevented, to the proſperity and welfare of both.'

This work is divided into *three parts*; in the *firſt* of which, we meet with ſome ſenſible *conſiderations* on the agriculture of Great Britain; and with regard to the dearth and ſcarcity of corn, proviſions, and other neceſſary articles of daily conſumption; ſhewing the cauſes of theſe public calamities; their ruinous conſequences in population, trade, and manufactures; with the ways of preventing theſe growing evils.

To ſee ſuch a dearth and ſcarcity of proviſions, as have been complained of for ſeveral years paſt, in ſuch a fruitful land as this, which yearly ſupplies its neighbours with great quantities of corn, is really ſomewhat ſurpriſing; ſo that it may well be deemed a curious, as it is certainly an intereſting ſubject, to inveſtigate the cauſes of ſuch an uncommon event, as the moſt likely means to prevent the ruinous effects of ſo general and public a calamity.

I. ' The firſt and moſt manifeſt cauſe of this dearth appears to be, a great increaſe of the trading and manufacturing towns throughout the whole kingdom, which raiſe no corn nor other proviſions, and make a greater demand for them than the ſupply will anſwer.'

The nation ſeems to be ſo bent upon trade and navigation, as not to have ſufficiently conſidered the neceſſity of extending its agriculture in proportion thereto: for unleſs trade and agriculture are made ſubſervient to each other's ſupport, neither of them can well thrive or proſper.

II. ' The next cauſe of this dearth is a decreaſe of people in the country, occaſioned chiefly by a neglect of tillage, and the turning of arable lands into graſs grounds, in order to maintain the great ſtock of all kinds, and particularly horſes, in which this nation is ſo very expenſive; by which means lands lie uncultivated, corn becomes ſcarce, the country is depopulated, and we have not huſbandmen ſufficient to ſupply the populous towns.'

This decreaſe of people, our Author thinks (and not without reaſon) is owing to the monopolizing of farms, and pulling down the houſes, to ſave repairs, by which ſo many people are extirpated, as will ſufficiently account for the decreaſe complained of above: for as far as we can learn, there are few or no eſtates, on which *ſome* houſes have not gone to decay, and a *great number* on others. There were formerly many farms under 20 l. a year, (on which ſort the greateſt number of people are bred) and great numbers under 40 and 50, which laſt is *now* reckoned a *very low* rent, and ſuch as few gentlemen care

to have on their eſtates: thus one half of the farms in the kingdom have been incorporated, and conſequently many people expelled from them,—to the great loſs of the Public, as well as of the individuals concerned. For nothing will either breed or maintain a number of people in any country, but a general and extenſive agriculture; and if we ſuffer that to be *engroſſed*, the very exiſtence of the people will be cut off, as well as a more moderate ſubſiſtence for the few we have.

'If we attend to the ſources of population, it will appear that mankind are propagated on the earth like trees, according as they have room to grow, and nouriſhment to ſupport them; but in populous towns they over-top and deſtroy one another, till they are thinned and tranſplanted; for which reaſon many are obliged to remove to the *colonies*, in order to get the uſe of lands, and the neceſſaries of life from *them*, which they are deprived of at home. Therefore, if this nation would preſerve the people ſhe has, and keep them from migrating to the colonies, ſhe ſhould let them enjoy the benefit of the lands in their native ſoil. And this is the more to be regarded, as an increaſe of people in North America would be prejudicial; ſince the colonies increaſe ſo faſt, that their plantations are already too ſmall to enable them to ſubſiſt by a dependence on their mother-country, which a [farther] increaſe of people would render [ſtill] more impracticable. Now this increaſe of the colonies is owing to a *free uſe* and *general diſtribution* of the lands, and the want of people in Britain to the *engroſſing* of them: *that* gives every one a ſhare of the fruits of the earth, and thereby preſerves and multiplies the race of mankind; while *this* both ſtarves and extirpates them:—a matter of no ſmall conſequence to this nation!'

III. 'The heavy *Taxes*, and eſpecially thoſe upon *articles of daily conſumption*, affect the price not only of proviſions, but of every thing elſe in the kingdom; and as this effect increaſes its own cauſe, by rendering every thing dearer from the high price of proviſions, this ſeems to be another great ſource of the evils ſo much complained of, from the dearth of every thing that the country produces.'—To which may be added, the bounty we give upon corn exported, to ſupply our rivals in trade and manufactures; which not only gives them a ſuperiority over us, but alſo farther advances the price of every thing here, which is already ſo immoderate.'

IV. 'The number of *horſes* is ſo much increaſed among people of all ranks, that they conſume as much [probably] as would maintain the greateſt part of the people in the kingdom, and [thereby] occaſion a dearth and ſcarcity both of corn and other proviſions.'

Indeed,

Indeed, the increaſe of coach and ſaddle-horſes, and particularly of poſt-horſes, is alone almoſt ſufficient to occaſion the preſent dearth of proviſions;—but the moſt general and extenſive evil is the great uſe that is made of horſes, inſtead of oxen, in all affairs of huſbandry; as they not only conſume the produce, but enhance the price of agriculture: whereas oxen would ſupply the market with the beſt meat, after they had furniſhed the nation with corn, and both at a moderate price. Hence *plough*-horſes ſhould be prohibited, or however taxed, as oxen will do *that* buſineſs much better.

Our ſenſible Author, having thus conſidered ſome of the cauſes of the dearth complained of, proceeds, in the next place, very properly, to ſuggeſt, what he eſteems, remedies for ſuch a rivetted and confirmed evil.—The firſt thing to be thought of for this purpoſe (he ſays) is, to *prohibit the exportation of corn.** ——But here he means only a *temporary*, not an *abſolute* prohibition. For, as he very juſtly obſerves, great care ſhould be taken, that we do not precipitate the nation into thoſe evils which we would prevent. For by diſcouraging the farmers to grow corn, we render it ſcarcer, and enhance the price, which we endeavour to reduce. Whereas the exportation makes ſuch a plenty of corn in the country, more than is conſumed, that it has reduced the price, upon the whole matter, at leaſt one fifth.—'Therefore, if the exportation were [abſolutely] prohibited, as many ſeem to deſire, there is reaſon to believe, that corn would always be at its preſent high price, as it was for a hundred years together, before the exportation was encouraged.' —Nay, it is highly probable, that it would be dearer than formerly, ſince the price of every thing elſe, and conſequently of agriculture is ſo much advanced.

'They who imagine, that the prohibiting of the exportation would reduce the price of corn, think that the ſame quantity would be *made* [grown] for the home conſumption, as is now *made* both for that and exportation; that the overplus, which is now exported, would all come to market, and thereby lower the price; in which they are certainly miſtaken. [For] unleſs the farmers have a certain vent for their corn, and can be aſſured of a reaſonable profit by it, we cannot expect that they will grow it; neither can they afford to be at the expence of tillage, or to employ the labourers and poor of the kingdom, unleſs they ſee their own private intereſt in ſuch public benefits. To render corn cheap, the farmers ſhould be encouraged to grow great quantities, which alone will ever reduce the price of ſuch a neceſſary; the conſumer would thereby have it at a reaſonable rate, while the farmer is compenſated, by the quantity, for

* This *has* been done already.

what he loses in the value: but as people eat no more corn, when it is cheap and plentiful, † than in times of scarcity, we cannot expect that the farmers will grow such a quantity, as is desired, in order to lie upon their hands, and to reduce the price of all that they *make*. It is this that renders the exportation of corn so necessary, in order to encourage the farmers to grow as much as they can, since they are thereby always sure of a vent, and reasonable price, for it: but if this were prohibited, we should have no more grown than would serve the consumption, a quantity which would not reduce the price; the supplies would be as uncertain and precarious as the seasons; in scarce years the nation would want; in very plentiful crops the farmers might be ruined by their own industry; and the nation would lose that vast advantage which proceeds from a general and extensive agriculture, and the employment of so many people by it. Thus the exportation of corn is not only allowed, but encouraged, in order to increase the quantity above the consumption, which will always keep it at a moderate price.'

This is one of the best apologies we remember to have met with for the *exportation* of corn, and carries a great deal of reason upon the face of it.

The proposals commonly made to prevent a dearth, our Author thinks, will rather increase it; as may appear from the following considerations:

I. 'If we prohibit the exportation of corn after the present scarcity ceases, as many seem to desire, in order to relieve our trade and manufactures, we not only lose the chief staple of the land, and a most profitable branch of trade, which brings in a great balance; but we may thereby render corn and provisions dearer, than they have yet been.

II. 'On the other hand, if the present dearth continues, it must endanger the manufactures, trade and navigation of the kingdom, which are of much greater consequence.

III. 'If we take the bounty off of corn, it obstructs the growing of it, and renders it dearer; but if we continue the bounty on the exportation, it is a tax upon the home consumption.

IV. 'If we restrain the exportation of corn, it renders arable lands of less value, and scarcer, when they are already much wanted; this will obstruct tillage, and must raise the price of corn, which renders every thing dear.

V. 'Though the people murmur at the exportation of corn, [yet] the laying a restraint upon it will obstruct the tillage of the country, deprive them of their chief employment, and

† Among the *poor* the truth of this position may well be controverted; though, perhaps, it may hold good among the *rich*.

the

the nation of ſo many people, who are already too few, and ſeem to decreaſe, for want of this employment in agriculture.'

If all theſe things are duly conſidered, there ſeems to be no other way [in the Writer's opinion] to prevent the inconveniences that muſt follow, which ever method is adopted, 'but to give a bounty on the *home conſumption*, as well as upon the *exportation* of corn:—and this is propoſed to be done, 'by laying a tax upon *horſes*, and giving it as a bounty upon the corn conſumed by our *own* labourers and manufacturers:'—he alſo thinks this tax might be ſubſtituted in lieu of thoſe upon *articles of daily conſumption*.—'This would relieve our own trade and manufactures, at the ſame time that we ſupply our rivals [with corn;] and there appears to be no other way to do both.'

Such a bounty as is here propoſed, (he farther alleges) would be a relief to the landed intereſt, and enable the land-owners to keep up and repair the habitations of the poor; without which the nation may [ſoon] want people, either to cultivate the lands, or carry on its trade and manufactures.

But the greateſt improvement (he thinks) would be the taking in and cultivating the poorer or meaner lands, which now produce little or nothing; as it is only by ſuch means, that the nation can *extend* its agriculture, in proportion to its extenſive trade and manufactures.

This is an object which the Public has had pretty much in its eye, of late; and though ſome clamours have been raiſed upon the ſubject of *incloſures* in general, which may have weight ſo far as they regard *open corn-fields*; yet we cannot help being of opinion, that the incloſure, and conſequent cultivation, of *commons* and *waſtes*, muſt neceſſarily be of public benefit, upon the whole; as being thereby rendered capable of producing a much greater quantity of the neceſſaries of life than they did before.

As to this Writer's plan of laying the tax propoſed upon *horſes*, (to which he ſeems inclined to add one upon *dogs*) together with many ſenſible remarks upon the corn-trade; we can only ſay, that they appear worthy the notice of thoſe, who alone have the power of making the proper uſe of them, for the real benefit of the Public: but for particulars we muſt refer to the work itſelf.

[*To be concluded in our next.*]

Military Inſtitutions of Vegetius, in four Books, tranſlated from the original Latin, with a Preface and Notes. By Lieutenant John Clarke. 8vo, 5s. Griffin. 1767.

AS the life of a military man is, in time of war, the moſt active, ſo *in theſe piping times of peace*, it affords moſt leiſure for contemplation and ſtudy. But unhappily for themſelves, our

our young heroes are too generally honoured with a ſword and cockade before they have acquired ſufficient rudiments of claſſical erudition to enable them to read the ancients, or to form a taſte for polite literature. Hence they are naturally induced to have recourſe to diſſipation and ſenſual pleaſures, and they remain totally ignorant even of the names of the authors who have written on the art of war. Lieutenant Clarke appears, from this performance, to be a gentleman of a different caſt. He ſeems to be a good Latin ſcholar, and to be well acquainted with the principal military writers both ancient and modern. Vegetius, whom he introduces to his fellow ſoldiers in an Engliſh dreſs, is an ancient author of diſtinguiſhed merit, though known, in the Engliſh army, to thoſe few only who are able to read the original, or perchance the French tranſlation. There is, indeed, an old Engliſh tranſlation of Vegetius, printed in the days of queen Elizabeth, in black letter; but it is rarely to be met with, and hardly intelligible. This performance therefore muſt neceſſarily be very acceptable to the generality of thoſe gentlemen of the army who ſtudy their profeſſion, or who have any curioſity to be acquainted with the ſource from whence the modern writers on military diſcipline and the art of war, have borrowed the greateſt part of their inſtructions.

One might indeed be naturally led to ſuppoſe, from the total change of weapons, ſince the invention of fire-arms, that the ancient ſyſtem of war could hardly be applied in modern times; and therefore that the ſtudy of Greek or Latin writers would be attended with no advantage. To this objection we anſwer, in the words of our tranſlator's preface, "No one, I imagine, will deny that the principles of war always have been, and always will be the ſame, invariably, notwithſtanding the alteration of particular modes or weapons: and many of the ancient inſtitutions are even applicable to theſe. The modern military cuſtoms, in almoſt every part of the ſervice, are borrowed from the Greeks and Romans; many without any change, others with ſuch inconſiderable alterations as ſcarce deſerve mentioning.' He then gives many inſtances in proof of his aſſertion, and afterwards proceeds thus—'That my intention may not be miſtaken, I think it proper to mention, that what I have ſaid is in order to ſhew, that claſſical learning is as neceſſary to the profeſſion of arms, as in any other whatſoever; and that the ſtudy of the ancient military writers is eſſentially requiſite. The affinity, to ſay nothing more, of ancient and modern diſcipline confirms this obſervation: and as our preſent ſyſtem is nearly copied from antiquity, there is all the reaſon imaginable to believe that many other important and ſerviceable inſtitutions might ſtill be introduced into the ſervice by a careful and judicious examination of its valuable remains. Xenophon, Polybius, Cæſar, and Vegetius,

getius, will always afford ſufficient employment for a military man.'

With regard to the tranſlation, Mr. Clarke has judiciouſly omitted many of the frequent prefatory paragraphs with which, in the original, the ſections are conſtantly introduced. He has alſo very properly left out of the text ſeveral definitions and etymologies, but has inſerted them in the notes. The titles, or rather tables of contents, which, in the Latin, ſtand at the head of each chapter, the Tranſlator has altered and abridged. In ſo doing he has done well; but, if he had omitted them entirely, he would have done better; becauſe they are certainly ſpurious, and particularly, becauſe he has thrown them into the margin. In the printed editions of Vegetius, his work is divided into four books; but our Tranſlator has with more propriety, and not without the authority of manuſcripts, ſeparated the inſtructions relative to the navy, from the attack and defence of places, and thus conſtituted a fifth chapter. His notes are not numerous, but they are generally ſuch as were neceſſary to render the Author perfectly intelligible. In ſhort, the whole is a neat performance, and ſuch as might be expected from a gentleman, a ſoldier, and a ſcholar.

MONTHLY CATALOGUE,

For MAY, 1767.

MISCELLANEOUS.

Art 11. *The Principles of Mr. Harriſon's Time-keeper, with Plates of the ſame.* Publiſhed by order of the Commiſſioners of Longitude. 4to. 5s. Nourſe, 1767.

There is no longer any room for charging the commiſſioners of longitude with having locked up Mr. Harriſon's diſcovery from the knowlege of the public, by whom it was purchaſed. The diſcovery is here laid open, as plainly as words and drawings can deſcribe and explain it. As to the *utility* of the invention, *that* is a point which does not immediately concern the commiſſioners. They have been obliged to adhere to the expreſs declarations of the act of parliament. Mr. H.'s time-keeper came within the terms of that act, and he has received the reward of his ingenuity, application, and expence.

It is impoſſible for us to convey to our Readers a diſtinct idea of the principles on which this watch has been conſtructed, without giving them the *drawings* and deſcriptive references. Thoſe ingenious artiſts who may be inclined to make other machines after this model, will have recourſe to the book: from which no extracts could prove ſatisfactory.

Art. 12. *An Account of the going of Mr. John Harriſon's Watch, at the Royal Obſervatory, from May 6, 1766, to March 4, 1767. Together with the original Obſervations and Calculations of the ſame.* By the Rev. Nevil Maſkelyne, Aſtronomer Royal. Publiſhed

Publiſhed by Order of the Commiſſioners of Longitude. 4to. 2s. 6d. Nourſe. 1767.

Mr. Maſkelyne, in this account, informs the public, that the board of longitude having come to a reſolution that Mr. H.'s watch ſhould be tried at the royal obſervatory, under his (Mr. M.'s) inſpection, he accordingly received the watch at the admiralty, May 5, 1766, in the preſence of Capt. Baillie, of the royal hoſpital at Greenwich; Mr. Ibbetſon, ſecretary of the board of Longitude; and Mr. Larcum Kendal, watchmaker; who accompanied him with the watch to the *royal obſervatory* at Greenwich, ſaw it put in motion, and locked up in the box provided for it.—Moſt days, he himſelf compared the watch with the tranſit-clock of the *obſervatory*; at other times it was performed by his aſſiſtant, Joſeph Dymond, afterwards by William Bayly: and this was always done in the preſence of, and atteſted by, one of the officers of Greenwich hoſpital, when he came to aſſiſt in unlocking the box in which the watch is kept, in order to its being wound up, which is done every day *. To prevent any miſtake, there were always two or three compariſons of the watch with the clock, and the aſtronomer royal ſet down that compariſon at which the ſecond-hand of the watch pointed to 60 exactly at the inſtant of the beat of the clock, which happened always once in ſix minutes, the watch being adapted to keep mean time, and the clock ſidereal time; and therefore the clock getting about a ſecond upon the watch every ſix minutes. By this method he aſcertained the compariſon of the watch with the clock, to the twelfth part of a ſecond, without putting down fractions.—From May 5, to May 17, 1766, he kept this time-piece in an horizontal poſition, as mentioned in the note, and from thence till July 6, he tried it, firſt inclined under an angle of 20° to the horizon, with the face upwards, and the hours XII. VI. III. IX. higheſt ſucceſſively; then in a vertical poſition, with the ſame hours higheſt in order; laſtly, in a horizontal poſition, with the face downwards. From July 6, to the time of this publication, [April, 1767] it was always kept in an horizontal poſition, with the face upwards, and lying upon the ſame cuſhions, and in the ſame box in which Mr. Harriſon kept it, in the voyage to Barbadoes.

To ſhew the rate of the watch's going, from day to day, from May 6, 1766, to the 4th of March laſt, our Author has here given tables of the computations, deduced from the compariſons of the time-keeper with the tranſit-clock, made in the preſence of, and atteſted by, the officers of Greenwich hoſpital.

From theſe computations, Mr. M. deduces a ſeries of obſervations on the time irregularly gained by the watch; for, from the very firſt it gained near 20 ſeconds per day. Theſe remarks are very curious, and ſeem to be made with equal candor and judgment: but for the particulars, we muſt refer to Mr. M.'s publication at large.—Having ſhewn

* There were two locks, with different wards, to the box; one of the keys was kept by Mr. Maſkelyne, the other was delivered to Capt. Baillie: and the box itſelf was ſcrewed down to one of the window-ſeats of the room belonging to the tranſit-inſtrument. The watch was put into this box, in an horizontal poſition, with its face upwards; and there was a glaſs in the lid of the box, and another in the ſide, both ſecured with putty, and ſealed by the ſecretary of the admiralty.

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the rate of the watch's going from day to day, our ingenious and accurate Obſerver next gives an account of its going for a period of ſix weeks, which is generally reckoned the term of a Weſt-India voyage; the only one in which the watch has hitherto been tried.—On the whole, he at laſt gives his general opinion of the time-keeper, and its utility, in the following terms, viz.

'That Mr. Harriſon's watch cannot be depended upon to keep the longitude within a degree, in a Weſt-India voyage of ſix weeks; nor to keep the longitude within half a degree for more than a fortnight, and then it muſt be kept in a place where the thermometer is always ſome degrees above freezing: that, in caſe the cold amounts to freezing, the watch cannot be depended upon to keep the longitude within half a degree for more than a few days; and perhaps not ſo long, if the cold be very intenſe: nevertheleſs, that it is a uſeful and valuable invention, and, in conjunction with the obſervations of the diſtance of the moon from the ſun and fixed ſtars, may be of conſiderable advantage to navigation.'

Art. 13. *The Happy Life: or, the Contented Man. With Reflections upon divers Moral Subjects.* A new Tranſlation from the French of M. de Vernage, D. D. Canon of the Royal Church of St. Quintin. 12mo. 3s. Main.

This performance conſiſts of ſhort eſſays on a variety of religious and moral ſubjects, ſuch as, the improvement of time, the vanity and inconſtancy of worldly things, ſubmiſſion to providence, preparation for death, &c. &c. There is nothing very ſtriking or animated in our Author's manner; the ſame ſentiments are too often repeated, and the reflections, though generally juſt, are trite and hackneyed.

Art. 14. *Proceedings of a General Court Martial, held at Rocheſter, May, 1764, upon the Trial of Captain William Douglas, and the Captains Cockburn, Perkins, and Hayes, of his Majeſty's Marine Forces. Together with the Meaſures taken againſt Captain Douglas, immediately after he was acquitted with Honour; alſo the Letters, his Memorial, and other Papers annexed.* 8vo. 1s. 6d. Millan.

From theſe proceedings we learn, that 'Captain Douglas arrived in England in May, 1763, having been conſtantly employed on ſervice abroad, in the marine forces, during the whole war, by which his health was greatly impaired. In July he applied to the admiralty for leave of abſence, to re-eſtabliſh his health, and on account of his private affairs. Their lordſhips, from time to time, gave him four months leave; but before the expiration of that time, he found himſelf ſo much worſe, that he was confined to the houſe, and moſtly to his bed: it being time of peace, it was natural for an officer to ſuppoſe, that he wou'd have met with that indulgence, in leave of abſence, that his health required; and, as neceſſity obliged him, he applied for a farther continuance of his leave; but before he heard of the effect of that application, he received an order, dated the 15th of November, 1763, in the name of the commanding officer (before his leave of abſence from their lordſhips expired) to repair immediately to head-quarters, *alledging*, he was the firſt captain for ſea-duty. This order *gave riſe* to a correſpondence between Col. Mackenzie and Captain Douglas; in which, on the one part,

part, there were *repeated orders* for Captain Douglas to repair to quarters, *though prevented by ſickneſs*; and, on the other hand, Captain Douglas's *anſwers* to the ſaid moſt extraordinary orders; whereby the affair was drawing to a *proper* explanation, when, Captain Douglas finding his leave of abſence *retracted*, and that he was *peremptorily* ordered to quarters by the ſecretary of the admiralty's letter of the 30th of November, 1763, (though his letters of the 12th and 17th of the ſame month were in the ſecretary's poſſeſſion) he, in his own defence, tranſmitted a certificate, from his phyſician, and ſurgeon-apothecary, to the commanding officer at quarters; but no leave of abſence being *granted*, he was reduced to the neceſſity of remaining abſent, under the protection of his ſaid certificate.

'March 8, 1764, Captain Douglas received an order from the commanding officer (in conſequence of the ſecretary of the admiralty's letter of the 3d) to go *paſſenger* to the Weſt-Indies, to be put on board a ſhip ſtationed at Jamaica; which he could not but think a particular hardſhip, as the ordinary courſe of duty would have led him to expect orders to embark with a detachment from Chatham: Captain Douglas's letter, of the 9th of March, is the anſwer to that order; and, without having any notice taken of his ſaid letter, he found himſelf attacked, by the unprecedented remonſtrance of the captains Cockburn, Perkins, and Hayes, with whom he had no acquaintance, and ſome of whom he had never ſeen. It afterwards appeared, that on the 11th of the ſame month, the ſaid remonſtrance was tranſmitted to their lordſhips, with Captain Douglas's letter of the 9th, by Lieut. Col. Mackenzie, then commanding officer, who had alſo tranſmitted Captain Douglas's letter of the 17th of November, 1763, and his certificate, to the admiralty: and it farther appeared on the trial, that from the time of the certificate, until the 1ſt of April following, Captain Douglas was returned, abſent from quarters *without leave*, without giving in the returns, *the reaſon of his abſence*.

'The aforeſaid remonſtrance reduced Captain Douglas to the neceſſity of demanding a general court martial, of which the following ſheets are the proceedings; together with the meaſures taken againſt Captain Douglas, immediately after he was *acquitted* with *honour*.' PREF.

Immediately after Capt. D.'s acquittal, the captains whoſe names are mentioned in the title-page, were tried for 'falſely and maliciouſly accuſing Captain William Douglas of the Chatham diviſion of Marines, and thereby behaving themſelves unbecoming the character of officers and gentlemen.' The ſentence of the court martial was, that, 'upon due conſideration of the whole matter before them, the court is of opinion, that the captains George Cockburn, James Perkins, and John Hayes, are not guilty of *deſigned* falſhood, or of malice, to Captain Douglas; and the court acquits them of *the ſame*: *but* the court is of opinion, that the remonſtrance made by the ſaid captains is ill worded and expreſſed in ſome parts of it; therefore the court doth *adjudge*, that the ſaid three captains ſhall acknowledge the ſame, before the commanding officer at quarters, in preſence of Captain William Douglas.'

Notwithſtanding the Lords of the admiralty approved both the ſentence of acquittal in favour of Capt. D. and the ſentence pronounced on his accuſers, he was very ſoon after, on account of his health not being ſufficiently reſtored to enable him to go abroad, reduced to half-pay.

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This Mr. D. conſiders as not only a '*great hardſhip*, but contrary to the *right eſtabliſhed* by his majeſty's *military* commiſſion, and the *8th* article of *the 14th ſection* of the articles of war; and alſo in *oppoſition to the ſentence* of a general court martial, which, according to the rules and diſcipline of war, declares, that "ſickneſs is a ſufficient reaſon for not attending duty;" and ſuch ſentence then recently *approved of* by that *ſame* board of admiralty.'

Having, however, in vain, ſolicited redreſs of this grievance, he has thought it expedient to publiſh this narrative of the entire proceedings, with copies of all the letters that paſſed on this occaſion, and of his *memorial* to the lords of the admiralty: the whole illuſtrated by proper extracts from the marine regulations and articles of war. But, after all, we cannot help ſuſpecting that the right honourable gentlemen of the admiralty board muſt have had ſome ſtronger reaſon for reducing Captain D. than may be fully apparent, on the face of the captain's repreſentations. Poſſibly his deportment in this affair has, in ſome inſtances, been a little too ſtiff:—but be that as it may,—we are not to forget that he is telling his own ſtory; and that *audi alteram partem* is a rule, in all caſes, never to be departed from.

Art. 15. *A Dialogue between Scipio and Berganza, two Dogs belonging to the City of Toledo, giving an Account of their Lives and Adventures, with their Reflections on the Lives, Humours and Employments of the Maſters they lived with. To which is annexed the comical Hiſtory of Rincon and Cortado, both written by the celebrated Author of Don Quixote, and now firſt tranſlated from the Spaniſh Original.* 8vo. 3s. Bladon. 1767.

The inimitable Cervantes, like many other writers in the firſt rank of genius, over-wrote himſelf, and through haſte and neceſſity put a force upon thoſe talents which are always beſt left to their natural exertion. Theſe Dialogues, and the Comical Hiſtory annexed to them, muſt be ranked among the number of his leſs fortunate publications; notwithſtanding they are here and there diſtinguiſhed by ſtrokes of that humour which was ſo peculiarly his own. Scipio and Berganza are critics, moraliſts and philoſophers, and make many keen remarks on the lives and manners of men. Rincon and Cortado are, by profeſſion, the one a cutpurſe, and the other a gambler.—They enliſt themſelves into a ſociety of thieves, whoſe political oeconomy, laws, maxims and *religion* are deſcribed in a humourous and entertaining manner.

Art. 16. *Lexiphanes, a Dialogue imitated from Lucian, and ſuited to the preſent Times, with a Dedication to Lord Lyttleton, a Preface, Notes and Poſtſcript, being an Attempt to reſtore the Engliſh Tongue to its ancient Purity, and to correct, as well as expoſe, the affected Style, hard Words, and abſurd Phraſeology of many late Writers, and particularly of our Engliſh Lexiphanes, the Rambler.* 8vo. 3s. Knox. 1767.

The author of the Rambler is here cenſured for writing ill, by a perſon who cannot write at all. A few of his expreſſions may be ſufficient to ſhew his abilities as a critic. 'Between you and *I*,' 'old veteran,' 'extreme tickliſh,' 'I cannot, for my heart,' &c. &c. Such is the language of this Reſtorer of languages. His humour too is coarſe and indelicate

delicate in the greateſt degree, and his cenſures are malignant and illiberal. To the principal tendency of his book we have no objection; and we ſhould have been glad to have found it executed in a more correct, more liberal, and more delicate manner.

Art. 17. *A Dictionary of the Bible; or Explanation of the proper Names and difficult Words in the Old and New Teſtament, accented as they ought to be pronounced; together with other Particulars, equally uſeful to thoſe who would underſtand the ſacred Scriptures, and read them with Propriety.* 12mo. 2s. 6d. Newbery.

Abridged from the Dictionary of the Bible in three volumes octavo, which is itſelf an abridgment of Calmet, Stackhouſe, and other illuſtrators of the Bible.

Art. 18. *The Entertaining Medley: being a Collection of genuine Anecdotes, delightful Stories, Frolics of Wit and Humour, with many notable Diſplays of the Force of the Human Genius.* 12mo. 3s. Parker, &c.

Gleaned from various books of entertainment, letters, anecdotes, and ſcraps from both Engliſh and French writers and compilers. Such miſcellaneous collections, though they contain little but what is pretty generally known, are often found acceptable to juvenile readers.

Art. 19. *A Concordance to the Greek Teſtament, with the Engliſh Verſion to each Word; the principal Hebrew Roots correſponding to the Greek Words of the Septuagint; ſhort critical Notes, where neceſſary, and an Index for the Benefit of the Engliſh Reader.* By John Williams, L L. D. 4to. 12s. ſewed. Buckland, &c.

Thoſe that love and cultivate ſacred literature will find this work very uſeful in many reſpects.—Dr. Williams has compiled it with great pains and accuracy, and it is rendered ſtill more valuable by ſome learned notes communicated by Dr. Gregory Sharpe. We are ſorry, however, that it was not compriſed in a leſs volume; for in that caſe it would have been more generally uſeful.

Art. 20. *Modern Gallantry diſplayed; or the Courtezan delineated, in the authentic Memoirs of ſeveral celebrated Ladies, &c.* By the Author of *The Midnight Spy*, and *The Cheats of London.* 12mo. 3s. Cooke.

Probably there is very little of *fact*, and certainly there is nothing that merits the name of *invention*, in theſe inſipid memoirs of Fanny Sprightly, Kitty Leer, Charlotte Brilliant, and Lucy Fickle, ſuppoſed women of the town.

Art. 21. *Lettre contre la Raiſon*, &c.

A Letter againſt Reaſon, addreſſed to the Chevalier D'Eon. By M. Treyſac De Vergy. 4to. 2s. 6d. Printed for the Author, at Mr. Taylor's, Queen Street, Golden-Square. Sold alſo by Dixwell, St. Martin's Lane.

Between fanatics in divinity, and refiners in philoſophy, reaſon has been baniſhed both from religion and from life. Mr. De Vergy having enliſted among the latter, (for he by no means belongs to the former) joins the Rouſſovian cry, would diveſt us of that enlightened reaſon which is formed upon the experience of ſociety, and drive us back to the

the haunts of ſavages and the rude notices of nature. But, poſſibly, this half-crown's worth of reaſoning againſt the uſe of reaſon, is meant for nothing more than a mere *Jeu d'Eſprit*, by which Mr. de Vergy intended to ſhew us how dexterouſly he could handle the light weapons of ſophiſtry.

Art. 22. *An Eſſay on the Operā, written in Italian.* By Count Algarotti, F. R. S. F. S. A. 12mo. 3s. Davis and Co.

The purpoſe of this Eſſay, which treats of the poem, argument, or buſineſs of an opera; of the muſical compoſition; of the recitative and ſinging; of the dances, and of the ſtructure of theatres; is to render the opera a rational entertainment, which at preſent is nothing more than a monſtrous and groteſque compoſition. Count Algarotti would form it upon the model of the Grecian tragedy, in which architecture, poetry, muſic, dancing, and every kind of theatrical apparatus, united their efforts to create an illuſion of ſuch reſiſtleſs power over the human mind. To the eſſay is added an opera entitled *Iphigenia in Aulis*, and formed upon the ſame plan, the materials of which are borrowed chiefly from the Iphigenia of Euripides and Racine, and worked up into no very excellent Engliſh poetry.

Art. 23. *Foſſilia Hantonienſia collecta et in Muſæo Britannico depoſita a Guſtavo Brander.* 4to. 10s. 6d. Davis. 1767.

(i. e.) Hampſhire Foſſils, collected and depoſited in the Britiſh Muſæum, by Guſtavus Brander, R. S. and S. A. S. *Mus. Brit. Cur.*

We learn from the preface to this work, which preface (for the uſe, perhaps, of ſchool-boys) is Latin on one ſide and Engliſh on the other, that the foſſile ſhells here exhibited were gathered out of the cliffs between Chriſt-church and Lymington, on the Hampſhire coaſt; and we are likewiſe informed, that the Author is 'indebted for the ſcientific deſcription of theſe ſhells, to the learned and ingenious Dr. Solander, one of the officers of the Britiſh Muſæum, who is at this time employed by the truſtees to compoſe a ſyſtematical catalogue of the natural productions of that entire collection.' To this Latin and Engliſh preface ſucceed *Characteres Generum*, tranſcribed from the *Syſtema Naturæ* of Linnæus, and comprehending, not only the ſhells deſcribed in this collection, which are all that one would naturally have expected, but the whole third order of *vermes*; with this eſſential difference, however, that the arrangement is entirely reverſed. Is this a ſpecimen of Dr. Solander's ſyſtematical catalogue above mentioned?

We are next preſented with *Deſcriptiones Specierum*, in which the ſeveral ſpecies are promiſcuouſly deſcribed, without the leaſt regard to ſyſtematic arrangement. Even the different ſpecies of the ſame *genus* are ſcattered in different parts of the work. In juſtice to the Author, however, we muſt confeſs ourſelves obliged to him for his deſcriptions of ſeveral ſpecies which we do not remember to have met with in any other author. Take the following ſpecimen of his manner:

BUCCINUM *(evulſum)* teſta oblongo-ovata tranſverſim ſtriata, longitudinaliter ſulcata, anfractibus rotundatis, columella plicata, labro ſtriato.

TESTÆ anfractus ſex, rotundati, longitudinaliter porcati, tranſverſim ſtriati; porcis inæqualibus obtuſis acutiſque.

APERTURA ovata, apice vix emarginata.
LABRUM intus ſtriatum.
COLUMELLA plicata: plicis tribus obliquis.

Art. 24. *A Scheme for the Improvement of the Broad Wheels.* By R. Whitworth, Eſq; 8vo. 6d. Baldwin.

Mr. Whitworth, after ſetting forth the deficiencies of the broad-wheel act, propoſes his improvement. His ſcheme is, to vary the length of the axle-trees of every carriage, ſo that no two waggons ſhall ever follow one another in the ſame track; but all of them ſerve to level each other's ruts. There is ſomething of plauſibility in this thought; which we recommend to the conſideration of gentlemen more experienced in road matters, the management of turnpikes, and the friction of wheel-carriages.

Art. 25. *The Babler: containing a careful Selection from thoſe entertaining and intereſting Eſſays which have given the Public ſo much Satisfaction under that Title, during a Courſe of Four Years, in Owen's Weekly Chronicle.* 12mo. 2 Vols. 6s. F. Newbery.

Notwithſtanding the ſilly ſound of the title under which theſe Eſſays have appeared, there are many ſenſible papers in theſe volumes;—but we need not proceed to give any farther character of them, as they have been ſo long and ſo generally known to the public, by means of the news-paper circulation, in their original form.

Art. 26. *An Enquiry into the Means of preſerving and improving the public Roads of this Kingdom.* By Henry Homer, A. M. Rector of Birdingbury in Warwickſhire; and Chaplain to the Rt. Hon. the Lord Leigh. 8vo. 1s. Oxford printed, and ſold by Fletcher, &c. in London. 1767.

So far as we can pretend to judge of the ſubject of this Enquiry, we will venture to pronounce Mr. Homer's preſent production* a maſterpiece of its kind. He ſets out with ſome general obſervations on the utility of public roads, from whence he proceeds to a view of the ancient inſtitution of roads in this kingdom; and offers a ſketch of the modern parliamentary proviſions for their ſupport. In his third and fourth chapters he treats of the method of conſtructing or bringing roads to a proper form; and of the application of materials for repairing them. In the 5th he conſiders the cauſes of the decay of turnpike-roads, and makes ſome juſt remarks on the defects of the proviſions made for preventing thoſe decays. In Chap. VI. he treats of carriages, and their operation upon the roads; and gives us a comparative eſtimate of the effects of broad and narrow wheels. This is a very curious chapter, and deſerves to be attentively conſidered by all our ſenatorial gentlemen, and thoſe in the ſeveral truſts for the care and management of theſe truly national and important concerns.—In his ſeventh chapter he expatiates very ſenſibly on the many advantages to be expected from the ſpirit which at preſent prevails among us, of increaſing our *inland navigation*; and he concludes his moſt ingenious performance with ſome general reflections on the two great objects to be kept in view, in regard to

* This gentleman is alſo author of *An Eſſay on the Nature and Method of aſcertaining the ſpecific Shares of Proprietors, upon the Incloſure of Common Fields*; for which, ſee Review, Vol. xxxiv. p. 361.

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the roads; viz. to ſupport them in a convenient ſtate for uſe, and to effect that with the ſmalleſt poſſible expence of materials.

Art. 27. *The Report of John Smeaton, Engineer, and F. R. S. Concerning the Practicability and Expence of joining the Rivers Forth and Clyde by a Navigable Canal, and thereby to join the Eaſt Sea and the Weſt.* Addreſſed to the Hon. the Truſtees for Fiſheries, Manufactures, and Improvements in Scotland; at whoſe Deſire the Survey was made. 4to. 5s. Edinburgh, 1767. Sold by Becket, &c. in London.

It is well obſerved, by Mr. Homer, in his above-mentioned tract on the Roads, that nothing could be better calculated to extricate us from the almoſt inſurmountable inconveniences naturally attending the means of intercourſe between the ſeveral parts of a country, by land conveyance, than the ſcheme of *inland navigation*; which is performed 'by the medium of an element brought us without any expence of carriage, being ſhowered down from heaven, in the ordinary courſe of nature: the ſources of which will never fail, as long as the world ſubſiſts; and the materials, though fluid and yielding to the leaſt impulſe, are yet adapted to the ſupport of the greateſt weights, and incapable of being deſtroyed or leſſened by wearing.'

The great utility, in particular, of a navigable communication between the eaſt ſea and the weſt, has given occaſion to the forming ſeveral projects for this purpoſe, in different parts of Great Britain; the principal of which are, the *Thames* and *Severn*; the *Trent* and *Severn*; the *Trent* and *Weaver*; the *Calder* and *Merſey*; and the *Forth* and *Clyde*: but the *laſt*, in Mr. Smeaton's opinion, is the moſt eaſy to be accompliſhed, both in reſpect of diſtance, and of perpendicular height.—— To evince this point, is the purport of the preſent report; which the very ingenious Author has illuſtrated by a map of the country, and a plan of the propoſed canal. He has alſo given eſtimates of the expence of ſo great an undertaking; and, in an appendix, he has drawn a parallel between this intended canal, and that noble one of Languedoc, which Mr. Smeaton conſiders as the greateſt work of the kind that has ever been executed.

Art. 28. *Conſiderations upon the intended navigable Communication between the Friths of Forth and Clyde.* 4to. 6d. Becket.

Theſe conſiderations are dated at Edinburgh, April 11, 1767; and inſcribed to the lord provoſt of that city. We learn from thence the following particulars:—that the communication above-mentioned having 'long been the object of national wiſhes,' in 1763 Mr. Smeaton was employed [as mentioned in the foregoing article] to ſurvey the track for the canal, and draw out the plan; that the eſtimate formed by this able engineer, of the expence of joining the rivers Carron and Clyde, by a navigable canal for veſſels of at leaſt forty tons burden, (to enter at a place called Carron-ſhore, and terminate at Barns of Clyde, ſix miles below Glaſgow) amounted to about 80,000 l.* that 'it was hoped this public navigation would have been executed by the government —or, at

* The length of the canal being 27 Engliſh miles. Its mean width at the bottom 24 feet; depth 7 feet, with ſlopes; and the width at top 48 feet.

leaſt, that it would have given a conſiderable aid thereto;' that this aid, however, not being given, 'ſome ſpirited gentlemen, traders in Glaſgow and at Carron, ſenſible of the high importance of a water-communication between the two friths, formed a ſcheme for a *ſmall* canal, to be executed by private ſubſcription,'—and that 'a bill is now depending in parliament for that purpoſe.' Now, the deſign of theſe *Conſiderations* is to oppoſe the intended ſmall canal, by ſhewing the infinite ſuperiority and utility of the *greater* plan, as laid out by that able and celebrated engineer, Mr. Smeaton: and, probably, this was done for the information of the houſe of commons.—There has, it ſeems, been a warm paper-controverſy, in the north, concerning theſe propoſed canals; but, in our opinion, the Author of this little tract has clearly ſhewn, by comparing the two ſchemes together, that all the weight of argument is on the ſide of the firſt plan. This grand ſcheme hath, however, as we are informed, met with ſo many difficulties, and ſo much oppoſition, that it has been thought adviſeable to ſuſpend the farther proſecution of it, for the preſent.

Art. 29. *The Cries of Blood, or the Juryman's Monitor. Being an authentic Narrative of the Lives and melancholy Deaths of ſeveral unhappy Perſons who have been tried, convicted and executed for Robberies and Murders of which they were innocent.* 8vo. 1s. 6d. Cooke.

The facts here collected, ſerve, very ſtrongly, to corroborate the opinion of thoſe who maintain that it is wrong to puniſh any crimes with DEATH;—that the chief end of all judicial inflictions is *Reformation*;—that there can be no Reformation beyond the grave;—that as the life of every individual is, or may be rendered, uſeful to his country; puniſhments, by total extirpation, therefore, fall upon ſociety, as well as upon the delinquent—that even for *Murder*, a more *proper*, perhaps more *ſevere*, and certainly more *exemplary* puniſhment than death, might (without cruelty) be deviſed;—that the notion of making *examples*, is as erroneous, as the practice is found to be ineffectual;—and, finally, that when innocent perſons happen, unfortunately, to forfeit their lives for the crimes of others, there is no poſſibility of making them any retribution, or their injured families and friends any adequate ſatisfaction:—whereas, on the other hand, while life is ſpared, it is never too late, from future diſcoveries, to rectify the miſtakes of judgment, or the fallacy of evidence.——But this is an old complaint, and the evil cannot be removed, without a total change in the ſyſtem of our penal laws. As to the popular maxim, that it is better 'many *guilty* ſhould eſcape, than one innocent perſon ſuffer,' this doctrine, too, as things are now ſituated, may be attended with the worſt conſequences to ſociety; for when Juries, influenced rather by compaſſion, than actuated by juſtice, (which we have, too often, known to be the caſe) let looſe upon the public thoſe villains who truly deſerve to undergo the rigours of the law,—all the future crimes which ſuch wretches may commit, will, in ſome degree, be chargeable on thoſe who have ſhewn them ſuch miſtaken and unmerited lenity.——It has been ſaid of a late excellent Prince, that having pardoned an highwayman, who afterwards committed a murder, his Majeſty, deeply ſighing, ſaid, 'This man's life was juſtly forfeited by his

his former crime, but I fear *I* have been acceſſary to the laſt, and to the murder of one of my honeſt and worthy ſubjects!'

POLITICAL and COMMERCIAL.

Art. 30. *A Defence of Mr. Sullivan's Propoſitions.* 8vo. 1s. Nicoll.

As this relates to one of the ſeveral plans for ſettling the *grand affair* concerning which ſo many debates have lately ariſen in the aſſemblies of the *Eaſt-India Company*, (of which every news paper has moſt abundantly informed the public) and as this plan has, moreover, been rejected by the proprietors,—we ſhall paſs it without farther notice. Indeed, it ought to have taken its place in our laſt month's Catalogue, but it happened to be over-looked.

Art. 31. *The abſolute Neceſſity of laying open the Trade to the Eaſt-Indies*, &c. 8vo. 1s. 6d. Williams.

This is the production of a perſon who ſigns himſelf an *Untainted Engliſhman*; and who has, in ſeveral papers and pamphlets, attacked the Eaſt-India company, and propoſed to reſcind their charter, lay open their trade, and ſeize their territorial acquiſitions, in order to pay off the national debt. Theſe are violent ideas, and ſeem to flow, in a great meaſure, from the violence of the Author's diſpoſition. Who this hot and haſty Writer is, we neither know nor care; but we will be free to tell him, that he is too aſſuming in his manner, and too virulent in his cenſures of our ſtateſmen, to procure for himſelf an attentive hearing; notwithſtanding his avowed reſolution of *perſeverance*, in order to *force ſucceſs*.

Art. 32. *Dr. Williamſon's Narrative of the extraordinary Caſe of a late Great Commoner. In a Letter to the Preſident of the College of Phyſicians.* Folio. 6d. Almon.

A paſquinade on Lord Ch——; who is here pronounced *a confirmed maniac*: the hint is, poſſibly, taken from *Dr. Robert Norris*'s Narrative of the deplorable Frenzy of *John Dennis*.

Art. 33. *A Letter to his Grace the Duke of Grafton, Firſt Commiſſioner of his Majeſty's Treaſury.* 8vo. 1s. Almon.

This letter is ſigned John Wilkes, and dated at Paris, Dec. 12th, 1766. The celebrated Writer feelingly complains of the ſlight attention paid by his Grace the Duke of Grafton, to a former * letter, written when Mr. W. was laſt in England, wherein (depending on ſome aſſurances of the D.'s friendly regard for him) he had humbly ſolicited his grace's interceſſion with the king, in favour of an unhappy exile, whoſe heart panted for permiſſion to continue 'in the land, and among the friends, of liberty.' To this requeſt, the duke, it ſeems, coolly returned only a *verbal* anſwer, importing that *Mr. W. muſt apply to Lord Chatham*; and that his grace did *nothing without Lord Chatham*. But—'when I found, ſays Mr. W. that my pardon was to be bought with the ſacrifice of my honour, I had the virtue not to heſitate. I ſpurned at the propoſal, and left my dear native London with a heart full of grief that my faireſt hopes were blaſted, of humiliation that I had

* That letter, ſoon after it was written, appeared in moſt of the public papers.

given an eaſy faith to the promiſes of a miniſter and a courtier, and of aſtoniſhment that a nobleman of parts and diſcernment could continue in an infatuation, from which the conduct of Lord C. had recovered every other man in the nation.'—Mr. Wilkes goes on to declaim, moſt copiouſly, and with his uſual ſpirit, on the noble lord's ſuppoſed deſection from the glorious cauſe of liberty; and then proceeds, particularly, with regard to *himſelf*, to animadvert on Mr. P-tt's deſerting and even baſely and perfidiouſly falling upon *him*, in the H—e, at a time when he was abſent, and dangerouſly ill, from *an affair of honour*: ſtiling Mr. W. *a blaſphemer of his God*, for thoſe very verſes, on which he had before paid him compliments. 'The charge, too, ſays Mr. W. was falſe, for the whole ridicule of thoſe two pieces was confined to certain myſteries, which formerly the *unplaced* and *unpenſioned* Mr. P— did not think himſelf obliged even to affect to believe. He added another charge equally unjuſt, that I was the *libeller of my king*, though he was ſenſible that I never wrote a ſingle line diſreſpectful to the ſacred perſon of my ſovereign, but had only attacked the deſpotiſm of his miniſters, with the ſpirit becoming a good ſubject, and zealous friend of his country.'—The reaſon of this [alleged] perfidy, Mr. W. adds, was that Mr. P— 'was then beginning to pay homage to the *Scottiſh* idol;' and I, ſays he, 'was the moſt acceptable ſacrifice he could offer at the ſhrine of BUTE.'—In this manner Mr. W. goes on, venting his indignation againſt Lord C. after which he enters on a detail of his own particular behaviour and merit, in the affair of the *general warrants*, and *the ſeizure of papers*,—the curſed remains of the court of ſtar-chamber. Mr. P— was the cauſe, he ſays, that no point was gained for the public, in the two great queſtions relating to this ſubject, in 1764. He farther aſſerts, that the celebrated great commoner 'never once appeared in earneſt about any queſtion of liberty; that the conſtitution of our country has no obligations to him, and that he has left it with all its beauties, and all its blemiſhes.

As the affair of the *general warrants*, and the *habeas corpus*, in which Mr. W. made ſo diſtinguiſhed a figure, and really did his country very eſſential ſervice, has been (he ſays) *told very unfaithfully*, and almoſt every particular relative to his being made a priſoner *injuriouſly miſrepreſented in ſeveral publications*, he here takes the opportunity of ſtating 'the tranſactions of that memorable day;' appealing 'to the minutes taken at the time, for the accuracy of this relation.'—The narrative here given is, indeed, a very curious one, and ſhews with what a noble ſpirit and manly firmneſs Mr. W. behaved, both in his oppoſition to the meſſengers ſent to apprehend him, and ſeize his papers, and at his examination before the two ſecretaries of ſtate, as well as during his impriſonment in the Tower.

POETICAL.

Art. 34. *Poems on various Subjects, viz. the Nunnery, the Magdalens, the Nun, and Fugitive Pieces.* 8vo. 2s. Robſon.

All theſe poems, except the Fugitive Pieces, which were not conſiderable, have been reviewed heretofore. We have nothing to add to our former accounts of this Writer's genius* and manner, but our

* The Author, Mr. Jerningham, has not affixed his name to this edition of his poems; but it is mentioned in the public advertiſements.

wiſhes

wiſhes that he would continue to employ his talents on thoſe ſubjects where the intereſts of human nature are concerned, and not waſte them in trivial compliments, or upon unimportant occaſions. He cannot doubt our ſincerity, while we aſſure him we are greatly ſatisfied with that unprejudiced attention he has ſhewn to our former ſtrictures, by altering and improving ſome paſſages we thought exceptionable.—We always maintain the ſame impartial judgment, but it is from a few great minds only that we meet with the ſame candour in return.

Art. 35. *Il Latte, an Elegy.* 4to. 6d. Dodſley.

The purport of the poem with this affected title, is to exhort mothers to nurſe their children at their own breaſts; and nothing certainly can be more proper or more natural. If ſtrains like theſe, ye matrons, can have any influence upon you; let it not be in vain that the poet ſays,

Unſway'd by faſhion's dull, unſeemly jeſt,
Still to your boſom let your infant cling,
There banquet oft an ever-welcome gueſt,
Unblam'd inebriate at that healthful ſpring.

With fond ſolicitude each pain aſſwage,
Explain the look, awake the ready ſmile;
Unfeign'd attachment ſo ſhall you engage,
To crown with gratitude maternal toil.

So ſhall your daughters, in affliction's day,
When o'er your form the gloom of age ſhall ſpread,
With lenient converſe chace the hours away,
And ſmooth with duty's hand the widow'd bed.

The Author of this poem has the merit of employing his muſe principally on ſubjects of humanity; and, if we are not miſtaken, we have more than once complimented him on the harmony of his numbers.

Art. 36. *Le Pour et le Contre.* Being a poetical Diſplay of the Merit and Demerit of the capital Paintings exhibited at Spring-Gardens. 4to. 1s. Williams.

If this poem is not excellent, the candid reader will make due allowance for the want of time to correct and prepare ſuch a performance for the public eye. The Author does not ſeem to be an ill judge of painting, nor are all his verſes contemptible; witneſs the following lines from his view of Stubbs's landſcape:

His landſcape Stubbs with modeſt pride may rear,
For Nature in her ſimpleſt robe is there;
With graceful form, and unaffected look,
As firſt ſhe view'd within the chryſtal brook,
Her own pure likeneſs, with delighted eye,
A figure faultleſs, and fictitious ſky;
When on her charms the goddeſs glad would gaze,
For nature gives herſelf the juſteſt praiſe.
This piece the happy medium hap'ly caught,
And is no more than juſt the thing it ought.
A perfect portrait of the copy'd place!
Juſt heighten'd here and there by taſte and grace.
Each finiſh'd figure plays the ſportive part,
Here Nature ſhakes the ſiſter-hand of Art.

The piece here celebrated, is the production of that ingenious artiſt, whoſe admirable *Anatomy of the Horſe* we had the pleaſure of recommending, in a late Review; and whoſe portraits of wild and tame animals, have given ſuch general ſatisfaction to the Public.

Art. 37. *Poems and Tranſlations.* By the Author of *The Progreſs of Phyſic.* 8vo. 4s. Sandby.

Theſe poems appear to have been written at different times for theſe thirty or forty years paſt; their Author muſt, therefore, be in the decline of life, a period which requires amuſement, and may be indulged in any innocent trifling. The ſtyle and the ſubjects of theſe pieces are various; the following are not the worſt in the collection:

Quadrigis malè vivitur.

Having nothing to do, and the term at an end,
I took place in the ſtage to go ſee an old friend.
'Twas a plaguy long way, and a tough piece of work,
I believe 't was as far as from London to York:
But be that as it will, I was drumm'd up at three,
Tho' as ſleepy as any poor devil could be,
And dreading the journey, with twinkers half-ſhut,
A la mode with the reſt into ſtage-coach was put;
The horſes were to, and the coachman ſtood ſwearing,
Like a Jew or a Turk, till he'd every fare in.
Well—in I was ſtuff'd—now mark what enſu'd—
'Twixt two fat old grannies Pill-garlic was ſtew'd;
Juſt oppoſite ſnor'd mine hoſt of the Sun,
Whoſe belly, I'm ſure, was not leſs than a tun:
On one ſide a ſnotty-nos'd boy and his mother,
While a half-pay lieutenant ſat bluſt'ring on t'other.
The roads (curſe the turnpikes) ſo rocky and rough,
That before break of day we had pounding enough;
While one of the beldames did nothing but cough.
The other with quail pipe ſo loud and ſo ſhrill,
Soon gave us of ſcolding much more than our fill.
Jacky ſpued all the way, and the officer ſwore;
While my landlord broke wind ſixty times in an hour,
If of ſtages the boaſted convenience be ſuch,
May I travel afoot, though it be on a crutch.

On the Death of the Author's only ſon.

Muſt that ſoft frame in duſt be laid,
Nor ſparkle more thoſe eyes?
Nor longer glow thoſe cheeks with red
More pure than Tyrian dyes?

O coward Death! thou'ſt miſs'd thy aim—
The happy victim ſee!
Thy erring dart gave life to him,
And only death to me.

Art. 38. *An Eſſay on Friendſhip, a Poem.* 4to. 2s. Cooke.

A poem! a taylor's dunghill—where a thouſand rags of different colours lie in tawdry confuſion.

Art. 39.

Art. 39. *Poetical Epiſtles to the Author of* The New Bath-Guide, *from a genteel Family in ——ſhire.* 4to. 1s. 6d. Dodſley.

Theſe Epiſtles (written in imitation of Mr. A——y's manner) contain encomiums on *The Guide*, and an invitation to viſit and hunt with the young ſquire of this genteel family.

Art. 40. *Tunbridge Epiſtles from Lady Margaret to the Counteſs of B.* 4to. 1s. 6d. Johnſon, &c.

Like the article above-mentioned, theſe epiſtles run in the ſame kind of hand-gallop rhyme as *The New Bath-Guide*, and are not void of humour.

Art. 41. *The Vanity of Human Life, a Monody ſacred to the Memory of the Moſt Honourable Francis Ruſſel, Marquis of Taviſtock.* 4to. 1s. Dodſley.

When an amiable man dies, it is with pleaſure we obſerve the muſes ſacrificing to his memory: their offerings ſeem then to be pure and diſintereſted, and the wreaths they beſtow are unſullied by the ſordid views of flattery. This monody is partly in imitation of Milton's Lycidas: of the manner in which it is executed the Reader may form ſome judgment from the following ſpecimen:

Yes we will weep—weep for our country's loſs,
That in theſe dregs of Britain ill could ſpare
Thy virtues great and rare;
Thy public ſpirit, that contemn'd as droſs
The golden baits, which Mammon throws to lure
Our wandering feet from Virtue's diſtant goal;
Thy moderation, that the ſtream impure
Of party never could controul;
Thy mildneſs, greatneſs, gentleneſs of ſoul;
Thy bounty, ne'er implor'd in vain,
That on the meagre ſons of want and toil
In ſhowers ſpontaneous flow'd,
And like the morning dew, or gracious rain
Diſtilling gently from a vernal cloud
Bad the bleak deſart ſmile!

The numbers of this poem are ſmooth and equal throughout, but the imagery has nothing very new or ſtriking in it.

Art. 42. *Il Penſieroſo, an Evening's Contemplation in St. John's Church-yard, Cheſter, a Rhapſody, written more than twenty Years ago, and now firſt publiſhed. Illuſtrated with Notes hiſtorical and explanatory.* 4to. 1s. Longman.

If this poem hath any merit at all, it is entirely local, from the objects it deſcribes, and therefore we cannot recommend it beyond the precincts of St. John's church-yard in Cheſter, where it was born, and where it was buried, in the year of our Lord 1767; aged twenty years.

Art. 43. *Roſamond, an Opera, altered from Mr. Addiſon, the Muſic entirely new, ſet by M. Arnold.* 8vo. 1s. Davis, &c.

The only alterations in this opera are the tranſpoſing of ſome ſcenes and the omiſſion of others, as well as of ſome parts of the recitative and ſongs; conſequently, as there is nothing new added, it does not come under our obſervation as an object of criticiſm.

Art. 44.

Art. 44. *The Maſque*; a new and ſelect Collection of the beſt Engliſh, Scotch, and Iriſh Songs, Catches, Cantatas, &c. &c. &c. 12mo. 3s. Richardſon and Urquhart.

What can be ſaid of a collection of ſongs, but—that it is a collection of ſongs?

Art. 45. *An Ode to Genius.* By J. Jennings, Maſter of St. Saviour's Free Grammar-ſchool in Southwark. Folio. 6d. Cabe.

There is a kind of baſtard poetry, under no conduct of taſte or judgment, in this ode, which, however, has the merit of being—extremely ſhort.

DRAMATIC.

Art. 46. *Philodamus, a Tragedy.* 4to. 2s. 6d. Dodſley.

As the principal deſign of tragedy is to raiſe commiſeration, this can never fail of producing a proper effect, for it is impoſſible to read it and not pity the Author.

Art. 47. *Dorval, or the Teſt of Virtue, a Comedy, tranſlated from the French of Mr. Diderot.* 8vo. 1s. 6d. Dodſley.

This performance, which might more properly be called a dramatic novel than a comedy, is founded on a very tender and affecting ſtory.—The characters are all of the ſublime caſt, the ſentiments philoſophically refined, and the language pure and expreſſive.—We recommend this pamphlet particularly to our fair Readers, as a work that will open and elevate their minds, without miſleading their paſſions.

NOVELS.

Art. 48. *The Cruel Diſappointment; or, the Hiſtory of Miſs Emeline Merrick: a Novel, founded on Fact.* 12mo. 2 Vols. 6s. Bladon.

There is ſome temptation to *punning*, in the title of this article;—but the truth is, we were not cruelly diſappointed, in peruſing the ſtory; for we have lately read too many novels, to expect much entertainment from an hiſtory of Miſs —— Anybody. The Author of the preſent work profeſſes that it is *founded on fact*; which we are by no means inclined to diſpute: for, in truth, there is nothing like invention, or imagination, to be met with, through the whole performance.

Art. 49. *The Hiſtory of Mrs. Drayton and her Two Daughters.* 12mo. 3 Vols. 9s. Noble.

We meet with nothing more of the romantic or extravagant kind in this, than we obſerved in the preceding novel. Like the Hiſtory of Miſs Merrick, this of Mrs. Drayton is a plain, ſober, and harmleſs tale; and, from the ſameneſs of ſtyle, and ſome odd, peculiar expreſſions, we conclude both to be the production of one pen.

RELIGIOUS and CONTROVERSIAL.

Art. 50. *A Letter to the Rev. Dr. Rutherforth, Archdeacon of Eſſex; occaſioned by his ſecond Vindication of the Right of Proteſtant Churches to require the Clergy to ſubſcribe to an eſtabliſhed Confeſſion of Faith and Doctrines.* From the Examiner of the firſt. 8vo. 1s. Johnſon, &c.

In this Letter the futility of Dr. Rutherforth's Second Vindication is effectually

effectually expoſed; and ſome of the Doctor's principles are clearly ſhewn to be of the very ſpirit and genius of popery.

Art. 51. *The Paſtor's Sentiments of Heart laid before his Flock.* Being the Subſtance of a Confeſſion of Faith publicly delivered on September 18, 1766, at the Meeting-houſe in Black's Fields, Southwark. By John Langford. To which is prefixed a brief account of Mr. Langford's Call, &c. 8vo. 6d. Dilly, &c.

If any of our Readers are deſirous of knowing who Mr. Langford is, the account he gives of himſelf is as follows,—that he is a *babe in grace*, that his *miniſtrations are poor and weak*, and that he is *the moſt unworthy of God's creatures*. Whatever TRUTH might require, CHARITY would induce us to hope that this account is *falſe*: otherwiſe, the church in Black's Fields is but indifferently provided with a paſtor.

Art. 52. *Sermons.* Dedicated to her Royal Highneſs the Princeſs Amelia. By the Rev. Thomas Buckridge, M. A. late Fellow of King's College, Cambridge, Chaplain to the Right Hon. Lord Onſlow; Vicar of Send, and Rector of Merrow in Surry. 8vo. 5s. Woodfall.

We have here ſix very ſhort ſermons, which were never intended for publication;—they are printed by ſubſcription, for the benefit of the Author's widow, and have nothing to diſtinguiſh them from the general *run* of compoſitions of this kind.

Art. 53. *A free Enquiry into the Meaning of the moſt excellent Name Jeſus, ſhewing the Teſtimony it bears to the Nations, particularly to the Jews.* By Henry Lee, L L. B. 12mo. 3s. Rivington, &c.

It is evident, according to the Author of this enquiry, both from the nature of a perfect *language*, and from the *matter of fact*, that all *names* were at firſt intended to convey to the human mind deſcriptions of *perſons*, *places*, or *things*, by denoting ſome diſtinguiſhing *property* or *condition* of being or *character* they *had*, (we uſe the Author's own words) or *were to be* poſſeſſed of.—The more frequent and eminent any particular name is, therefore, the more extraordinary and intereſting the occaſion on which it was given, the leſs reaſonably can it be ſuppoſed to ſtand in the revelation of God without an important meaning.

Mr. Lee takes great pains to ſhew that the *Greek* name JESUS is the immediate *ſubſtitute* for the *Hebrew* word JEHOSHUA,—that whatever was the meaning of the *one*, muſt be the true interpretation of the *other*,—that JEHOSHUA is not a *ſingle* word but a *compound* one, a moſt artificial, a *divine* compound,—that it ſignifies THE ESSENCE THE SAVIOR,—that JE (THE ESSENCE) and ESUS (anſwering to OSHEA) THE SAVIOR, is expreſſive of the moſt ſublime *nature*, and of the moſt amiable *office*, &c. with a great deal more to the ſame purpoſe.—As to Mr. Lee's manner of writing, the following ſpecimen may ſuffice:

'It may contribute to the clearer manifeſtation of HIM, (Jeſus) if the reader of the SS will remember always firſt to *pray* to GOD for the SPIRIT *of wiſdom* and *revelation* for the knowledge of HIM, *Eph.* i. 17, in the SS, and then to underſtand *Lord* in ſmall letters, *the* GOD *of* JACOB, MIGHTY ONE, NAME, GLORY, LIGHT, ANGEL *of the* LORD, WORD,

WORD, *covenant*, MAN *of* GOD, ROCK, *tower*, *horn*, &c. of *the* DIVINITY of JESUS; *day* of HIS; *ark*, *ſanctuary*, *houſe*, *city*, *tent*, *tabernacle*, *temple*, *holy place*, *palace*, *courts*, *heritage*, *camp*, *ſhadow*, *covert*, *branch*, *land*, of the *human nature*; a *prophet*, *prieſt*, *ruler*, *governor*, *captain*, *prince*, *leader*, *chief*, *head*, *king*, &c. of HIS *offices*;—*enemies*, *ſufferings*, *death*, *deliverance*, *conqueſt*, *peace*, *anointing* or *exaltation*. or *kingdom* of HIS, *ſins* of *any*, of *ours* HE bore; their *obedience*, *offerings*, *lamb*, &c. of HIS; *battles*, *vengeance*, *fire* or *wrath* or *floods*, &c. of that wrath HE had; *fleſh*, &c. of HIS; *valley* of HIS *lowly*, and *hill* or *mountain* of HIS *mounted* up or *exalted*, human nature and church in HIM; muſical *inſtruments* of HIM, or ſoul and body *ſtricken* for us; *redemption*, *ſalvation*, of HIS as man and *ours*; the *meek*, *poor*, *afflicted*, *humble*, *righteous*, *juſt*, *holy*, *ſervant*, &c. in the *Pſalms*, of JESUS; the *promiſes* as made to HIM, (though many in the *letter* to *the* JEWS) and *in* HIM to *us*; the *judgments* as thoſe HE bore for *you*; *wells* of HIM as *the well of ſalvation*; *ſtreams*, &c. of thoſe from HIS *ſide*, and as well as *cloud* or *wind*, of the HOLY GHOST;—*one* as denoting HIS *united* nature, *two* or *ſecond*, *renewed*, *three* or *third* as ONE of the TRINITY. EL in the proper names as this INTERPOSING GOD, JAH in them as this ESSENCE, ADONI as this LORD or DIRECTOR: the parables conſider as figures, and *miracles* and circumſtances as *ſigns* of like cures and circumſtances of ſouls, the *rites* as *ſhadows*, *women* as the *eſpouſed* human nature; or put the words *like*, *true* or *ſpiritual* to every *circumſtance*, always remembering not to give looſe to fancies that deſtroy, but follow the *letter* as the picture to lead you to the things pictured: and you will then by the bleſſing of GOD, find JESUS looking through the SS to draw you to HIM ſhewing your ſin and HIS *love*, ſtrengthening your *faith*, raiſing your *hopes*, calling forth your *deſires* to run in prayers *after* Him, waking your *circumſpection*, comforting you in affliction, marking out the way to the *crown*, pledging HIS *communion* and your *reſurrection* in HIS, rehearſing your *victory*, as well as premoniſhing you of the *judgment* to come, and in *all* affording you ſuch *demonſtrations* of HIS truth as muſt *confound* the adverſaries.'

If ſuch writing as this does not *confound* them, it is hard to ſay what will.

MEDICAL.

Art. 54. *Tentamen Sophiſticon*; *a Chemical Eſſay*, *deſigned to ſhew the Poſſibility of applying the Powers of Chemiſtry to an Examination of ſeveral Productions liable to be ſophiſticated or diſguiſed*, &c. By Edward Wallis. 8vo. 2s. 6d. Nicoll.

If the Readers of this *Tentamen* have patience to labour through 136 pages of undigeſted chemical reaſoning, he will then arrive at a few experiments made with an intention to diſcover fraud in the compoſition of certain chemical preparations. By Experiment 1. we learn, that cinnabar, if genuine, becomes volatile in a ſtrong heat, and may be entirely diſſipated; and that on the contrary vermillion, prepared for the painters uſe, leaves a large reſiduum. This experiment ſeems of very little uſe, unleſs the painter were to eat his paint;—eſpecially when we conſider, that the beſt cinnabar is good for nothing as a medicine.

Exp. 2. teaches how to diſtinguiſh genuine oil of anniſeeds, by adding

ding a little alcohol, with which it ought to unite into a liquor apparently homogeneous.

Exp. 3. ſhews that true *Glauber*'s ſalt may be known by adding to a ſaturated ſolution of it a little of the *lixivium tartari*; which addition ought to occaſion no immediate ſenſible ſeparation.

The 4th Experiment inſtructs us in the method of diſcovering fraud in the compoſition of *Sal Martis*, by immerſing clean plates of iron in a ſaturated ſolution of it.

By Experiment the 5th, we learn, that genuine *Magneſia Alba* may be known by neutralizing it in a ſlight vitriolic acid; the reſult of which will be a liquor ſimilar to a ſolution of Epſom ſalts.

The deſign of Experiment the 6th is to prove, that the *Magneſia alba* prepared by our author is ſofter and better than that prepared in Oxfordſhire; for, to let the Reader into a ſecret, diſcoverable only in the laſt page of this *Tentamen*, Mr. Wallis keeps a ſhop at York, where drugs and medicines of all kinds are ſold, particularly *genuine Magneſia alba in the higheſt perfection.*

Art. 55. *The General Method of Inoculation, as it is practiſed with great Succeſs in the Counties of Kent and Suſſex, diſcovered to the meaneſt Capacity*, &c. 8vo. 3d. Cooke.

We flatter ourſelves, from the peruſal of this pamphlet, that our capacity happens not to be the *meaneſt*; for, to us, it diſcovers nothing at all.

Art. 56. *The preſent Method of Inoculating for the Small-Pox: to which are added, ſome Experiments, inſtituted with a View to diſcover the Effects of a ſimilar Treatment in the natural Small-Pox.* By Thomas Dimſdale*, M. D. 8vo. 2s. 6d. Owen.

It being well known that the Author of this publication hath, in the modern myſtery of inoculation, been no leſs ſucceſsful than the celebrated Eſſex *practitioner*, it is rational to conclude that he is acquainted with the grand ſecret; or if he be not poſſeſſed of the ſame ſecret, that of Dr. Dimſdale is, no doubt, equally valuable: it is therefore very natural that the world ſhould have expected this performance, which hath been long promiſed, with ſome degree of impatience. Aſtoniſhed with the miraculous ſucceſs of this new method of inoculation, our medical gentlemen, who were not in the ſecret, have, for ſome time, been endeavouring to diſcover the cauſe, by a careful inveſtigation of thoſe particulars in which the new practice differed from the old; but hitherto with very little appearance of ſucceſs. Why? Becauſe they were endeavouring to diſcover a ſecret, where there was really no ſecret to diſcover: for it appears, from the pamphlet before us, that every particular of Dr. Dimſdale's practice hath been long known to thoſe who have made the leaſt enquiry on this ſubject.

'Should it be aſked, ſays the Doctor, to what particular circumſtance the ſucceſs is owing? I can only anſwer, that although the whole proceſs may have ſome ſhare in it, in my opinion it conſiſts chiefly in the method of inoculating with the recent fluid matter, and in the management of the patients at the time of eruption.' Which management

* Of Hertford.

conſiſts

conſiſts in giving them cold water to drink, and expoſing them to the open air. 'If theſe conjectures ſhould be true, continues the Author, perhaps we ſhall be found to have improved but little upon the judicious Sydenham's cool method of treating the diſeaſe, and the old Greek woman's method of inoculating with fluid matter carried warm in her ſervant's boſom.' The Doctor farther informs us, that in the courſe of his practice, he has treated forty patients who had the ſmall-pox in the natural way, in the ſame cool manner, and that they all recovered. As to preparation, he thinks it matter of little importance, unleſs where the conſtitution ſeems to require alterative medicines.—This ſeems to be the moſt conſiderable of our late publications on the ſubject.

Art. 57. *An Eſſay towards an Inveſtigation of the preſent ſucceſsful and moſt general Method of Inoculation.* By B. Chandler, Surgeon at Canterbury. 8vo. 1 s. Wilkie.

The Author of this Eſſay having been long diſappointed in his expectations of Dr. Dimſdale's pamphlet, reſolved at laſt to publiſh his conjecture † relative to the ſuppoſed ſecret in the new method of inoculation. He imagines it to conſiſt entirely in communicating the infection by means of the mild unconcocted lymph, inſtead of the ripe variolous matter. If he had ſeen Dr. Dimſdale's work, before he had written his own, he would probably have been of another opinion, viz. That the whole ſecret conſiſts (as we have obſerved above) in not confining the patient to the cloſe air of a warm room, and in the plentiful exhibition of cold water.

† Mr. Chandler's performance made its appearance about a week or a fortnight before Dr. Dimſdale's.

SERMONS.

I. *The Practice of Inoculation juſtified.* A Sermon preached at Ingateſtone, Eſſex, October 12, 1766, in Defence of Inoculation. To which is added, an Appendix on the preſent State of Inoculation; with Obſervations, &c. By Robert Houlton, M. A. Chaplain to the Earl of Ilcheſter, and officiating Clergyman at Mr. Sutton's. 8vo. 2 s. Wilkie.

The text, "this ſickneſs is not unto death;" is thus paraphraſed:—'This ſickneſs, as cauſed by inoculation, is not unto death; that is, is not worthy of divine vengeance or puniſhment; becauſe it violates no command of God, and is not included under any ſin that he has forbidden.—This it ſhall be my endeavour in the following diſcourſe to evince.'

In the appendix to this ſermon we are informed; that Mr. Sutton's practice is ſtill attended with very ſurprizing ſucceſs: that Dr. Baker's Inquiry into, &c. 'contains little, very little indeed, of the Suttonian practice of inoculation:' that about the beginning of laſt ſummer the ſmall-pox broke out in a moſt violent manner at Chelmsford in Eſſex, ſweeping off every week many of the inhabitants; and that Mr. Sutton was declared to be the man who infected Chemsford with the diſeaſe.—'In conſequence of theſe groundleſs inſinuations and miſrepreſentations,

an indictment was preferred laſt ſummer aſſize at Chelmsford, againſt Mr. Daniel Sutton, ſurgeon, for a nuiſance; when the grand jury not only not found the bill againſt him, but obſerved publicly in court to Lord Mansfield, "that not one ſingle article alledged againſt him in the indictment was proved; and that moreover they thought it partial to proſecute Mr. Sutton in particular, ſince they did not find but that the apothecaries of the town inoculated likewiſe." They obſerved however, that Mr. Sutton had been ſomewhat indiſcreet, and of which indiſcretion they would admoniſh him. But I take the liberty to ſay, that had the grand jury known the nature of Mr. Sutton's practice, they would not have cenſured him for indiſcretion. For had the indictment been found, he would have aſſuredly nonſuited his enemies, and have proved beyond a poſſibility of doubt, that he never brought into Chelmsford a patient, who was capable of infecting a bye-ſtander, notwithſtanding ſuch perſon would convey infection by inoculation. However paradoxical this may ſeem, it is truth, and would have been proved to a demonſtration. But the grand jury juſtly ſaved Mr. Sutton from being obliged in his defence to diſcover one of the moſt eſſential parts and ſecrets of his profeſſion.'—The paradox here pointed out is very eaſily explained: the ſmalleſt portion of *moiſture* taken on the point of a lancet from the inoculated part, will anſwer the purpoſe of the operator: this may be procured before there is either fever or eruption, and conſequently before there can be any danger that the air is impregnated with the infectious effluvia. Here we ſee *this* is inſiſted upon as *one of the moſt eſſential parts and ſecrets of his profeſſion*. In another place, we are informed that Mr. Sutton is poſſeſſed of an *ineſtimable medicine*, by which he can prevent all danger and difficulty. In a third place it is ſaid, that, 'his treatment of the patients, particularly in reſpect of giving *the medicines*, depends entirely on their conſtitutions, and the nature of the caſe.' Mr. Sutton then muſt have a wonderful knack at aſcertaining *caſes and conſtitutions*; for our Author informs us, that in the town of Maldon in Eſſex, he inoculated above *four hundred* one morning, and of all *ages and conſtitutions*; every perſon in the town being inoculated that had not had the ſmall pox. This *fineſſe*, this ambiguity, are obviouſly intended to perplex the ſubject. We are friends to inoculation; wiſh well to Mr. Sutton; but are ſorry to ſee a *reverend ſon of the church* deſcend to the level of a mere *noſtrum-puffer*.

Dr. Baker's pamphlet was publiſhed many months ago, and does honour to that gentleman, as an inſtance of his benevolence and readineſs to communicate any uſeful improvement; and we believe that it contains the moſt material parts of Mr. Sutton's practice. Dr. Baker has ſince made farther inquiries, in order to have the affair ſtill better aſcertained: and with reſpect to theſe, our Author thus expreſſes himſelf: 'But, my dear Dr. Baker, how could you imagine that Mr. Sutton would anſwer ſuch home queſtions? can you think that he would do juſtice to himſelf and family by thus diſcovering ſeveral *eſſentials* of his practice, eſpecially too to a gentleman, who juſt before publiſhed to the world all the information he could get relative to his method? Indeed, my good doctor, the Sutton family have as much *ſenſibility* in the touch of *omnium gatherum* as yourſelf.'—From this familiar kind of wit, might not the *chaplain* to the Earl of Ilcheſter, eaſily be miſtaken for the *merry-Andrew* to ſome wonder-working profeſſor of the ſtage-itinerant.

II. Occaſioned

II. Occaſioned by the Death of Mrs. Elizabeth Buttal,—at Hanover-ſtreet, March 29, 1767. By R. Harris. Buckland, &c.

III. *The Everlaſting Communion of Saints with their Lord in the Kingdom of Heaven, their Comfort when mourning the Loſs of their Fellow-Communicants on Earth,*—occaſioned by the Death of Mrs. Mary Keene,—March 16, 1767.—By Benj. Wallin. Buckland, &c.

IV. Before the Preſident and Governors of the Magdalen Charity, at St. George's, Hanover-ſquare. By the Rev. W. Sellon, Morning-Preacher, at the Foundling Hoſpital, and Chaplain to the Earl of Pomfret. Flexney.

V. *The Duty of Conſideration in a Time of Adverſity:* At Ottery in Devonſhire, March 22, 1767; being the Lord's Day after the great Fire. By Sam. Buncombe. Buckland.

VI. *On the Opinions and Errors of the Church of Rome,*—at the Cathedral of St. Peter, York, May 2, 1767. By William Cooper, A. M. Rector of Kirby Wiſke, Yorkſhire, and late Fellow of Trinity-College, Cambridge. Becket.

VII. The Tendency of the Conſtitution of the Church of Scotland, to form the Temper, Spirit, and Character of her Miniſters.—Preached at the High Church of Edinburgh, May 5, 1767, at the opening of the Synod of Lothian and Tweedale. By Alexander Carlyle, D. D. Miniſter of Invereſk, and Almoner to his Majeſty. Edinburgh, printed for Dickſon.

CORRESPONDENCE.

IN anſwer to the letter from Candidus, we have only to obſerve, that we never before heard of the book of *Hymns* which he mentions, as publiſhed in 1762, by Mr. *Charles Weſley*; and that we apprehend it would *now* be ſtepping too much out of our way, to take any particular notice of thoſe Hymns.—For the reſt of this gentleman's letter,—as he ſeems inclinable to throw into print his objections againſt us, and our Review, we would not, by any means, have him baulk his inclinations;—and ſhould we have the pleaſure of hearing from him again, through the channel of the preſs, he may depend on our paying him the cuſtomary reſpect, as a *Pamphleteer*, which we muſt withhold while he appears to us only in the queſtionable ſhape of a *private anonymous Letter-Writer*.

*** The *ſecond edition* of the CONFESSIONAL appearing to have conſiderable Additions, with prefatory Remarks on Dr. Rutherforth, will be entitled to farther notice in our next.

☞ Since our laſt, Mrs. Macaulay, the celebrated hiſtorian, has acknowleged herſelf Author of the REMARKS ON HOBBES, &c. by having her name inſerted in the ſubſequent advertiſements of that ſenſible little Tract.

ERRATA, in our laſt.

P. 280, l. 10, place a comma at taxes, and dele the ſemi-colon after *intereſt*;—without this correction, the ſenſe will not be apparent.

THE

MONTHLY REVIEW,

For JUNE, 1767.

The Farmer's Letters to the People of England: containing the Sentiments of a practical Husbandman, on various Subjects of the utmost Importance: particularly the Exportation of Corn,—Balance of Agriculture and Manufactures—Present State of Husbandry—Circumstances attending large and small Farms—Present State of the Poor—Proceedings of the Society for Encouragement of Arts—Importance of Timber and Planting—Emigrations to the Colonies, &c.— To which is added Sylvæ: or, occasional Tracts on Husbandry and rural Oeconomics. 8vo. 4s. sew'd. Nicoll. 1767.

IT must be allowed that the glory of a state consists not only in the *number* of the people, but in their *employment:* therefore the knowing what employments are most beneficial to the public, is a matter of infinite consequence, though not always sufficiently attended to. Agriculture being, doubtless, the foundation of every other art or business, has therefore been encouraged to the utmost, by every wise and prudent people: and the great political management, in states (like our own) where manufactures and agriculture are both necessary, is, to give due attention to both; but in every circumstance to see that the wrong scale does not preponderate.—The *first* of the letters before us compares the importance of agriculture with that of manufactures; and the Writer is of opinion, that the former ought to flourish, to the full cultivation of the land, before the latter should take place as articles of commerce. But that our agriculture is not, at present, at that point of perfection, of which it is capable, a transient view of even the best cultivated counties, will at once convince us. Out of *thirty-four* millions of acres in England, he thinks *fifteen* of them are waste downs and commons, or unimproved woods; and the cultivation of these he offers as the most material object of our care.—But to this it may be objected, that these wastes are of more use to the public, in maintaining sheep, and thereby promoting the woollen manufacture, than

if turned into arable land. In anſwer to which, it is here aſſerted, 'That a judicious farmer will, by means of clover and rye-graſs, maintain nearly as many ſheep on 300 acres (laid down, in courſe, for 3 years) as before on a thouſand.' This ſeems, indeed, to conclude in favour of tillage: as above two thirds are thus gained for the growth of corn, while the remaining third is ſuppoſed ſufficient for the ſupport of the ſame ſtock, as before conſumed the produce of the whole.—Here are alſo ſome ſtrong arguments adduced in favour of a general and extenſive exportation of corn, as the moſt likely method of making it *plentiful* at home; though its being *cheap* is repreſented as no real benefit, in fact, to the poorer ſort of manufacturers, who will ſeldom work *ſix* days, when the wages of *four* will keep them a week. This we believe to be too true; and will generally be the caſe, ſo long as ſuch numbers of tipling-houſes are allowed to be the bane of that *frugality* and *induſtry*, which alone can ever effectually remove the *poor man*'s difficulties in life.

Letter II. is upon *that great foundation of diverſity of opinion*, the *exportation* of corn; wherein it is evidently proved, from authentic accounts, 'That wheat has been cheaper the laſt 75 years, ſince the *bounty* commenced, than it was for 94 years before:'—which ſeems to prove, that 'the exportation of corn gives plenty, and conſequently cheapneſs at home:' for the price of all *other* things is alleged to be advanced a fourth within theſe hundred years, ſo that to diſcover the *real* ſinking of the price of wheat, we ſhould deduct the proportion of the riſe of other things. 'This will diſplay the vaſt plenty of corn, which the exportation has given to the nation; for nothing but ſuch a plenty could be attended with a conſtant lowering of the price.' And yet he ſays, that the whole export ſeldom amounts to the quantity of *one third* of the ſeed ſown; ſo that, in fact, he ſuppoſes, 'corn being at a high price in England, is never owing to the exportation, but to a deficiency of crop.'

In Letter III. The different circumſtances of *large* and *ſmall* farms are examined—the quantity and value of their product—number and value of the hands employed in them—the landlord's advantage in each—and laſtly, *graſs*-farms are noticed.

The different circumſtances attending large or ſmall farms, are certainly matters of the moſt ſerious attention; as complaints are every where made of engroſſing them. The preſent Writer therefore propoſes to enter into a cool and diſpaſſionate enquiry into the real ſtate of this celebrated caſe: and the heads, under which he conſiders farms, are,

1ſt. 'The quantity of *produce*, and the *value* of it, to the farmer and the public.

2dly. 'The *number* of people employed.

3dly.

3dly. 'The different value to the *ſtate* of the hands employed in each.

4thly. 'Of the difference of advantage to the *landlord*.

Under each of which heads we meet with a good deal of rational argument, and many very ſenſible remarks; from whence, by way of concluſion, he draws the following corollaries.

1. 'That *ſmall* farms are detrimental to the occupier and public in the ſmallneſs of their produce; rather injurious than otherwiſe to population; and very deficient in valuable hands: but of ſuperior advantage to landlords *,'—when not incumbered with unneceſſary buildings.

2. 'That *middling* farms yield a ſuperior (proportional) produce to ſmall ones—maintain more people, and of a more public value; likewiſe are more advantageous to landlords than any larger farms.

3. 'That *large* farms in reſpect of produce are more beneficial than any—more advantageous than any to population, in number and the value of hands; but not of equal profit to landlords with ſmall and middling farms, unleſs [when] ſituated in a poor ſoil.

4. 'That *very large* farms do not in general produce equal to the laſt claſs—nor maintain of hands an equality either in number or value; nor are they of ſo great advantage to landlords as the firſt and ſecond claſſes, unleſs [when] ſituated in a poor ſoil.

5. 'That *graſs* farms are, in reſpect of produce, by far more beneficial than arable ones; infinitely leſs advantageous to population, in point of number of people, but equal in reſpect of their value; and, by far, the moſt beneficial to landlords,'—if *on a rich ſoil*.

Letter IV. gives us, what the Author (who ſeems well acquainted with his ſubject) thinks, a due proportion between the arable and graſs lands of a farm—the proper arrangement of crops—and the great importance of working oxen.

With regard to this *laſt* particular, he very juſtly thinks it of vaſt conſequence, both to the farmer and the public, to extend the uſe of oxen, for all ruſtic buſineſs. They are kept infinitely cheaper than horſes—their harneſs and ſhoeing coſt leſs—they are not near ſo ſubject to illneſs and being lame—and if lameneſs does overtake them, or they grow too old for work, they ſtill remain fit and ready for fatting; which is a moſt material

* This circumſtance alone conſidered, one may well be ſurpriſed at the practice, which now ſo much prevails, of throwing *little* farms to *great* ones; to the manifeſt detriment of the public, as well as of numerous individuals, who are thus deprived of any chance of bettering their condition in life; which is the moſt univerſal ſpur to induſtry.

circumſtance, eſpecially as no beaſts fat kindlier than worked ones. The public, too, is nearly concerned herein: for among the many cauſes of a high price of butchers meat, the great numbers of horſes that are kept, may well be aſſigned as one; for if oxen were ſubſtituted (where practicable) in their ſtead, they would be perpetually coming to the ſhambles; whereas the carcaſſes of horſes (after all the corn and hay they have deſtroyed) are conſigned only to the kennel. So that if the reduction of the prices of proviſion is an object of attention, there ſeems no method ſo ſure, to bring it about, as increaſing the number of working oxen.

Letter V. contains ſome very ſenſible remarks on the conduct of the excllent *Society for the Encouragement of Arts, Manufactures and Commerce*—particularly regarding their premiums for agriculture; which he apprehends would ſooner produce the deſired effect, if given at the rate of ſo much *per acre*, (as is done in the ſingle inſtance of *madder*) inſtead of their uſual method of a premium for the *greateſt quantity* only, of any thing encouraged. For, as he obſerves, (upon the premium of 20 l. offered for raiſing the greateſt quantity of *lucerne*, not leſs than *ten* acres) 'a *farmer* will never be tempted to try an experiment of a very *doubtful* event, the expences of which will not be repaid by the premium, *if he gains it*. But when he conſiders the *actual* expence, and the chance that he may *not* gain the premium; it ſeems doubtful whether one farmer out of twenty thouſand will ever venture the attempt.' So that a certain premium for every acre, he ſuppoſes, is the only thing likely to ſpread the culture of this much-commended graſs.—He then propoſes ſome very rational experiments, which he wiſhes to be made under the direction of the ſociety; but as they will require a term of *twelve years* to be compleated in, we fear they will ſcarce be adopted. —This letter is concluded with a few ſhrewd obſervations on the endleſs number of volumes which have been, and ſtill are publiſhing on agriculture; and though he has himſelf added one more to the number, yet he does not heſitate to pronounce *collections* upon this ſubject, to be, in general, the moſt pernicious books that are publiſhed,—as they too often tend, he thinks, to the utter extirpation of all uſeful experiment making, and bring an odium on every thing *new* in agriculture. He very properly, however, excepts Mr. *Harte*'s ingenious *Eſſays on Huſbandry*, from this general cenſure.

Letter VI. is upon the ſubject of *timber*—the *preſervation of it*—and *planting*.

It is much the faſhion at preſent, he obſerves, to *plant*; but then it is pines, firs, limes, cheſnuts, and ſuch like trees as will make a figure ſpeedily; whereas the *oak*, which takes a longer time to ſhew himſelf, is too much neglected; though, as he remarks,

remarks,— 'There is no approach to a great houſe a quarter ſo magnificent as plantations of noble oaks — breaking upon the ſpectator to every point of view. A man cannot [indeed, in this inſtance] have the ſatisfaction of beholding the full effect of his labour—but the idea of perfection, which muſt attend it, is greatly flattering. Such plantations live after the nobleſt buildings are in ruin, and forgotten.'

In Letter VII. we meet with ſeveral judicious remarks on the very important article of *population*—as well as on the *Poor's-Laws* of England,—which (as they now ſtand) he looks upon to be 'univerſally encouragers of idleneſs, drunkenneſs, and tea-drinking amongſt them.' He therefore wiſhes for a total abolition of thoſe laws, and that new ones might be framed, upon this rational foundation,—'*To maintain thoſe who* CANNOT *maintain themſelves, and who could not have ſaved a ſufficiency to ſupport them when they earn little or nothing.*'—But he would have this done, 'not in the pariſh, by pecuniary gratifications; but in *hundred-houſes of induſtry*, which (he thinks) will prove ten times as effectual in whatever concerns their life, health, and welfare.'

But 'whatever management of the poor took effect, they ought never again (in his opinion) to have a *certainty* of being maintained by others, when a day of want came.—Such aſſiſtance (he allows) ſhould be freely granted to all who *deſerve* it, but no others.—Was this once the caſe, they would beſtir themſelves (he thinks) while in health and youth to practiſe a life of ſober induſtrioufneſs, that they might be entitled (when misfortunes came that were paſt their power to remedy) to protection and maintenance from others.'— We are afraid, if this propoſal of granting relief only to thoſe who ſhould appear, upon certificate, to *deſerve* it, were adopted, many a poor wretch might be left to ſtarve in the ſtreets; for if the preſent view of the horrors of many a *pariſh-workhouſe* will not deter them from idleneſs and diſſipation, nothing elſe probably will ever be able to do it. For thoſe parochial priſons are, in general, under ſuch *miſ*-management, as to render them a real terror to all who are ever likely to become the miſerable inhabitants of them. And as this dread is what prevents many a poor creature from applying for admittance, few *pariſhes* are diſintereſted enough to put them under a *better* regulation, and thereby increaſe the numbers admitted, and of courſe the expence. This, however, would probably not be the caſe of the propoſed *hundred-houſes of induſtry*; eſpecially while under the public inſpection of men of property and humanity, as *truſtees*: and none elſe ſhould ever be inveſted with ſuch an extenſive power over even the loweſt of their fellow-creatures, as the nature of ſuch eſtabliſhments renders almoſt unavoidable.

His reflections on the *ſtate of marriage* in England, plainly ſhew that ſome farther encouragements for the poor, at leaſt, to enter into a ſtate of ſuch public utility as *that* moſt certainly is, are ſtill wanting.

As to the frequent *migrations to the colonies*, he thinks it abſolutely impolitic, in our preſent circumſtances, to ſuffer them. 'The moſt advantageous colonies we can plant, he ſays, *is* on our barren lands at home;' and the conſumption of our manufactures will be as great from a colony ſettled on *our own* wilds, as on *American* ones. He therefore adviſes to people all the heaths of *England*, *Scotland*, and *Ireland*, before we deprive ourſelves of any uſeful hands, for the ſake of the colonies; which may in time people themſelves, if it be true, as (he ſays) 'is aſſerted, on the beſt authority amongſt them, that they have doubled their inhabitants every twenty-five years, ſince Queen Elizabeth's reign.'

At the end of theſe very uſeful *Letters*, we have ſeveral occaſional tracts, entitled, *Sylvæ*; but as we *think* moſt of them, except the laſt, (upon travelling abroad for improvements) have before made their appearance, either in the courſe of the *Muſeum Ruſticum*, or elſewhere; we ſhall not enter into particular diſcuſſion of their various merits: but conclude this article, with expreſſing our warmeſt approbation of the book, in general; which we heartily wiſh may be read with that attention and regard, which it highly deſerves.

The Banquet; a Dialogue of Plato concerning Love: the ſecond Part. 4to. 6s. Sandby. 1767.

THE learned and ingenious Mr. Sydenham, after having favoured the literary world with a valuable tranſlation of Plato's Io and the greater Hippias, and thereby given the moſt indubitable proofs that his abilities were every way equal to the taſk he had undertaken, has at length obliged us with what we had long expected, the ſecond part of the Banquet of Plato. But with whatever pleaſure we may receive this production, it is hardly equal to the mortification we feel from the cauſes of its delay. Surely the love of learning and public ſpirit are at a very low ebb amongſt us, when a work of ſuch literary conſequence as the tranſlation and illuſtration of Plato muſt lie unexecuted for want of pecuniary encouragement; nay when ſome of the very ſubſcribers to this work had the meanneſs to forget their engagements, and others had the diſhoneſty, after having received their books, to withhold their payments. We are told it is to the generoſity of a bookſeller, who undertook to print it at his own expence, that we are indebted for this publication.

* For our account of the *firſt* part, ſee Review, Vol. XXIV, p. 106.

What

What a gothic negligence of the divine Plato! How mortifying to his learned and laborious tranſlator, to find his pains and erudition ſo wretchedly rewarded! We are ſurely more barbarous than the tyrannous court of Syracuſe!—Dionyſius could ſell the body of Plato for twenty pounds, but Mr. Sydenham can get nothing for his ſoul. Bluſh ye men of letters, if ye are men of fortune, and ye men of fortune, if ye are not men of letters.—Be aſhamed any longer to withhold your ſubſcriptions!—What is the paultry conſideration of a guinea, to the loſs of a work of ſo much merit and learning? Meſſrs. Sandby in London, Fletcher in Oxford, and Merril in Cambridge, will receive your money, and only half the above-mentioned ſum is requeſted at preſent. We poor Reviewers, who, according to Mr. Foote, have but four ſhillings a week and ſmall beer, will ſet you the example.

Serioufly, this is a caſe, wherein the intereſts of learning are ſo much concerned that we cannot look upon it with indifference. In one thing indeed we have ourſelves been to blame. Mr. Sydenham's very learned notes make a moſt eſſential and valuable part of his work, and of theſe we have hitherto given our Readers no ſpecimen. This, however, ſhall no longer be delayed; nor ſhall we, in ſo ſingular a caſe, make any apology for the number of pages we occupy. The following extract is taken from that intereſting part of the Banquet, where Plato ſpeaks of the conſummate beauty:

'In the firſt place, * it never had a beginning, nor will ever have an end, but always † is, and always flouriſhes in perfection, unſuſceptible

* 'The Greek is,—ὔτε γιγνόμενον, ὔτε ἀπολλύμενον, *neither the ſubject of generation nor of deſtruction:* meaning, that it is not the beauty of outward nature. For by the characters, here mentioned, is outward nature uſually denoted, even by thoſe philoſophers, who maintained that the world had no beginning; becauſe *outward nature* is, in every part of it, the perpetual ſubject of *generation* and *deſtruction*; and may by this character be eaſily diſtinguiſhed from that *inward nature*, which is *eternal*, is for ever forming the other, and is the cauſe therefore of generation to thoſe forms, whoſe own nature is the cauſe of their deſtruction. But ſince thoſe very philoſophers, juſt now mentioned, eſpecially the more ancient of them, as Orpheus, and the Pythagoreans, and Plato himſelf, the better to adapt themſelves to vulgar apprehenſions, did frequently in their writings, when they treated of the cauſe of things, conſider *outward nature* as having had a *beginning*, we preſume that the ſame reaſon, which is ſtill of more force in theſe days, will juſtify our choice of ſuch an expreſſion, when we are diſtinguiſhing the *cauſe* from the *effect*, the *permanent* world from the *periſhable*, and the *beautiful its ſelf* from that which, beautiful as it is, yet *of its ſelf* is *void* of all beauty.'

† 'Nothing is more uſual with Plato, than to deſcribe the ideas of things, or their general and ſpecific forms, under the character of beings which *always are*; in contradiſtinction to individuals which have a *beginning*

unſuſceptible of growth or of decay. In the next place, it is not beautiful only when looked at one way, or ſeen in one light; at the ſame time that viewed another way, or ſeen in ſome other light, it is far from being beautiful: it is not ‡ beautiful only at certain times, or with reference only to certain circumſtances of things; being at other times, or when things are otherwiſe circumſtanced, quite the contrary: nor is it ‖ beautiful only in ſome places, or as it appears to ſome perſons; whilſt in other places, and to other perſons, its appearance is the reverſe of beautiful. Nor can this beauty, which is indeed no other than the beautiful its ſelf, ever be the object of imagination; § as if it had ſome face or hands of its own, or any other parts belonging to body: nor is it * ſome particular reaſon; nor

ginning and an *end*, and whilſt they *are*, never continue truly the *ſame* things, but in their *parts* are always changing, and in the *whole* of their forms are always either growing or decaying. Now as all thoſe ideas, or general and ſpecific forms, are comprehended in the inward nature of things, the ideal world, univerſal form, or mind, this is here characterized accordingly, as the beauty, or form, which *always is*; in contra-diſtinction to that nature, and that world, which is changing continually, like the ocean, in every part of it, nay, even in the elements themſelves, and is preſerved in its wholeneſs, ſtrength, and ſoundneſs, only by this inward nature: for this it is, which keeps the unſtable beings, thoſe ever-rolling waves of it, together; and makes it what it is, an *ocean of beauty*.'

‡ 'Meaning, we preſume, that it is not Jupiter, or Fire, that glow of Æther,

Sublime candens, quem invocant omnes Jovem.

Ennius ap. *Cic.* de N. D.

For the appearance of this is beautiful only in the winter-ſeaſon. Nor is it Juno, or the Region of the Air: for this only looks delightful when 'tis ſerene and clear, not when diſturbed with ſtorms, or overcaſt with clouds.'

‖ 'Meaning, as we preſume farther, that it is not that *magna mater*, the earth; though in flowery vales, and verdant hills, ſhe looks ſo charming and attractive: becauſe in other places, as in barren ſands, and abrupt precipices, her looks are the reverſe, are forbidding and affrightful. Nor is it Neptune, or the Watery region: for this appears beautiful to ſuch only as view it from the land; but to thoſe, who are ſurrounded with it, and are far off from land, the face of it is tremendous.'

§ 'Tis obvious to ſee, that this is levelled in general againſt the notion, current of old amongſt the pagan populace, that the gods had *forms* reſembling the *human*, though far more beauteous; a notion, authorized by their *poets*, and encouraged by their *ſtatuaries*. But if we conjecture rightly, Plato here particularly alludes to the Athenian Minerva, carved by Phidias. See the Greater Hippias, page 64, and note 53, to that dialogue.'

* 'It cannot therefore be Ceres, or Bacchus, or Mercury, or Vulcan,

nor † ſome particular mind. It reſides not in ‡ any being, of whoſe kind there is any other, reſembling it; not in ‖ any animal, for inſtance, or any other of the forms of nature. Neither § dwells it in the earth, nor in the heavens, nor in any other part.

can, or any other of thoſe artiſt-deities, whoſe art and reaſon were exerciſed only on *one particular* ſubject. No more can it be any other principle in nature, though more general, and operating according to a more extenſive rule or method, if its operations and effects are *not univerſal:* it can neither be *plaſtic nature*, nor *animal inſtinct*, nor *human reaſon*, nor any other reaſon more divine, if it comprehends not every one of thoſe principles, by which every part of nature is ſeverally governed.'

† 'This concludes againſt the divinity of all ſuch gods, as thoſe of Homer; to each of whom belonged a *ſeparate mind*, which thought for itſelf, and conſequently had often a *particular* and *partial* way of thinking. For a diverſity of minds muſt of neceſſity have produced a diverſity of thoughts and opinions: and ſuch diverſity cannot be in the divine nature, becauſe inconſiſtent with wiſdom; nor between the divine mind and the human, becauſe the latter is derived from the former. Indeed whatever differs from the divine mind, muſt be ſome other principle, and not mind.'

‡ 'That is, not in any *individual being*, one amongſt many of the *ſame ſpecies*, or in the *ſame form*.'

‖ 'Many of the ancients imagined, that the *ſun* was the immediate ſeat of *divine intelligence*; and was, beſides, like ſome vaſt *eye*, the organ of the *divine ſight:* they ſuppoſed, that *divine power* or *virtue* was emitted in thoſe ſtreams of light, which iſſued continually from the ſun; and that notices of all things, which paſſed in the mutable part of nature, were tranſmitted back to the divine perception, through the continuity of that ætherial ſubſtance; for that this, being of ſubtleſt nature, eaſily pervaded the deepeſt and the denſeſt bodies, and never was excluded from the thickeſt darkneſs. If Plato, as we are inclined to think, intended here to cenſure this notion, and by *animal* or *living form*, principally meant the *ſun*, then, by *other* forms of the ſame or like *kind*, he muſt mean the other *celeſtial bodies*, or, at leaſt, the *fixed ſtars*. To confirm this conjecture of ours, would carry us too far from our preſent point; we therefore chuſe to ſubmit it to our learned readers, who well know that the Platoniſts and Stoicks call all the celeſtial bodies "ζῶα." But we preſume, every perſon of taſte and judgment will agree with us in thinking it unworthy of Plato, eſpecially in this place which admits nothing ludicrous, to cenſure a belief in any *earthly animal deities*; ſuch as the *ſacred cow* at Memphis; or in any of thoſe other Ægyptian gods who *grew in gardens:* for this kind of religion was deſpiſed and ridiculed by the meaneſt of the Grecians. Nor in this caſe would there have been any occaſion for that reſerved and cautious manner of expreſſion that Plato uſes in this whole paſſage, and whereever elſe he reflects on the falſe religion of his countrymen.'

§ 'This, we imagine, is intended in oppoſition to another opinion, countenanced, like that immediately preceding, by ſome of great name among

part of the univerſe: but * alone by its ſelf, with its ſelf alone converſing, in its ſelf complete and perfect, it is ‡ always uniform and invariable, always ſole and ſingular in its eſſence. All other forms, which are beauteous, participate of this; ‖ but in ſuch

amongſt the ancients,—that the ſupreme being was *locally* ſupreme, and had his ſeat in the *higheſt heavens*, above the region of the fixed ſtars, and beyond the bounds of nature; that he there ſat idly on his throne, like the Perſian monarch, and governed the world by provincial or deputy-gods, with the help of his divine envoys abroad, ordinary and extraordinary, and thoſe his eyes and ears at home, his divine miniſters of ſtate. By ſuch metaphors as theſe was anciently deſcribed the divine adminiſtration of the world, by means of that ætherial matter, which, according to the hypotheſis in the preceding note, is derived from the ſun, but, according to this hypotheſis, ſo near of kin to that other, is derived from the outward ſphere of the univerſe. For the only material difference between the two ſyſtems lies in the different *local ſeats*, which they aſſign to the divine being.—Hitherto the deſcription of the ſupreme beauty has been *negative*, after the manner of the Greater Hippias: for which ſee the Argument to that dialogue. Some *poſitive* characteriſticks of it follow, which deciſively and preciſely point it out.'

* 'All outward nature, in the whole, as well as in each part, depends on this *eternal being* for its form, or the being *what it is*, in every inſtant of time. But 'tis abſurd to ſuppoſe, that *eternal being*, the form, from which all other things receive their forms, and by which they preſerve them, can poſſibly ever ceaſe *to be*, or ever be any thing elſe than *what it is*. Thus therefore it is independant, and ſtands *by its ſelf*, unſupported and *alone*.'

† 'It was obſerved in note 193, that all ideal forms or beings, the genuſes and ſpecies of things, are contained in inward nature; as all outwardly exiſting forms, or individual beings, are contained in outward nature. The *inward nature* therefore of the univerſe is *Mind*: for mind is no other thing, than a comprehenſion of the moſt general ideas; in which all other ideas, leſs general and ſpecific, lye involved: in other words, mind is thoſe moſt general ideas themſelves, and conſequently all thoſe of inferior kind involved in them, comprehended *all in one*. Mind therefore, converſing with theſe, *converſes with its ſelf*: and ſince the eye of the divine mind is always open, always actually beholding all thoſe ideas unfolded, each of which is beautiful and perfect, the divine mind converſes only with beauty and perfection, and is *its ſelf* the all-beautiful and all-perfect *one*.'

‡ 'The general and ſpecific forms of things, as they never change their *abſolute* natures, that is, never vary from *themſelves*, ſo neither change they ever their *relative* natures, which would be to change places *one with another*. The mind therefore, in which they are, remains *invariable* within its ſelf: and as there can be no other form univerſal, into which it may be changed, it muſt alſo be always *uniform* with its ſelf. In truth, it is to the ſameneſs of this that thoſe inferior ideal forms owe their ſameneſs; as their diverſity they owe to their own nature, to their being leſs than univerſal.'

‖ 'For matter, being wholly diſtinct from mind, and merely a ſub-

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ſuch a manner they participate, that by their generation or deſtruction, this ſuffers no diminution, receives no addition, nor undergoes any kind of alteration. — When from thoſe lower beautys § reaſcending by the right way of love, a man begins to gain a ſight of this ſupreme beauty, * he muſt have almoſt attained ſomewhat of his end. Now to go, or to be led by another, along the right way of love, is this;—ſetting out from thoſe beautys of lower rank, to proceed, in a continual aſcent, all the way propoſing this higheſt beauty as the end; and uſing the reſt but as ſo many ſteps in the aſcent; to proceed from one to many, from many to all beauteous bodys; from the beauty

ject for mind to faſhion by its inward preſence, receives form from the ideal forms, as wax from the ſeal, as imprinted paper from the types, or as melted metal from the dye. So that every outward form partakes of beauty no otherwiſe, than by being a copy of ſome part of beauty univerſal. Like other originals therefore, this receives no addition or improvement from the copies; nor ſuffers it any diminution or corruption, when the copies are effaced, obliterated, or loſt.'

§ ' Hitherto the *aſcent* to the ſupreme beauty, and the ſeveral *ſteps* in that *aſcent*, have been *deſcribed at large*. Plato is now proceeding to give a *ſummary view* of thoſe ſteps, by way of *recapitulation*. But not a word has been mentioned all along concerning a *deſcent*. The word *reaſcending* therefore in this place is very remarkable. It carries with it a ſuggeſtion, that the human ſoul had been with this ſupreme beauty before its acquaintance with thoſe lower forms, and had deſcended from mind into body; a doctrine, taught expreſsly by Plato in his Meno, and frequently alluded to in other of his writings. That this ſuggeſtion is here intended to be conveyed to us, is highly probable from the ſentence immediately preceding; where mention is made of the participation of this ſupreme beauty by thoſe forms which are generated and deſtroyed. On purpoſe therefore to prevent the error of confounding the human ſoul with theſe forms; and to give us to underſtand, that ſhe partakes of the ſovereign beauty in a manner different from them; that her generation is not ſimilar to theirs, and her being is not, like theirs, liable to deſtruction; but particularly with a view to what follows, concerning this very point, near the concluſion of the ſpeech, and by way of preparation to it, the *deſcent* of the ſoul ſeems to be here ſignified, and ſhown by implication, in this mention of its *re aſcent*.'

* ' It cannot but be obſerved by every attentive reader, with what extreme diffidence Plato here ſpeaks of gaining a ſight of the ſupreme beauty, and of attaining the end of man. This is agreeable to his uſual way of expreſſing himſelf on this ſubject. More inſtances of the ſame kind will occur before the end of this ſpeech.—But 'tis farther obſerved in this ſentence, that the latter part of it, where the thing meant is *good itſelf*, is more carefully guarded and limited than the former part, which ſpeaks of the *ſupreme beauty*: as if beauty and good were two diſtinct things, and the attainment of good was at a little farther diſtance than the ſight of beauty.'

of

of bodys, † to that of ſouls; from the beauty of ſouls, to that of arts; from the beauty of arts, to that of ſciences; until at length from the ſciences he arrives at that ſcience, which is the ſcience of no other thing, than of ‡ that ſupreme beauty; and thus finally attains to know, What is the ‖ beautiful its ſelf.'

We

† 'In the Greek original there ſeems here to be a conſiderable omiſſion, which we have endeavoured to ſupply as follows; the ſupplemental words being thoſe included between theſe marks [ ];—ἀπὸ τῶν καλῶν σωμάτων [ἐπὶ τὰς καλὰς ψυχὰς, καὶ ἀπὸ τῶν καλῶν ψυχῶν] ἐπὶ τὰ καλὰ ἐπιτηδεύματα, κ. τ. λ. Some ſuch words are plainly neceſſary to make this recapitulation agreeable to the account at large given before.'

‡ 'As the ſupreme beauty is *mind*, the ſcience of it is the *ſcience of mind*; the ſame which is the ſcience of thoſe *principles of ſcience*, which are alſo the principles of nature, *identity* and *diverſity*.—We have already ſeen, that *mind*, in a peculiar and eminent manner, *is*: it ſhould ſeem therefore, that *identity* and *diverſity*, together with *being* or form, are the moſt general, the *primary ideas* of mind; and that *mind its ſelf* is thoſe three ideas comprehended in *one*. See *Letters on Mind*, in many places. Accordingly it appears, that when mind ſtamps its ſelf on matter, by its intimate preſence, it not only *forms* every portion of matter, and makes it to be *ſomething*, imparting to it form, or *being*, but together with being, imparts to every ſuch portion of matter, ſo formed, thoſe other moſt general ideas, *identity* and *diverſity*, or ſameneſs and difference: ſameneſs, by which it is the *ſame with its ſelf*, ſo long as its form endures; difference, by which it *differs from all other* beings: ſameneſs, by which it is *uniform* with its *kind*; and difference, by which it is *varied* from all other *individuals* of the ſame kind. For all *uniformity* ariſes from *ſpecific ſameneſs*; and all *variety* is produced by *differences* in things *accidental* to the form or being, as colour, ſize, &c, of the whole, or any of the parts. To compleat this argument, it appears farther, that when mind to matter gives *form* or being, *identity* and *diverſity*, it gives *unity* at the ſame time; and makes every ſuch form or being, which is thus the ſame and thus different, thus uniform and thus varied, ſo long as it is, to be ſtill *one*.'

‖ 'Plato had not before this place made uſe of the term αὐτὸ τὸ καλὸν, "the *beautiful its ſelf*." Now had he here meant to expreſs the ſame thought, which he had juſt before expreſſed by the term αὐτὸ ἐκεῖνο καλὸν, "*that very beauty*," to which he had led us, *the ſupreme*, it would be mere *tautology*; or indeed rather, if the word "*finally*" be of any real import in this ſentence, the groſſeſt *abſurdity* would be here committed; for it would be ſaying in effect, that a man attains the *knowlege* of a thing, not till *after* he has arrived at the *ſcience* of it. But whoever is in the leaſt acquainted with Plato, cannot ſuppoſe him guilty either of the one, or of the other, of theſe egregious faults. We muſt therefore conclude, that the *beautiful its ſelf* is a thing *different* from the *ſupreme beauty*; or if it is the ſame thing, we muſt ſuppoſe, that by the term "*beautiful its ſelf*" it is ſhown in a brighter light, and the eſſence of it is more clearly and thoroughly to be diſcerned. Now the ſupreme or *ſovereign beauty* has appeared to be *mind, form*, or *being*; *univerſal*. But

what

'We ſhall add nothing more than our moſt cordial wiſhes for the ſucceſs of a work which ſpeaks ſo powerfully for itſelf,

what the *beautiful its ſelf* is, we preſume, no genius leſs divine than that of Plato would be able to diſcover, without the help of Plato himſelf. Happily for us, this help is yielded us, in his dialogue called *Philebus*. For we thence learn, that *meaſure* is the cauſe or *principle* of that *ſymmetry*, that *harmony* and *proportion*, which *conſtitutes beauty*, and in which the *eſſence* of it conſiſts. *Meaſure* therefore is the cauſe or *principle* of *beauty*; is that, *on* which the beauty of every thing *depends*; that, *from* which all things, even form its ſelf, or mind, *derive* their beauty; is that, *thro* which they *are* beautiful; and conſequently is the *beautiful its ſelf*. Thus it is, that in this dialogue, The Banquet, we advance a ſtep farther in diſcovering the nature of the *firſt principle* of things, than we had gone in The Greater Hippias, which may therefore be conſidered as introductory to this: in like manner, and for the ſame reaſon, this introduces The Philebus: and The Philebus, as Plato himſelf hints in the cloſe of it, juſt ſo introduces The Parmenides.'

Concluſion of the preſent State of Great Britain, and North America.

See our laſt, page 393.

HAVING, in the *firſt* part of this tract, made it appear, that agriculture is of the greateſt conſequence to this nation, in ſupplying it with people, of which it ſtands in ſo great need, as well as in maintaining them; the Author proceeds in the *ſecond*, to aſcertain the number of people in England, Scotland, and Ireland; to ſhew their decreaſe, and the cauſes of it; how they may be increaſed; how many people this iſland might maintain; and how they may be maintained and increaſed by plantations, &c.

He ſuppoſes, (from ſome accounts to which he refers) that in 1692, the number of people in *England* was about ſeven millions, and at preſent he computes them at leſs than ſix millions. This decreaſe he attributes to people's flocking to great towns, where they decreaſe (he ſays) very faſt, as well as to the vaſt numbers who go abroad, beſides thoſe taken off by the army and navy.—He computes the inhabitants of Scotland to be not above a million and a half; ſo that (according to him) there are not more than ſeven millions and a half of people in Great Britain, at the moſt.—In *Ireland* they are reckoned not above a million; ſo that he makes the whole *Britiſh* nation at home but eight millions and a half at moſt 'which is but half as many as there are in France.' p. 114.—This muſt appear but a ſmall number to manage and conduct the many important concerns of the nation, both at home and abroad; ſo that we may naturally aſk, If the people are ſo few, from what does it proceed? how may they be increaſed? and how many

many people might this iſland maintain?—As to the laſt queſtion, he is of opinion (from certain calculations, which we omit) that the whole iſland of *Great Britain* would not maintain above ten, or twelve millions, at moſt. But *Ireland*, being more fruitful, might maintain near four millions and a half; and the whole *Britiſh* iſles nigh twice as many as they now do. Hence appears the neceſſity of improving *Ireland*, if we would have people to defend our many and extenſive dominions.—The two moſt ample fields for *increaſing our numbers*, are by improvements at home, and our plantations abroad. As to the firſt, he ſays, you will find, that many more people are to be maintained by agriculture, than by trade. To live by trade, is to live upon others; but the great fund for improvement, is upon your own native land, which (according to him) you ſeem to neglect for others; though the only way to maintain a number of people is by the produce thereof, as agriculture is the great ſource, both of population, wealth and power: and from hence alone can we hope for an increaſe of people in this kingdom; where there would be no want of them, were the lands but cultivated in corn for *men*, inſtead of graſs for *beaſts*. 'Without that uſe of the lands, which is ſo perverted to ſupport the luxury of a few, this nation will never be able to breed or maintain half the people it wants. The *Romans* themſelves never ſtood in ſuch need of a *lex agraria*, as the Engliſh.' P. 122.

But beſides people, he ſays, *Britain* wants many of the moſt valuable and neceſſary commodities. For not to mention *wine* and *oil*, ſhe has neither *hemp*, *flax*, *ſilk*, nor *cotton*, the manufactures of which are reckoned equal to the woollen. Nay, he adds, [but we hope without ſufficient grounds] that 'ſhe has not even *wool*, to carry on that great branch of her trade and manufactures.'—He alſo makes her to be without *iron*, materials for *ſhip-building*, and *naval-ſtores*; of which ſhe is indeed obliged to import great quantities from abroad, beſides what are, really, produced at home.

'Thus *Britain* [if we give entire credit to what is here alleged] is a country of manufactures without materials—a trading nation without commodities to trade upon—and a maritime power, without either naval-ſtores, or materials for ſhip-building.—It is this ſituation, that renders both trade and plantations ſo eſſentially neceſſary, for the ſupport of this nation, as well as agriculture.—The three articles *tobacco*, *rice*, and *fiſh* alone, bring in a balance of trade to *Britain* of a million a year; not to mention ſugar, ſhips, naval-ſtores, and many other articles which ſhe both vends, and requires for her own uſe—without which ſhe would ſoon be drained of every farthing ſhe has.

'If

'If theſe things are conſidered, this nation could not ſubſiſt, as an independent ſtate, without her colonies; and would neither be able to maintain any number of people at home, nor to defend herſelf againſt her enemies abroad.'

What follows, ſhews the good ſenſe of the Writer, and his thorough knowlege of a ſubject, more *talked of* lately, than *underſtood*. His words are theſe——

'From this we may ſee both the uſe of colonies, and the deſign and intent of ſettling them; which is, to ſupply the nation with ſuch commodities as ſhe has not of her own, and to purchaſe their neceſſaries from *Britain* by that means. They ſhould ſupply their mother country with the materials, of which ſhe has few or none of her own, and get their manufactures for them. By that means they would aid, aſſiſt, and ſupport one another; their connection and dependence would be mutual and reciprocal, and conſequently laſting and ſecure. It is by ſuch an eſtabliſhment, and by that alone, that *Britain* can either reap the benefit, or preſerve the allegiance of her colonies; or that *they* can ſubſiſt by a dependence upon her.'——

'Many indeed think of nothing but keeping them in ſubjection by the rules and power of government; but the firſt thing to be conſidered in governing any people whatever, is, how they are to *ſubſiſt* under that government, without which it will be very difficult to keep them either in awe or order. A few ſtaple commodities would govern the colonies, much better than all the laws and regulations that were ever thought of, and none can be effectual without them.'

He next gives us a view of the Britiſh colonies, not much indeed to their advantage, but which we dare not controvert, as the Writer is ſuppoſed to have had ſufficient opportunities, during his many years reſidence there, of inveſtigating the truth. One paragraph, however, as a ſpecimen of the whole draught, we ſhall inſert:

'The *Britiſh* dominions in *North America*, from the North-Pole to the Gulf of *Mexico*, contain about 1,600,000 ſquare miles at moſt; of which one half is certainly frozen, and does not produce ſo much as a tree, a buſh, or a blade of graſs; two thirds are uninhabitable, for the ſame reaſon; and three fourths of theſe territories will not produce the neceſſaries of life, at leaſt by agriculture. It is only the remaining *fourth part* that is fit to cultivate, and of *that* our colonies *poſſeſs* but a *fourth*, or *ſixteenth part of the whole*; and cannot well extend their ſettlements, ſo as to keep up a correſpondence with *Britain*, till they paſs the mountains which ſurround them, and ſettle on the *Miſſiſippi*.'

He ſays the grounds in the *tobacco* plantations are now moſtly ſo far exhauſted, as not to be able to produce that poiſonous

weed,

weed; and are therefore gradually broke up, and turned into corn and paſture grounds, which produce nothing but corn, cattle, and wool, the ſtaple of *Britain*; and 'which (he adds) will ſoon become the only ſtaple of all theſe colonies, without ſome other methods of agriculture.'

Their paſtures, he ſays, will not maintain large cattle, being only fit to feed goats and ſheep, whoſe wool (at leaſt in the ſouthern colonies) is better than the *Engliſh*; and being of the ſame kind with the *Spaniſh* wool, might be rendered as fine by the ſame management. 'Thus, by the ſtep which the colonies have lately taken, to raiſe all the ſheep they can, they will ſoon have plenty of wool,'—ſome of which has been ſent to *England*, where it ſold for the price of the beſt.—Were we to conſider the proper improvements for our colonies in *North America*, he thinks, wool ſhould be the very firſt. They have (it ſeems) already wool enough, as fit for their own uſe, as if it were finer; and the beſt way to hinder them from manufacturing it, would be, to improve it ſo as to make it fit to ſend to *England*, in order to *purchaſe* their manufactures, inſtead of making them; and to ſupply the place of *Spaniſh* wool, without which not a ſingle piece of *fine* cloth is made:—and if this improvement were rightly ſet about, it might (he ſays) be eaſily accompliſhed.

He next ſhews that *hemp* and *flax* are not proper for their lands, though we have endeavoured to get them introduced, by means of a bounty thereon: but it is not a bounty that they want, ſo much as a proper ſoil and climate, ſuch as thoſe upon the *Miſſiſippi*, and *Ohio*.—Neither does he altogether approve of *cotton*, or *indigo*, as ſtaple commodities, for reaſons too long for our inſertion.—Indeed he gives ſuch a diſadvantageous account of the ſoil of moſt of the colonies, which he repreſents as almoſt *abſolutely barren*, that one would really wonder how the inhabitants ſubſiſt; and yet he talks of doubling their numbers in about 20, or 30 years, at the moſt: which ſhews, they are fruitful in the production of the human race, though in little elſe. So that, in order to enable them to procure the neceſſaries of life elſewhere, he thinks, they muſt unavoidably ſet up manufactures of their own; which will, of courſe, occaſion a breach between them and their mother country, if not prevented in time. In order to this, it has been propoſed to take a yearly account of their manufactures; 'which can only add farther confuſion to the late diſturbances, unleſs at the ſame time we pay due regard to their ſtaple commodities; by which alone they can *purchaſe* their manufactures from Britain.'—They cannot go without cloaths, neither can they get the neceſſaries of life without tools; 'of which two articles their whole income would not *purchaſe* a fourth part;' they muſt therefore *make* them, for their own uſe; and certainly will do it, notwithſtanding

withſtanding all our prohibitions. It is this which alarms, and ſets ſo many here, againſt the colonies; which is the readieſt way to oblige them 'to become independent in the end, whether they will or not:'—whereas the true intereſt of the colonies and the mother country are ſo naturally connected, that nothing can ſet them at variance, but the want of ſtaple commodities to ſend hither, which their worn-out lands will not produce, for which reaſon they are neceſſarily obliged to enter into manufactures: and there ſeems to be no other way to prevent this claſhing of intereſt, but by ſupplying them with ſuch lands as will produce ſtaple commodities for Britain;—and ſuch lands are only to be found on the *Miſſiſippi* and *Ohio*. 'No other part of all that continent, beyond the bounds of our preſent plantations, will ever be of any ſervice to this nation, or enable thoſe colonies to ſubſiſt by a dependence on their mother-country. But we were no ſooner poſſeſſed of thoſe territories, for which the nation chiefly engaged in the war, than the colonies were excluded from them by the proclamations of *October* 7th, 1763, by which they are limited to the ſame bounds at the *Apalachean* mountains, which the *French* preſcribed to them before the war; and are [therefore] obliged to enter into manufactures, for want of thoſe lands which alone will ever enable the greateſt part of them to *purchaſe* their neceſſaries from Britain.'——'This is a matter of the laſt conſequence to this nation, and ought to be ſeriouſly conſidered, and attended to, as it will be found [he ſays] upon due enquiry, that the whole intereſt of *Great Britain* in *North America*, on which ſhe has expended ſuch immenſe ſums, entirely depends upon it.'

We are next preſented with ſuch a view of moſt of our ſouthern colonies, eſpecially both the *Floridas*, as muſt deter all who know them from ſettling there: and are aſſured, that if we would hold that country, we muſt retire to the *Miſſiſippi*; for by inſiſting upon the ſettlement of the *ſea-coaſts* (which are ſaid, in general, to be either a barren bank of ſand, or an unhealthful ſunken marſh) we ſhall loſe both time, men, and money for nothing. And 'as for the *produce* of *ſuch* a country, we may be ſure it cannot be much, if any thing.'—Thus our Author declaims, for many pages together, not only againſt *Florida*, but *Canada* likewiſe; and adds, that 'for the ſake of *theſe deſarts*, we are excluded from all the *more fruitful parts* of the continent, which might produce all the commodities we want, though we have no lands to make them elſewhere.'

But beſides ſtaple commodities, he ſays, 'there is another more material point to be conſidered in the colonies, which is their great and daily increaſe,' which he ſeems to think may interfere with a proper dependence on Britain, unleſs proviſion be made for it. This increaſe he aſcribes to their occupation

of huſbandmen, and to the cuſtom of dividing the lands among their children, by which means *all* are provided with a ſubſiſtance, and maintenance for a family. And certainly this is an excellent method; and wherever it is the practice, any country will ſoon be full of people, if it will but produce the neceſſaries of life.—He computes the number of people, at preſent in the colonies, to be nigh three millions, and thinks they may be doubled in thirty years.—'It is therefore (as he juſtly remarks) of the utmoſt conſequence to this nation, to attend to her agriculture and population both at home and abroad. The increaſe of three millions of people will render the colonies very conſiſiderable:' ſo that it is, undoubtedly, the great concern of this nation to enable them to be of uſe to *her*, at the ſame time that they ſubſiſt *themſelves* by a due dependence on their mother-country. And this end can only be accompliſhed (in the opinion of this Writer) by eſtabliſhing ſettlements on the banks of the *Ohio* and *Miſſiſippi*, 'which might ſupply the nation with many valuable commodities much wanted, and would produce more for *Britain*, than all our [preſent] colonies in *North America* put together.'—The ſoil in the diſtricts here recommended appears to be proper for *hemp*, *flax*, and *indigo*; (which do not ſucceed ſo well as might be wiſhed in our *other* colonies) and theſe are the three commodities that the nation chiefly wants.—Here likewiſe (we are told) they might have the neceſſaries of life with little coſt or labour, the paſtures being covered with graſs of ſuch a quality, and in ſuch a quantity, as is not to be ſeen in any *other* part of *North America*: ſo that if we expect any indemnity for our expences in the war, it can only be obtained (he ſays) from theſe countries, which were the very firſt objects of it.

But beſides *new* ſettlements, the great thing wanted is ſome additional ſtaple for our old *ones*; which, he thinks, might be brought, by proper management, to produce *ſilk*, *wine*, and *oil*,—commodities which could never interfere with thoſe of the mother-country, but on the contrary would be taken off by her, in exchange for her manufactures.—He next conſiders ſome of the cauſes why theſe, and other propoſals, have hitherto miſcarried; and then points out ſuch improvements in the deſign, as he ſuppoſes moſt likely to ſucceed:—but we cannot enlarge upon this topic.

The ſtate and regulations of the colonies are the ſubject of the *third* part of this tract,—in which are conſidered their produce; annual income; inability to pay taxes; impropriety of the ſtamp-act; conſequences of the late taxes; and of repealing them, &c. &c.—The balance of trade againſt *North America* in favour of *Britain*, he makes to be upwards of a million a year: this, of courſe, drains them of caſh, and renders the raiſing of money

there abſolutely impracticable. And this muſt ever be the caſe, ſo long as the colonies depend on their mother-country, without either ſtaple commodities, manufactures, or trade, that turn to any account to *them*; while the whole profits of theſe reſources center in, and are reaped by *Great Britain*; which gets both what money they have, and their effects, by *trade*, and therefore can expect none by a *revenue*. Upon theſe accounts, he alleges, it was abſolutely neceſſary to repeal the taxes impoſed, as it was contrary to the very nature of things, 'that they ſhould ever be able to pay them, till they enjoy all the profits of their own labour, and of a trade in the produce of it; which is to make them independent.'

Many indeed ſeem apprehenſive, that the repeal of the ſtamp-act may make the colonies leſs ſubject to a *Britiſh* government, and more inclinable to aſſert an independence; but, according to this Writer, 'ſo long as they enjoy their preſent happy conſtitution, they would not be independent, if it were in their power, or left to their option;—as they know very well, if they were to throw off our mild government, they muſt be ſubject to tyrants of their own, and expoſed to invaſions from their enemies. This conciliating ſtep, then, of a *repeal*, 'it is to be hoped, will remove all jealouſies and ſuſpicions, or grounds of complaint on either ſide, and confirm that union and good underſtanding between both, which are ſo neceſſary for their mutual intereſt and welfare.'

Upon the whole, the Author of this Treatiſe appears to be well acquainted with the true intereſt, nature, and ſtate of moſt of our different colonies; in ſome of which he is ſuppoſed to to have reſided many years, though at preſent in England. His ſtyle is ſomewhat too diffuſive, at the ſame time that he is guilty of innumerable tautologies; which have both together protracted the work to a much greater length than would, otherwiſe, have been neceſſary.—We the rather mention theſe circumſtances, as he ſeems to hint at giving the Public ſome farther thoughts, in regard to the ſame ſubject; in which it might be well to avoid every thing that may have a tendency to weary the attention, in the peruſal of ſuch arguments, as would carry the greater weight, if drawn up in fewer words.

An Eſſay on original Genius, and its various Modes of Exertion in Philoſophy and the fine Arts, particularly in Poetry. 8vo. 5 s. Dilly. 1767.

THE Author of this eſſay has, with tolerable order and clearneſs, collected and arranged the ſeveral opinions of Ariſtotle, Longinus, Cicero and Quintilian, on the ſubject he treats of; and has ſometimes, though ſparingly, interwoven

and combined with his diſcourſe the moſt approved obſervations in modern criticiſm. He writes with eaſe and perſpicuity, but is deficient in originality of ſentiment. One may read his book without much diſſatisfaction; as, in thoſe countries that are not diſtinguiſhed by uncommon appearances, or unknown objects, though one meets with no great entertainment, one may travel at eaſe while the way is ſmooth.

This work is divided into two books, which are ſubdivided into ſections. The firſt book treats of the objects and ingredients of genius; and of the efficacy of thoſe ingredients united in compoſition. Of the uſual indications of genius. Of the connexion betwixt genius, wit and humour. Of the mutual influence of imagination on taſte, and of taſte on imagination, conſidered as ingredients in the compoſition of genius; and of the different degrees of genius in its various modes of exertion.

From this book we ſhall extract what he calls the eſſential indications of philoſophic and poetic genius:

'Imagination, ſays he, receives a very different modification or form in the mind of a philoſopher, from what it takes in that of a poet. In the one it extends to all the poſſible relations of things; in the other it admits only thoſe that are probable, in order to determine ſuch as are real. Hence it ſhould ſeem, that in the firſt inſtance it ought to poſſeſs greater compaſs, and in the laſt, greater accuracy. Here then we have one characteriſtical indication of a genius for philoſophical ſcience; and that is, accuracy of imagination. Its aſſociations of ideas will be perfectly juſt and exact, no extraneous ones will be admitted; it will aſſemble all that are neceſſary to a diſtinct conception and illuſtration of the ſubject it contemplates, and diſcard ſuch as are no way conducive to thoſe purpoſes. This preciſion and accuracy in ſelecting and combining its ideas, appears to proceed from a native regularity, clearneſs, and even ſtrength of imagination, united with a certain *acumen ingenii*, a ſharpneſs of diſcernment, the true criterions of philoſophic genius.

'We may farther obſerve, that though reaſon, by ſlow and gradual ſteps attains its utmoſt extent of comprehenſion, yet being a very diſtinguiſhing faculty in the mind of the philoſopher, it appears to advance faſter to maturity in him than in any other perſon; and ſome preſages of the future extent of his underſtanding may be derived from his firſt argumentative eſſays. He will likewiſe diſcover an acuteneſs of perception, a ſhrewdneſs and ſagacity in his obſervations, remarkable for his years; and will begin early to inſtitute compariſons, to connect his ideas, and to judge of the relations in which he ſtands to the perſons and objects with which he is ſurrounded. This ſeems to be the natural progreſs, and firſt exertion of reaſon, in uſeful ſcience.

'Let

'Let it be remarked in the laſt place, that philoſophical genius is peculiarly diſtinguiſhed by a certain moral and contemplative turn of mind. It feels a powerful tendency to ſpeculation, and derives its chief pleaſure from it. Not ſatisfied with exploring the phenomena of nature, it delights to inveſtigate their unknown cauſes. Such are the uſual indications of philoſophic genius. We ſhall next conſider the moſt remarkable indications of this character in poetry.

'As imagination is the predominant ingredient in the compoſition of poetic genius, it will there diſcover itſelf it its utmoſt exuberance and fecundity. This faculty will naturally diſplay its creative power on thoſe ſubjects which afford fulleſt ſcope for its exerciſe; for which reaſon it will run into the more pleaſing ſpecies of fiction, and will be particularly diſtinguiſhed by a happy fertility of invention. But though fable be the ſtrain of compoſition of all others moſt ſuitable and appropriated to the higheſt claſs of poetic genius, neither its choice nor its abilities are reſtricted to this alone. It freely indulges itſelf on a variety of ſubjects; in the ſelection of which a poet is in a great meaſure influenced by his age, temper, and ruling paſſion. Thus poems deſcribing the beauties of nature, the tender tranſports of love, the flattering proſpects of ambition, the affectionate and ardent reciprocations of friendſhip, and the peaceful pleaſures of rural tranquillity, are often among the firſt eſſays of a young bard.'

Speaking of the reciprocal influences of taſte and imagination, he obſerves, that 'the refinement and ſenſibility of taſte likewiſe, as well as the pleaſures it is calculated to afford, are all derived from the influence of imagination over this internal ſenſe. By the magical power of fancy communicated to it, it is qualified to diſcern the beauties of nature, and the ingenious productions of art, and to feel an exquiſitely pleaſing ſenſation from the ſurvey of them. Imagination dwells upon an agreeable object with delight, arrays it in the moſt beautiful colours, and attributes to it a thouſand charms; every repeated view of it increaſes theſe charms; and the imagination, enraptured with the contemplation of them, becomes enamoured of its own creation. Taſte, catching the contagion from fancy, contemplates the favourite object with equal tranſport, by which means it acquires and improves its ſenſibility: it becomes more ſuſceptible of pleaſure, and more exquiſitely acute in its ſenſations. Such is the influence of imagination on taſte, and ſuch are the advantages which the latter derives from the former.

'As true taſte is founded on imagination, to which it owes all its refinement and elegance; ſo a falſe and depraved taſte is often derived from the ſame cauſe. Fancy, if not regulated by the dictates of impartial judgment, is apt to miſlead the mind,

and to throw glaring colours on objects that poſſeſs no intrinſic excellence. By this means it happens, that though the principles of a juſt taſte are implanted in the mind of every man of genius, yet, by a neglect of proper cultivation, or too great an indulgence of the extravagant ramblings of fancy, thoſe principles are vitiated, and taſte becomes ſometimes incorrect, and ſometimes indelicate. The only method left in ſuch a caſe, is to compare the ſenſations of taſte with the objects that produced them, and to correct the errors of this ſenſe by an appeal to the dictates of reaſon, in the points where its authority is legitimate; by which means taſte may attain juſtneſs and accuracy, as by the former exerciſe it may acquire ſenſibility and refinement, in thoſe minds where its principles are implanted in any conſiderable degree.

'Having this pointed out the influence of imagination on taſte, let us now conſider the influence of taſte on imagination.

'As taſte derives all its ſenſibility and refinement from the prevalence of imagination, ſo imagination, owes, in a great meaſure, its juſtneſs and accuracy to the correct preciſion of a well regulated taſte. The excurſions of fancy, undirected by judgment or taſte, are always extravagant; and if we ſhould ſuppoſe a compoſition to be conceived and executed by the firſt mentioned faculty alone, it would be an unintelligible rhapſody, a mere maſs of confuſion, compounded of a number of heterogeneous and diſcordant parts. Though imagination has by far the greateſt ſhare of merit in the productions of genius, yet, in one view, it may be conſidered as acting a ſubordinate part, as exerting its energy under the prudent reſtrictions of judgment, and the chaſtening animadverſions of taſte. In fact, the proper office of fancy is only to collect the materials of compoſition; but, as a heap of ſtones, thrown together without art or deſign, can never make a regular and well-proportioned building; ſo the effuſions of fancy, without the ſuperintending and directing powers above-mentioned, can never produce a maſterly compoſition in ſcience or in art. Judgment therefore muſt arrange in their proper order the materials which imagination has collected; and it is the office of taſte to beſtow thoſe diſtinguiſhing graces, which may give dignity and elegance to the ſeveral parts, as well as excellence and accuracy to the whole. Such is the province of taſte, and ſuch its influence on works of imagination.

'From the ſurvey we have taken of the mutual influence of theſe different faculties, it appears, that they are equally indebted to each other; and that if, on the one hand, imagination beſtows ſenſibility and refinement on taſte, ſo on the other, taſte imparts juſtneſs and preciſion to imagination; while genius is conſummated by the proper union of both theſe faculties

with

with that of judgment, and derives from their combined efficacy all its energy, accuracy, and elegance.'

In the ſecond book the Author treats of that degree of genius, which is properly denominated original; of original philoſophic genius; of original genius in poetry; of original genius in the other fine arts: and laſtly, he lays it down as a general obſervation, which he endeavours to ſupport by particular arguments, that original poetic genius will be diſplayed in its utmoſt vigour in the early and uncultivated periods of ſociety, and that it will ſeldom appear in a very high degree in cultivated life. As he is more original in this than in the other parts of his work, we ſhall make room for ſome of his principal arguments.

'The firſt reaſon we ſhall aſſign of original poetic genius being moſt remarkably diſplayed in an early and uncultivated period of ſociety, ariſes from the antiquity of the period itſelf, and from the appearance of novelty in the objects which genius contemplates. A poet of real genius, who lives in a diſtant uncultivated age, poſſeſſes great and peculiar advantages for original compoſition, by the mere antiquity of the period in which he lives. He is perhaps the firſt poet who hath ariſen in this infant ſtate of ſociety; by which means he enjoys the undivided empire of imagination without a rival. The mines of fancy not having been opened before his time, are left to be digged by him; and the treaſures they contain become his own, by a right derived from the firſt diſcovery. The whole ſyſtem of nature, and the whole region of fiction, yet unexplored by others, is ſubjected to his ſurvey, from which he culls thoſe rich ſpoils, which adorn his compoſitions, and render them original. It may be ſaid indeed, in anſwer to this, and it is true, That the ſtores of nature are inexhauſtible by human imagination, and that her face is ever various and ever new; but it may be replied, That ſome of her ſtores are more readily found than others, being leſs hid from the eye of fancy; and ſome of her features more eaſily hit, becauſe more ſtrongly marked. The firſt good poet therefore, poſſeſſing thoſe unrifled treaſures, and contemplating theſe unſullied features, could not fail to preſent us with a draught ſo ſtriking, as to deſerve the name of a complete original. We may farther obſerve, that the objects with which he is ſurrounded, have an appearance of novelty, which, in a more cultivated period, they in a great meaſure loſe; but which, in that we are ſpeaking of, excites an attention, curioſity and ſurpriſe, highly favourable to the exertion of genius, and ſomewhat reſembling that which Milton attributes to our firſt anceſtor:

Straight toward Heaven my wond'ring eyes I turn'd,
And gaz'd a while the ample ſky.

Paradiſe Loſt, Book viii. line 257.

About me round I ſaw
Hill, dale, and ſhady woods, and ſunny plains,
And liquid lapſe of murmuring ſtreams. Line 261.

Such a perſon looks round him with wonder; every object is new to him, and has the power to affect him with ſurpriſe and pleaſure; and as he is not familiariſed by previous deſcription to the ſcenes he contemplates, theſe ſtrike upon his mind with their full force; and the imagination aſtoniſhed and enraptured with the ſurvey of the vaſt, the wild, and the beautiful in nature, conveyed through the medium of ſenſe, ſpontaneouſly expreſſes its vivid ideas in bold and glowing metaphors, in ſublime, animated and pictureſque deſcription. Even a poet of ordinary genius will in ſuch a ſtate of ſociety preſent us with ſome original ideas in his compoſitions; for nature lying open to his view in all its extent and variety, in contemplating this unbounded field, ſo ſmall a part of which hath been yet occupied by others, he can hardly fail to ſelect ſome diſtinguiſhing objects which have eſcaped the notice of the vulgar, and which deſcribed in poetry may ſtamp upon it a degree of originality.

'We may add, that the productions of the early ages, when they preſent to us ſcenes of nature and a ſtate of life we are little acquainted with, and which are very different from thoſe that now ſubſiſt, will to us appear originals, though they may not be really ſuch if the true originals are loſt, of which the works that yet remain are only copies or imitations. Thus the comedies of Terence are valued, becauſe the originals of Menander, which the Roman poet imitated, excepting a few fragments, are loſt. Could the works of the latter be recovered, thoſe of the former would loſe much of their reputation. Thus far the ſuperiority of poetic genius in thoſe early ages is accidental, and therefore no way meritorious. It is the effect of a particular ſituation. It is the conſequence of antiquity.

'The next reaſon we ſhall give, why original poetic genius appears in its utmoſt perfection in the firſt periods of ſocial life, is the ſimplicity and uniformity of manners peculiar to ſuch periods.

'Manners have a much greater effect on the exertions of poetic genius, than is commonly imagined. The ſimple manners which prevail among moſt nations in the infancy of ſociety, are peculiarly favourable to ſuch exertions. In this primitive ſtate of nature, when mankind begin to unite in ſociety, the manners, ſentiments, and paſſions are (if we may uſe the expreſſion) perfectly original. They are the dictates of nature, unmixed and undiſguiſed: they are therefore more eaſily comprehended and deſcribed. The poet in deſcribing his own feelings, deſcribes alſo the feelings of others; for in ſuch a ſtate of ſociety, theſe are ſimilar and uniform in all

all. Their taſtes, diſpoſitions, and manners are thrown into the ſame mould, and generally formed upon one and the ſame model. Artleſs and tender loves, generous friendſhips, and warlike exploits, compoſe the hiſtory of this uncultivated period; and the poet who relates theſe, feeling the inſpiration of his ſubject, is himſelf animated with all the ardour of the lover, the friend, and the hero. Hence as his ſenſations are warm and vivid, his ſentiments will become paſſionate or ſublime, as the occaſion may require; his deſcriptions energetic; his ſtyle bold, elevated, and metaphorical; and the whole, being the effuſion of a glowing fancy and an impaſſioned heart, will be perfectly natural and original. Thus far then an early and uncultivated ſtate of ſociety, in which the manners, ſentiments and paſſions, run in the uniform current above-mentioned (as they do in moſt infant ſocieties) appears favourable to the diſplay of original poetic genius.

'A third cauſe of this quality's being remarkably exerted in an early period of ſociety, is the leiſure and tranquillity of uncultivated life, together with the innocent pleaſures which generally attend it.

'Genius naturally ſhoots forth in the ſimplicity and tranquillity of uncultivated life. The undiſturbed peace, and the innocent rural pleaſures of this primeval ſtate, are, if we may ſo expreſs it, congenial to its nature. A poet of true genius delights to contemplate and deſcribe thoſe primitive ſcenes, which recal to our remembrance the fabulous era of the golden age. Happily exempted from that tormenting ambition, and thoſe vexatious deſires, which trouble the current of modern life, he wanders with a ſerene, contented heart, through walks and groves conſecrated to the muſes; or, indulging a ſublime, penſive, and ſweetly-ſoothing melancholy, ſtrays with a ſlow and ſolemn ſtep, through the unfrequented deſart, along the naked beach, or the bleak and barren heath. In ſuch a ſituation, every theme is a ſource of inſpiration, whether he deſcribes the beauties of nature, which he ſurveys with tranſport; or the peaceful innocence of thoſe happy times, which are ſo wonderfully ſoothing and pleaſing to the imagination. His deſcriptions therefore will be perfectly vivid and original, becauſe they are the true tranſcript of his own feelings. Such a ſituation as that we have above repreſented, is particularly favourable to a paſtoral poet, and is very ſimilar to that enjoyed by Theocritus, which no doubt had a happy influence on his compoſitions; and it is a ſituation highly propitious to the efforts of every ſpecies of poetic genius.'

Such ſpeculations as theſe are not incurious; but the Reader may give them what credit he thinks proper.

Familiar

in ſhort, I think it would deter any one from travelling theſe roads again. I am ſure it will me; and there is no poſſibility of going any other way than by theſe public conveyances. With much perſuaſion I prevailed for two horſes and a man to go with me from Melun to Auxerre, to recover the Lyons road. It is but two days journey, and it coſt me fifty ſhillings, and poor ſtumbling cattle too. When you complain of this, they bid you ride poſt, for it is for that purpoſe they make travelling ſo inconvenient. I am not ſorry to ſee it, for I think it will ruin commerce, which they ſeem now to neglect entirely, being reſolved to exterminate all the Hugonots, or compel them to turn Roman Catholics. This country is full of ſoldiers going to Vivarais and the Sevennas, to quarter upon the Reformed, till they have converted them, or eat them up. To-morrow will be the demolition of the temple here, which has been ſpared all this while in favour of trade. The archbiſhop himſelf, who is governor of the town, has remonſtrated at court, that it will be the ruin of the trade here, and conſequently of the place itſelf, but in vain: and accordingly numbers of their workmen in ſilk beg in the ſtreets for want of employment; ſeveral Hugonot families having carried their beſt manufacturers with them to Germany and other places, where they have withdrawn themſelves. Geneva in particular is ſo full, that there is not a loft or garret unlet. The whole induſtry of the government is employed to hinder their removing, and they have condemned ſeven chief burghers of Rochelle to the galleys for attempting it. The king has cauſed the governors in all places to declare to the Hugonots, that he is reſolved to have but one religion in his kingdom, and that by Eaſter next he will have all his ſubjects under one communion. The reaſon of this great precipitation (as ſome gueſ) is the rumour of a league between the proteſtant princes in Germany, who deſign to intercede for their brethren here: but before that time, in all probability, there will be none left in France.

'I have been to ſeek out Mr. Spor, but the noiſe of the dragoons who arrived here yeſterday has frighted him out of town, being a proteſtant, and I cannot ſo much as hear where he is. From thence I went to ſee the famous Diſcus, or buckler of ſilver, where the action of Scipio Africanus giving the Spaniſh lady to her lover, is ſo well repreſented. It is a noble thing, and worthy the cloſet of a prince. Incloſed I ſend you a cut of it; the maſter of this rarity having preſented me with ſeveral of them. You will give me leave to end here, and without any ceremony, believe me to be,

Affectionately yours, &c.'

From

From John Newman, Esq; to Abraham Hill, Esq;

Livorno, Feb. 7, 1655-6.

'My ſhort ſtay here will afford you but ſmall entertainment; I may ſay none, as it muſt be not what I have ſeen, but what I have heard. This letter will be little more than to tell you how much I am obliged to you for your laſt kind remembrance of me. This place is crouded with ſtrangers, who, on the queen of Sweden's approaching Rome, flock thither in crouds, to ſee that magificent entertainment for her, which they ſay will be the moſt tranſcendantly fine of any hitherto made. She has already in her way, in a public manner, renounced her religion,—embracing the catholic; and the ſtory is, that about two years ſince, ſhe wrote to the king of Spain to ſend her ſome able religious man, who might inſtruct her; which he communicated to the pope, and a dominican was appointed, who, in a ſecular habit, under pretence of teaching her Spaniſh, taught her a language more beneficial to himſelf. This ſecret was then only known, to the king of Spain, the then pope, and his ſecretary, who is now pope. This exaſperates the jeſuits, who entered this ſcene but lately, yet pretended to the honour of this new and royal converſion. We heard from Florence on the 4th of February, that the Sunday before, Mr. Corteene departed this life. He was a deſerving gentleman, and on that account (had it ſeemed good to the Eternal Providence) merited to have reſted in the lap of that temporal felicity he was born in; and probably the benighting of his fortunes ſhortened his life.—In the height of his diſtemper, he was uncivilly and rudely treated by the prieſts and thoſe at the inquiſition, who flocked to him in great numbers, and for forty-eight hours (excluding all his friends) barbarouſly and inceſſantly oppreſſed him with their importunities, and when they left him, rumoured him a catholic all over Florence; but he lived long enough (and but juſt ſo long) after, to falſify their report, and give his friends the conſolation of a better account. He was ſubjected to theſe inconveniences, by lying in the houſe of Dr. Kirton, an Engliſhman, and a catholic. I hope to hear from you ſoon, as your letters are the only real pleaſures I enjoy. Adieu, and believe me to be

Your ever affectionate, &c.

To the ſame.

Paris, Aug. 19, 1659.

'I arrived at Livorno the 6th inſtant, and immediately ſet out in a felucca for Genoa, together with three Engliſhmen. The wind not proving favourable, I prevailed on my companions to take horſe, when we had ſailed about thirty miles, wherein we were very fortunate, for our felucca was afterwards boarded

boarded and ſearched by a brigantine of Majorca, who makes it his buſineſs to look out for paſſengers French or Engliſh. From Genoa I went for Niſſa, and touched at Monaca, a little principality of about three miles extent; the chief town is well fortified, and garriſoned with French. The prince, with much pride, ſhews his palace to ſtrangers. It is well furniſhed with argentaria, pictures, and the like. From Niſſa I went by land to Marſeilles, and took St. Maximine and St. Baume in my way; the latter, a hole in the top of a rock, where Mary Magdalene did ſeveral years penance; the former a monaſtery, where they ſhew her ſkull, and ſeveral other relicks. They are places of the greateſt reſort to pilgrims, of any in Chriſtendom, except Loretto. At this monaſtery, I met a young Engliſh friar, a novice, and ſon of obedience. He told me, he was there whetting his ſword, till his ſuperiors ſhould command him into England, where I hope he may obtain what he merits, a halter. From Marſeilles I journied to Salon, which is about twenty miles; here I ſaw the tomb of the famous French prophet Noſtradamus: his works I have ſeen; every line is an independant riddle; it may be ſaid of them, as of the oracles of the Sybils, that they are ſown at random in the large field of time, there to take root, and get credit by event, as theſe have done. For example, when the French took Aras, this verſe was found in Noſtradamus, *Les heretiers des crapaux prenderont Sara.* By the heirs of the toads is meant the French (the three toads being their arms before the flower de lis). Sara you muſt read backwards, and the thing is done. Upon our king's death, they found this verſe; *Le ſenat de Londreſs metteront a mort le roy*; and upon Cromwell's ſucceſs in Flanders, this, *Les Olivier ſe plantera en terre firme*, ſhall get footing on the continent. He died ninety-ſix years ſince.——

'In a few days I ſhall ſet out for England, where, if I have the good fortune to paſs the remainder of my days near you, it will abundantly recompence the fatigues and dangers I have undergone. With this, and every wiſh for your ſafety and happineſs, I conclude, Your ſincere and conſtant friend, &c.'

Theſe, and ſome few other letters, claim exemption from the ſtrictures made in the former part of this article. There is, among the reſt, a letter from Dr. Iſaac Barrow, dated from Pera of Conſtantinople, relating to medals, which will probably be read with pleaſure by antiquarians; and a ſhort one from Dr. Halley, concerning his diving machine, but which contains no particulars; only deſiring Mr. Hill's intereſt with Dr. Tillotſon in regard to the profeſſorſhip, which met with ſome obſtruction, from his being charged with aſſerting the eternity of the world. The French and Latin letters at the end, from Dr. Nicholas Witte, are chiefly complimentary to

Mr.

Mr. Hill, and contain a panegyric on the Engliſh literature, requeſts of correſpondence, commiſſions for books, and remarks on ſome of the early experiments of the ſociety.

Poems. By George Canning of the Middle-Temple, Eſq; 4to. 1l. 5s. Dodſley, Becket, &c. 1767.

THIS volume opens with an introductory addreſs to Shem Thomſon, D. D. which has, in our opinion, much poetical merit, and is as follows:

Form'd by thy care to hopes of ampleſt praiſe,
Taught to purſue the beſt and ſafeſt ways,
The paths of honour, riches, and renown,
How have I fall'n beneath fell Fortune's frown!
How ſeen my veſſel founder in the deep,
Her ableſt pilot, *Prudence*, lull'd to ſleep!—
But hence, *Deſpondence!* Hell-born hag, away!
Oft lours the morn, when radiance gilds the day:
Hard, if all hope were dead, all ſpirit gone,
And ev'ry proſpect clos'd, at thirty-one.
Then, Welcome *Law!*—Poor Poeſy, farewell!
Though in thy cave the Loves and Graces dwell,
One Chancery Cauſe in ſolid worth outweighs,
Dryden's ſtrong ſenſe, and *Pope*'s harmonious lays.
Yet if, ſeverer ſtudies to relieve,
And full diſcharge from Honour's debt atchieve,
I may not always, ungalànt, refuſe,
To ſpend an hour in dalliance with the Muſe,
Some grave Profeſſors will the ſtealth allow,
Nor every Judge contract his angry brow.
Whole years ſequeſter'd from each friendly eye,
While heav'd unheard the ſolitary ſigh;
When preſent hours were blacken'd all by care,
Behind, Repentance, and before, Deſpair;
Then did ſhe kindly come to ſoothe my pain,
Pour balm delicious o'er my maddening brain,
The pangs that wrung my tortur'd heart beguile,
And charm ev'n dreary Solitude to ſmile.
Yet Souls there are, but Souls unlike to thine,
Who catch no tranſport from the glowing line;
To whoſe dull ſenſe the lyre no rapture brings,
Though *Phœbus'* ſelf ſhould touch the trembling ſtrings.
Peace to their *manes:* ſuch, howe'er ſelf-wiſe,
Genius, though pitying, ever muſt deſpiſe;
Ev'n I can join, whoſe rude unpoliſh'd lays,
Friendſhip may pardon, though it cannot praiſe.
Hail! kind Inſtructor of my early youth,
Guide to the fount of learning and of truth,
With ev'ry ſcience, every virtue fraught,
Thyſelf th' example which thy precepts taught!
Well I remember, when the holy word,

which

Which pens of heavenly Miniſters record,
Explain'd, enforc'd, inſpirited by thee,
Made Dulneſs hear, and Obſtinacy ſee;
Vice bluſh'd, Guilt trembled, Folly hung the head,
Spoil'd of her ſting ev'n Ridicule lay dead.
The native ſparks of Freedom's ſacred fire,
Sown in my breaſt and cheriſh'd by a Sire,
Thy Voice, reſounding through the trump of Fame,
Caus'd to expand, and ſpread the gen'rous flame:
Nor from the treaſures antient lore ſupplies,
Did all thy Heroes, all thy Patriots riſe;
Corrival Souls, through *Europe's* various climes,
Adorn th' hiſtorick page of modern times;
William, renown'd for head, for heart, for hand,
Thrice glorious *William*! leads th' immortal band.
When Popery high her bloody ſtandard bore,
And drench'd *Ierne's* bluſhing plains with gore,
While, for a time, pale Liberty, in vain,
Th' o'erwhelming deluge labour'd to reſtrain,
We boaſt of anceſtors, with mutual pride,
Who fought, who bled, and (let *me* add) who died.
Ne'er be thy charms, fair Liberty! reſign'd,
Birthright beſtow'd by Heav'n on all mankind!
Every delight is taſteleſs, but with thee!
No man's completely wretched who is free!
Let Critick Malice point her poiſon'd dart,
Diſſect my brain, anatomize my heart;
If but one line the happy means ſhould prove,
T' enlarge the ſphere of beauteous Virtue's love,
One Reader form on Freedom's equal plan,
Improv'd as Friend, as Citizen, or man,
The latent ſeeds in ſome ſound breaſt explore,
And raiſe for Liberty one Champion more,
The Pride will far o'erbalance years of pain,
The honeſt Pride, Not to have liv'd in vain.
O! Should I ever proſtitute the Muſe,
To mean, corrupt, or arbitrary views,
Aught but the dictates of my heart diſcloſe,
Or ſay in verſe what I would not in proſe,
By Dulneſs blotted from the roll of Fame,
May cold Oblivion ſhroud my blaſted name!
Whether hard Fate with rigorous hand prepare
Still for my lips the bitter cup of care,
Or aim at once, by ſome deciſive ſtroke,
To cruſh that frame which yet ſhe has not broke,
Reſign'd, the debt of Gratitude I pay,
For knowledge, rhimes, for life preſerv'd, a lay.

The next poem we meet with is an epiſtle from William Lord Ruſſel to William Lord Cavendiſh, (for an account of which, ſee Rev. vol. xxix. p. 401.) Love and Charity, a poem, and the Progreſs of Lying, follow the Epiſtle from Lord Ruſſel, but neither

neither of them have equal merit. A Dialogue in Imitation of the Firſt Satire of Horace, between the Author and Jacob Henriques, in the Character of a Miſer, comes next. In this there is eaſe and ſpirit; but what can juſtify the Author for making the moſt public-ſpirited man in the univerſe perſonate a miſer? There is nothing elſe of conſequence in this collection except the tranſlation of Lucretius, the three firſt books of which have been taken notice of in our Review for March. The fourth and fifth books are added in this volume; and of theſe it is not neceſſary to ſay more in this place, than that they are not inferior to the execution of the former.

The Confeſſional: or, a full and free Enquiry into the Right, Utility, Edification, and Succeſs, of eſtabliſhing ſyſtematical Confeſſions of Faith and Doctrine in Proteſtant Churches. The ſecond Edition, enlarged: with Corrections, and an additional Preface, in Anſwer to Dr. Rutherforth's Charge. 8vo. 6s. Bladon.

IT gives us no ſmall pleaſure to ſee a work of this kind ſo favourably received by the Public, as to render a ſecond edition neceſſary in ſo ſhort a time. The ſubject of which it treats, and the maſterly manner of treating it, muſt, it may be fairly preſumed, give great uneaſineſs to a certain claſs of readers, and lay them under the diſagreeable neceſſity of either attempting to anſwer, or of acknowleging, by their ſilence, that the work is unanſwerable. ANSWERERS, however, are ſeldom wanting upon any ſubject; and, particularly, when the principles or practices of eccleſiaſtical eſtabliſhments are attacked, there are always doctors, profeſſors, &c. in great plenty, who are ready to defend them, be they ever ſo queſtionable.

Every impartial and ſerious Reader, who has nothing to hope or to fear from the governors of our church, when he looks into the few attempts that have been made to anſwer the CONFESSIONAL, muſt be ſorry to ſee the miſerable ſhifts men of learning and abilities are put to, when they endeavour to vindicate practices which are utterly inconſiſtent with proteſtant principles, which have neither reaſon nor Scripture to ſupport them, which have no utility to recommend them, and which have, in a very conſiderable degree, been prejudicial to the intereſts of truth and virtue. It is, indeed, aſtoniſhing, that in a country, where religious liberty is ſo well underſtood, and in a church which boaſts of being the bulwark of the proteſtant cauſe, *ſyſtematical confeſſions of faith and doctrine* ſhould be ſtill continued! Whether the preſent prevailing indifference to religion, and the ſlight regard paid to the clergy, be, in any degree, owing to the conduct of our church-governors in this reſpect, they will do well to conſider. But we have had ſuch frequent occaſion of expreſſing our ſentiments, fully and freely, upon this ſubject, that we ſhall not enlarge any farther.

Our Author introduces his additional Preface in the following manner —' The favourable reception *The Confessional* hath met with from the Public, though it will not be admitted as an argument of the merit of the book, is undeniably an argument of something of much more consequence. It is an argument, that the love of RELIGIOUS LIBERTY is still warm and vigorous in the hearts of a considerable number of the good people of England, notwithstanding the various endeavours of interested and irreligious men, in these latter as well as in former times, to check and discourage it; and notwithstanding the desponding apprehensions of some good men, that these *stiflers* had well nigh succeeded in their unrighteous attempts.

' It now appears, that a little plain reasoning, illustrated by a few indisputable facts, in favour of this invaluable legacy of our Protestant Ancestors, hath been sufficient to engage the attention of many well-wishers to its preservation and perpetuity, who, perhaps, might not otherwise have been aware of the present importance of such a disquisition; but who, by having their observation turned upon the artful and indirect methods that have been taken by some of its insidious adversaries, under the mask of friendship, to diminish its estimation, may, by the blessing of God, be excited to a greater degree of vigilance, that this fountain of all true piety and evangelical virtue may never more be choaked up, by the rubbish of traditional formalities.

' The *Confessional* hath likewise had the good fortune to make another valuable discovery; namely, that encroachments on religious liberty in Protestant communities, by whatever specious pretences they are introduced, can never be defended upon Protestant principles.

' A divine, of good learning and character, who occupies, with reputation, one of the first theological chairs in Europe, hath tried his strength upon this fatherless production of the press, without foreseeing, I dare say, that he would so suddenly meet with a more able opponent from another quarter *; who hath shewn, in a masterly manner, how little definitions and distinctions, which pass, perhaps with applause, in the schools for sound and scientific, are to be depended upon, when confronted by scripture and common sense.

' In this excellent and decisive little tract, the author of the *Confessional* thought he had so far found his account, that he determined, when a second edition of his book was called for, to pass over, in the revisal of it, the learned Professor's *Vindication* in profound silence, and to leave it in that state of *inefficiency* to which the author of the *Examination* had reduced it.

* Examination of Dr. Rutherforth's argument respecting the right of protestant churches, &c. see the last volume of our Review, p. 298

But

'But ſome of his friends, by whoſe ſuperior judgment he hath greatly profited on other occaſions, obſerving to him, that ſome of Dr. *Rutherforth*'s ſtrictures might be underſtood to affect the *Confeſſional* in particular, apart from his general argument, it was thought neceſſary, that particular anſwers ſhould be given to theſe ſtrictures; which accordingly will be found in ſome notes, ſubjoined to thoſe paſſages againſt which the learned Profeſſor hath pointed his efforts.

'In running over the *Vindication*, the author of the *Confeſſional* could not avoid obſerving ſeveral flaws in the learned Profeſſor's foundation, which have, in a great meaſure, been left untouched by the *Examiner*; who, perceiving that it would be ſufficient for his purpoſe to expoſe the futility of the Profeſſor's *concluſions*, candidly left him his *premiſſes*, whereon to erect another ſort of fabrick, in caſe occaſion and encouragement ſhould once more call him forth to vindicate the right of requiring ſubſcriptions in Proteſtant Churches.

'The author of the *Confeſſional* is not a little concerned, that he cannot follow this benevolent example. For, as it hath been thought proper that he ſhould make his own particular defence, it is become indiſpenſably neceſſary for him to lay open the ſeveral infirmities of the Profeſſor's *foundation*, which will now appear in a few ſhort remarks on the three firſt paragraphs of his *Vindication*.'

The remarks are ſenſible, manly, and ſpirited: thoſe who read them with attention and impartiality will clearly ſee that the Author is worthy of an abler antagoniſt than Dr. Rutherforth. With ſuch a cauſe to defend, indeed, and with ſuch abilities to defend it, the Author of the CONFESSIONAL has nothing to fear from a whole legion of Doctors, even with an ARCHBISHOP at their head.

One or two of his notes on the Doctor's ſtrictures cannot fail of being agreeable to our Readers:

'Take away the legal emoluments of the miniſtry, ſays Dr. Rutherforth, and though you leave ſubſcriptions, theſe *uſeful* (he ſhould have added *conſcientious*) miniſters, *as they are called*, will make no complaint of their being under the dilemma of either ſubſcribing to our articles, or of not enjoying the liberty of preaching the goſpel. *Vindication*, p. 5.'——'A moſt uncharitable judgment, ſays our Author, and, as it happens, contradicted by notorious matter of fact. It is well known, that the diſſenting clergy are excluded from the *legal* emoluments of the miniſtry, and are not legally at liberty to preach the goſpel, but upon condition of their ſubſcribing the major part of our articles. In the year 1719, Mr. James Pierce and Mr. Joſeph Hallet junior, of Exeter, were *ſhut out of their pulpits*, as Mr. Pierce expreſſes it, for refuſing to ſubſcribe the *firſt* article

ticle of the church of England. *Weſtern Inquiſition*, p. 70. 147. 148. About the ſame time, others of their brethren were excluded from, and ſome of them by, their reſpective congregations, for the ſame cauſe. And among theſe, ſome were obliged to betake themſelves to ſecular employments. *Ibid.* p. 158, 159. Theſe, and ſeveral others which happened in different places, are caſes in point againſt Dr. Rutherforth. I have been informed upon good authority, that the late Dr. Foſter never ſubſcribed the articles, and that, when ſome diſtant attempts were made by a great churchman of thoſe times to inforce a compliance with the toleration-act upon all the diſſenting clergy, he bore a noble and ſpirited teſtimony, which ſhewed at leaſt that ſecular hopes or fears were no part of the motives upon which he exerciſed his miniſtry. I could augment this liſt pretty conſiderably, by adding others of different denominations within my own knowlege, were this a proper place for information of that kind. Far be it from me to ſet the *uſefulneſs* of *diſſenters* upon an equal footing with the *uſefulneſs* of a learned and laborious Profeſſor in a celebrated univerſity; but I cannot help expreſſing my apprehenſions, that ſome of the works of Pierce, Hallet, and Foſter will be inquired after and read with edification, long after the *Confeſſional*, and this elaborate confutation of it, are buried in oblivion. If ſuch then is the ſelf-denial of diſſenters, who paſs with *us* for *miſtaken* men in the greater part of their ſyſtem, ſhall we ſay, or even ſuppoſe, that legal emoluments have a ſtronger bias upon the *more enlightened* minds of the members of the eſtabliſhment? or will the Profeſſor ſay, that none of the eſtabliſhed clergy have *any* ſcruples about ſubſcription at all?——" Nor, continues the learned Profeſſor, is the caſe fairly ſtated in the preſent ſituation of things. Subſcription is no *new* teſt of our opinions, which is then firſt propoſed to us when we are already in the miniſtry, and are going to be admitted to an eccleſiaſtical benefice; for we cannot be admitted to the loweſt order of miniſters without it." No, Mr. Profeſſor, nor without a *competent ſtipend*, on the peril of the candidate's being thrown on the biſhop who ordains him, *for a maintenance with all things neceſſary, till he ſo prefer him to ſome eccleſiaſtical living.* Canon xxxiii. In what reſpect then is the caſe unfairly ſtated? " Why they who are concerned in this dilemma ſhould not be called *miniſters.*" Very well, we will not ſtand for ſmall matters. We will call them *men*; and then the ſtate of the caſe will ſtand thus. " Many an uſeful, conſcientious *man*, after having ſpent his time and his fortune among Doctors and Profeſſors, in fitting himſelf for the miniſtry, finds, in the twenty-third of his life, ſuch conditions preſcribed, as he cannot in conſcience comply with, and that he is reduced to the unhappy dilemma of *ſubſcribing*

ſcribing at all adventures, or ſtarving." "No, ſays the Profeſſor, he may apply himſelf to ſome other way of getting a livelihood." But may it not be ſomewhat of the lateſt when his money is gone, and the man himſelf perhaps under canonical correction for his *wicked errors*. But, *courage!* Things are not quite ſo deſperate. The mere carcaſe of an indigent heretic in durance, would not, *in the preſent ſituation of things*, pay the expence of a *ſignificavit*, and the man, being left at large, muſt be poor indeed if he cannot purchaſe a ſpade and a pickax.—An able-bodied man may always find work upon the turnpike-roads. At length, indeed, the Profeſſor owns "there have been ſome miniſters who have ſcrupled to repeat the ſubſcription, and have therefore continued without any eccleſiaſtical preferment till their ſcruples were removed, or perhaps as long as they lived. But, adds the humane Profeſſor, the number has been too ſmall for any one to pretend that it would be reaſonable for the ſake of *ſuch as theſe* to give up the *general benefit propoſed* by ſubſcriptions." *Such as theſe*; that is to ſay, *uſeful* and *conſcientious* miniſters. For they are *ſuch as theſe* that the *Confeſſional* ſpeaks of. Shall we ſay then, that it is not only *the ſmallneſs of the number*, but *the ſort of men*, which makes it *unreaſonable* to give up the general benefit propoſed by ſubſcriptions? But to have given its proper weight to his argument, the learned Profeſſor ſhould have ſaid, "the general benefit *actually obtained* by ſubſcriptions." They who firſt required ſubſcriptions, might *propoſe* a general benefit, which has never been *obtained*. To make us judges of this, the learned Profeſſor ſhould have been particular in explaining in what this *general benefit* conſiſts? If ſubſcription is conſidered in the light of a *teſt* whereby the ſoundneſs of the candidate in faith and doctrine is aſcertained, and if this be the general benefit propoſed by it, I ſhould apprehend, from the *latitude* allowed by other defenders of ſubſcription, that this *benefit* is ſo far from being *general*, that it never can be obtained from any ſubſcriber who takes advantage of the latitude allowed by theſe *defenders*. And they who do not take this advantage are, perhaps, ſtill fewer in number than they who ſcruple to ſubſcribe at all. Where then would be the *unreaſonableneſs* of giving up what cannot be obtained, for the ſake of uſeful and conſcientious men, though ever ſo few? Indeed if the *general benefit* of ſubſcriptions is the letting a number of men into *a way of getting a livelihood* (the only *obvious* alternative hinted at) perhaps the general benefit *propoſed*, and the general benefit *obtained*, may be nearly equal: and then the *ſort of men* who object to ſubſcriptions, will be out of the queſtion. For then the *equitable* deciſion of the caſe will depend, not upon the reaſonableneſs of having ſome regard and compaſſion for uſeful and conſcientious miniſters, or upon the reaſonableneſs of the ſcru-

ples which with-hold them from ſubſcribing, but upon the reaſonableneſs of accomodating the numbers of thoſe who *have no* ſcruples, at the expence of thoſe who *have* ſcruples.'

Dr. Rutherforth ſeems to apprehend, that "a general profeſſion of believing whatever is contained in the Scripture, or of adhering to the doctrine of the apoſtles, was not *likely* to ſatisfy *Timothy* or *Titus*, that they who made it, *held faſt the faithful word as they had been taught, the myſtery of faith in a pure conſcience.*" Charge p. 7, 8. 'But this, ſays our Author, is a caſe of too great conſequence to be determined by likelihoods, which may be juſt as well grounded on the one ſide, as on the other; and the learned Profeſſor does nothing for his cauſe, unleſs he can prove that Timothy and Titus were actually *diſſatisfied* with ſuch general profeſſion. In the mean time, has he conſidered, whither, as he ſtates the caſe, this *likelihood* would lead him? For what is the point concerning which Timothy and Titus would want to be ſatisfied? It is, according to the Profeſſor, that the miniſters they appointed, *held the myſtery of the faith in a pure conſcience.* But what could ſatisfy Timothy or Titus of this, leſs than a perfect inſight into the *ſincerity* of thoſe who made the profeſſion? Now allowing Timothy and Titus to have had the gift of *diſcerning* the *hearts* and *conſciences* of particular perſons for this purpoſe, how would the learned Profeſſor prove, that church governors of the preſent times are endowed with the ſame gift? I do not indeed think it at all neceſſary to ſuppoſe that Timothy and Titus had a perfect diſcernment of the hearts and conſciences of thoſe whom they admitted to the miniſtry. I do not think it neceſſary to ſuppoſe that St. Paul himſelf had this gift in ſuch perfection, as to be able at all times to know what was in the men whom he himſelf ordained. At leaſt there is no appearance in ſcripture that he had a *perfect aſſurance* beforehand of the *ſincerity* and *good conſcience* of ALL whom he ordained to the miniſtry. And hence I conclude, that it is *likely* the learned Profeſſor may be under ſome miſapprehenſion, with reſpect to the points wherein he ſuppoſes Timothy and Titus would want ſatisfaction. But here I ſhall expect to be told, that "the leſs the apoſtles and their immediate ſucceſſors are ſuppoſed to be gifted as above, the more occaſion they would have to be ſatisfied of the *ſincerity* and *pure conſcience* of candidates for the miniſtry *ſome other way*, and (what is ſtill more to the Profeſſor's purpoſe) the more muſt the preſent governors of the church be ſuppoſed to be upon a level with Paul and Timothy, and Titus, in this part of their office." Now ſuppoſe all this to be granted, it will ſtill be incumbent upon the learned Profeſſor to ſhew, that the *other way* that Timothy and Titus took to ſatisfy themſelves of the *ſincerity* and *pure conſcience* of the candidates they admitted, was to amplify and ſplit the

the apoſtolic confeſſion expreſſed in general terms, into particular propoſitions, and to require from the ſaid candidates a ſubſcription or declaration of aſſent to this amplification. For this, according to the learned *Vindicator*, is what the preſent governors of the church pretend they have a right to require, and that too for the purpoſe abovementioned. For the learned *Vindicator* tells us, p. 11. that "the governors of the church have a right to examine into, and *aſcertain* the faith and doctrines of the candidates for the office of public teaching." But to *aſcertain* the faith and doctrines of any man is impoſſible, unleſs you can, at the ſame time, *aſcertain* his *ſincerity* in profeſſing them. Is this then one of the *general benefits* of eſtabliſhing confeſſions, to give church governors an *inſight* into the *conſciences*, and to enable them to *aſcertain* the *ſincerity* of the ſubſcribers? Is this method of *ſifting* the *conſcience* always to be depended upon? And are not another ſort of *Confeſſions* called *auricular*, much more *beneficial* for this purpoſe? And is it *likely* the governors of our own church will thank the learned Profeſſor for *vindicating* to them the exerciſe of ſo *preſumptuous*, and, at the ſame time, ſo *uſeleſs* a *right*. Much leſs is it *likely* that nothing elſe would have ſatisfied Timothy and Titus; at leaſt it is not likely they ſhould take the Profeſſor's method of obtaining *this* ſatisfaction, unleſs it is *likely* that they had not the common ſenſe to know, that he who was *inſincere* in profeſſing his faith in the general doctrine of the apoſtles, might be *equally inſincere* in profeſſing his faith, when amplified in a variety of dogmatical propoſitions. As to the learned Profeſſor's *inſtances* by which he would eſtabliſh the *likelihood* of what would or would not ſatisfy Timothy and Titus, I muſt confeſs I cannot find out how he would apply them, unleſs he means to build his firſt *likelihood* on *two* more; *viz.* 1. the *likelihood* that St. Paul wrote his epiſtle to the Romans by way of *Confeſſion*, to be ſubſcribed, or otherwiſe aſſented to by the candidates ordained by Timothy and Titus. And, 2. the *likelihood* that the epiſtle to the Romans might be *wreſted* before it was written. [Concerning the reſpective dates of the epiſtle to the Romans, and of the firſt epiſtle to Timothy, ſee the learned and accurate Dr. Lardner's Supplement, &c. vol. II.]'

Towards the cloſe of his work our Author expreſſes himſelf in the following manner.—'Having now examined the pleas that have been offered againſt a reformation of our eccleſiaſtical ſyſtem, it may poſſibly be expected I ſhould deſcend to particulars, and point out ſome of the principal objects, at leaſt, of the reform I may be ſuppoſed to ſollicit.

'The equitable reader, however, will recollect, that my ſubject leads me only to *one* particular, the caſe of ſubſcription to human creeds and confeſſions, and other eccleſiaſtical forms, which are required to be aſſented to, as being *agreeable to the*

word of God. Undoubtedly ſuch of theſe as have not this agreement with holy writ, ought not to be retained in the church. Nevertheleſs, as ſomething is due to the ignorance and prejudices of well-meaning people, it may be allowed not to be expedient to diſcontinue the *uſe* of them all at once, provided proper endeavours are uſed to prepare the people for their removal at a ſeaſonable time, by informing them wherein their diſagreement with the Chriſtian ſcriptures conſiſts. But nothing can be more cruel, nothing more inequitable, than to inſiſt, that candidates for the miniſtry ſhould give their ſolemn aſſent and conſent to articles of faith, and modes of diſcipline and worſhip, which it is certain many of them muſt think to be inconſiſtent with the word of God, and which, for that reaſon, they are obliged to wreſt and diſtort from their natural original meaning, before they can reconcile themſelves to this article of conformity.

'I am not now looking into any man's heart. I have given indiſputable proofs of what I am here advancing, from the writings of men of great eminence in the church of England, by the ſyſtems of ſome or other of whom, it is reaſonable to ſuppoſe, the common run of ſubſcribers form their ſentiments, or quiet their ſcruples.

'This ſtumbling-block ſhould therefore be removed out of the way, with the utmoſt expedition. As a teſt of opinions, it is utterly uſeleſs. It is an affair in which the prejudices of the people have nothing to do. The candidates for the miniſtry are ſuppoſed to be perſons of learning, capable of judging of ſuch things; and liable to be *hurt* and *diſquieted* by ſo diſagreeable a dilemma, as they are brought into by this piece of diſcipline. If there are any of this claſs weak enough to be offended with the removal of this barrier of orthodoxy, why let *them* be gratified too. The reſtoration of their ſenſible and conſcientious brethren to their chriſtian liberty, need not preclude them from expreſſing their belief of, and their veneration for, every thing eſtabliſhed in the church of England, in as high terms as they can invent*.

We

* With all alacrity would I turn this claſs over to Dr. Rutherforth's church-governors, upon the principle which induced Biſhop Andrews to give up his brother Neale's purſe to king James I. The ſtory is in point, and not unedifying. "The biſhops of Wincheſter and Durham (Andrews and Neale) were ſtanding behind the king's chair while his majeſty was at dinner. His majeſty aſked the biſhops, *My lords, cannot I take my ſubjects money when I want it, without all this formality in parliament?* The biſhop of Durham readily anſwered; *God forbid, Sir, but you ſhould; you are the breath of our noſtrils.* Whereupon the king turned, and ſaid to the biſhop of Wincheſter: *Well, my lord, what ſay*

We cannot conclude this article more properly than in the words of the very able and ſenſible Author of the work now before

ſay you? Sir, replied the biſhop, *I have no ſkill to judge of parliamentary caſes.* The king anſwered; *No put offs, my lord, anſwer me preſently. Then, Sir*, ſaid he, *I think it lawful for you to take my brother Neale's money, for he offers it.*" Biog. Brit. ANDREWS. *Remark* [E]. It has been very common with obnoxious churchmen under the gentle correction of a laugh, to complain, that religion was ridiculed in their perſons. Leſt any ſuch imputation ſhould, upon this occaſion, be glanced at me, I think proper to declare, that, in my opinion, this little anecdote is capable of a very ſerious application to the caſe in hand. The property that every Proteſtant has in his religious opinions, is, or ought to be, as valuable to him, as the property he has in his purſe. Why ſhould he, therefore, give up the former to the commands of church-governors, any more than the other to the arbitrary will of his prince? Perhaps the force and tendency of this queſtion will be more ſenſibly felt, if we ſuppoſe a caſe, which, if Laud's canons in 1641 had taken effect, was by no means an impoſſible one. Let us ſuppoſe then Neale's axiom to have been faſhioned into an article of religion to the following purpoſe. "The king's majeſty is the breath of our noſtrils; therefore, by the law of God, our whole temporal ſubſtance is at his royal diſpoſal without the intervention of any grant from an inferior authority." Suppoſe this article to have been *eſtabliſhed*, and I will venture to ſay that Rogerſes and Welchmans would readily have been found to prove it from ſcripture. For example, *There went out a decree from Cæſar Auguſtus, that all the world ſhould be taxed.* Here we have a *tax*, but not one word of a *parliament*. And then to clinch it, throw in the text, *Render therefore to Cæſar the things that are Cæſar's*; and I will be bound to ſhew that you have as good a ſcriptural proof for *this* article, as *ſome* commentators have brought to authorize ſome others that I could name. And can it be ſuppoſed that this article having thus gained a ſettlement among the reſt, Doctors and Profeſſors would have been wanting to plead for its everlaſting poſſeſſion, on the *bare pretence*, "that it would be a weakneſs and levity in church-governors, *unbecoming their office*, and *inconſiſtent with the truſt committed to them*,—to change their church-confeſſion as often as any are found, who diſlike the faith and doctrines contained in it." May the *bare pretence*, for the premiſſes from which this *weakneſs* and *levity* are inferred, have no more in them than a pretended *Vindication* of a *general* right church-governors are ſuppoſed to have to require the clergy to ſubſcribe and aſſent to SOME confeſſion of faith and doctrines, without ſaying a ſyllable in defence of any particular confeſſion, whoſe articles may be ſufficiently exceptionable in point of ſcripture authority, to make it unbecoming the office, and inconſiſtent with the truſt committed to *Proteſtant* church-governors NOT to change it. The article being thus eſtabliſhed, proved and fortified, let us farther ſuppoſe that Bancroft or Laud had enjoined it to be ſubſcribed by every *layman* worth one hundred pounds in land, money, or ſtock, (as indeed without that circumſtance ſuch an article would have done nothing for a James or a Charles) on the pain of being refuſed to trade, bear office, or

before us.—'It is indeed seriously to be lamented, says he, that, after all the lights and advantages that have been vouchsafed to this happy country, and the many deliverances and escapes we have had from civil and ecclesiastical tyranny, there should still be found among us Divines, who would once more shackle us in the fetters of *Church-authority*; and particularly, that such Divines should be found in those seats of learning and liberal science, where every possible encouragement ought to be given to freedom of enquiry, and the pursuit of truth, unincumbered with the ligatures of system, and perfectly stript of the vizard of scholastic sophistry. With what spirit can a youth of ingenuous probity of mind, pursue his scriptural studies, when he reflects, that whatever discoveries he may make, upon whatever conviction he may form his religious principles, he hath already given the church security to be determined by her Confession, *upon the authority of others*, in terms which could not have been stronger or more express, had he done it after the most minute examination of its contents? With what alacrity can he go forward in quest of religious knowlege, in order to qualify himself for a faithful minister of the Gospel, under anxieties and suspicions that the word of God may disagree with the established Confession, to which, however, if he does not subscribe in the same *positive* and *absolute* terms, he is told, *he must apply himself to some other way of getting a livelihood*; and over and besides have the mortification to be upbraided as a *revolter* from the assent he had given, though it was merely *upon trust*, by a hundred mean, narrow-minded men, who have

or acquire an increase of property any other way; what, I desire to know, would have been the sentiments of any liberal minded layman upon such an imposition? Would he without reluctance have sacrificed his temporal property to the doctrine of a church-governor, by an explicit declaration under his hand that the article was agreeable to the word of God? Would the sophistical *Vindication* of a *general* right in church-governors to require a subscribed declaration of the truth of *some* confession of faith and doctrines, have convinced him of the equity, the propriety, the reasonableness, of requiring him to subscribe to the truth of *this* particular article—I urge these considerations no farther. I perceive indignation arising in the generous spirits of my countrymen at the very suggestion. All the use I would make of it is this. Let but the sensible benevolent layman allow it to be probable, that there are serious and conscientious protestants, who value the property they have in their religious opinions, as much as others do their temporal rights and possessions, and he will want no other argument to pity, and, to his power, to assist them to get quit of the yoke; and as he himself is happily free from *one* of these burthens, to join his brethren who find themselves aggrieved and oppressed by the *other*, in a decent but earnest and ardent solicitation to the legislature that they may be delivered from it.'

taken

taken the hint from their own ſubſcriptions, never to think for themſelves? The time was when the moderation of the church of England gave her ſome advantage over the eſtabliſhed church of Scotland, which at *that period* was the more rigorous of the two, in adhering to her doctrinal ſyſtem. Were Dr. Rutherforth's Vindication to be the ſtandard of orthodoxy among us, we ſhould ſoon be in a fair way of loſing this advantage. The language of the moſt reſpectable of the clergy of the church of Scotland, is become the language of truth, reaſon, peace, and Chriſtian liberty.'

Remarks on the Writings and Conduct of J. J. Rouſſeau. 12mo. 2s. 6d. Cadell, &c.

MOST of our Readers, it may reaſonably be ſuppoſed, have, long ago, formed their opinion of Mr. ROUSSEAU, both as an author, and as a man, and will, conſequently, be little diſpoſed to attend to any remarks on his conduct or writings. Be this, however, as it may, the performance now before us, has a ſufficient ſhare of merit (though of a very ſingular kind) to recommend it to thoſe who can reliſh the Author's manner of writing, or enter into his ſpirit. His manner is ſomewhat of the SHANDYAN ſtamp, which is not remarkable for delicacy; but there are many ſtrokes of genius and humour in his remarks, which may atone, in ſome meaſure, for any want of judgment and propriety in the writer.

His remarks are contained in ten ſhort chapters; in the firſt he takes a view of Rouſſeau's opinions concerning the influences of the *ſciences* and *arts* on *manners*; in the ſecond, he makes ſome obſervations on the *origin of inequality among mankind*, and in the third on EMILE.

HELOISE is the ſubject of his fourth chapter; from which the following extract may be given.

'—But if there ever was intuitive abſurdity, 'twas to make Wolmar invite to his houſe, receive as his friend—the man his wife he knew had doated on and loved ſtill;—to ſuppoſe him capable of riſking the unavoidable compariſon between the ſtern pleaſure in the careſſes of a huſband on the deſcent of life, a ſtranger to ſentiment, and the remembrance of a firſt lover, torn from her embraces by that huſband;—that lover whom neither the wing of time nor the paroxyſm of youth, not all the endearments of friendſhip could eſtrange one moment from his Julia! that lover who, when roaming from pole to pole, of Paita's flames and Tinian's paradiſe, of the Pacific waſte and China's ſpoils—craved nothing—nothing but Heloiſa, his loſt—loſt Heloiſa!—and a huſband conſcious of all this, ſhould riſk to blow up the ſleeping embers!——

'Riſk, you ſay?—Why, if he riſked an atom, if he was not as certain of being unrivalled lord of his wife's very dreams—as Alexander was of having drank health in the cup of Philippus—he deſerved to be conſumed by his own fire;—he deſerved what you mean—to have the horn of bleſſings in Julia's hand grafted upon his head——

'However, there is little danger of your imitating him, as you have ſuch an intuition into abſurdity:—Tho' I muſt aſk you, whether fear is not the worſt of evils? and whether you can be ſo deſpicable an inſect to content yourſelf with no better warrant for your wife's fidelity, than locks and keys! Suppoſe her in love with another, and conſcious of your ſuſpicion—from that moment marriage is execration, a huſband a halter. A man has a character, and dares to do no more than what becomes a man; but women, they ſay, have none, and therefore are never out of their ſphere. Let temples, ſacraments, parents, honour, nature, miſery; let life, ſtript of all feminine endearments, vanity, delicacy, pride; let mangled conſcience and hag-ridden diſeaſe; let hatred, jealouſy, revenge—bar her gates, diſpute her every inch of ground, fulminate her ear, aſſail her with torrents of tears, intangle her way with ſilken nets, or ſtrew it all with daggers;—if a woman is bent on a purpoſe, ſwift as the thoughts of love, or lewdneſs or fury, 'tis all one—ſhe will throw herſelf headlong, and palpitate extaſy on the boſom of perdition!—She will break your heart, or have her's broken.—

'And could you really live with a wife which you had reaſon to ſuſpect liked another better than yourſelf, and had made the compariſon?—You parafite of manhood! you bliſter of humanity! you unmeaning, poor, forked thing;—A dog wears his own coat, but you are ſunk almoſt as low as your footman.—

'Upon the whole, this invitation of Wolmar's ſeems one of thoſe great compliments (alas! ideal ones) which human nature makes now and then to virtue.

'I ſhall venture here an objection myſelf, not againſt a pretended inſincerity of character in Julia, or indiſcretion in that of Wolmar, but againſt an effect where I ſee no cauſe.—I do not diſpute to Wolmar the theory of moral ſenſe: he has in the picture all the features of philoſophy. Exempt from prejudices, he had no obſtacles to ſurmount in his obſervations; and free from paſſions, he enjoyed one placid halcyon-day of life, to make them: he had beſides both refinement and penetration.—What could be wanting then where the elements had been ſo kind? Nothing indeed, as long as the queſtion was only of ſpeculation and taſte, or that part of morals where experience was his guide: but born without paſſions, whence could he take the comparative object to determine poſitively their nature and degrees in others? Paſs his obſervation that Julia and St. Preux

Preux yet loved each other—but how without paſſions of his own, without experiments on their divers ſhapes and evolutions, how could he be able to know that St. Preux in Mrs. Wolmar loved no more than the ſhadow of his Julia of former days, and ſhe in him only the phantom of her love-ſick ſwain?—I do not diſpute facts;—but the reality of this is perhaps ſooner felt than accounted for; 'tis in the province of moral ſenſe, which no man, cold like Wolmar, had ever ſo refined—in ſo unelaſtic a ſoil how could it grow?——

'But why does Julia die?—Julia—the fair, the young, the charming, the friend, the daughter, the miſtreſs, the houſewife, the mother?—Why, Rouſſeau, ſon of melancholy, why wouldſt thou ſnatch the dread veil of eternity to ſeal the eye of goodneſs? why plant elyſium only to hide a ſnake there?—

'This, of all objections ever made, is perhaps the beſt meant, full of the milk of human kindneſs, warm from the nipple of nature. There is a ſtandard of order, there runs a ſtrain of benevolence through the boſom of mortality; and whilſt pity and ſenſe give graces to terror on one ſide, it agonizes at every pore, nay ſhudders with inward horror, to ſee perfection inſulted, unrewarded, puniſhed—become the flaw of Providence and humanity.

'But if ever an effect diametrically oppoſite to the cauſe, has amazed obſervation, 'tis, that as long as immortality was no more but a gueſs of conjecture, man hugged it with the moſt reſtleſs ardour: death was the victory of virtue, the moſt exalted reward of benevolence, a complete atonement for affliction.—Since Jeſus Chriſt has brought it to light, we'd all jump the life to come——

'If it were not for ſo unaccountable a prejudice, where, pray, could Rouſſeau have torn the thread of Julia's life with more propriety, than where he tears it? He ſuffered the fruit to ripen into mellowneſs before he ſhook the branch, and you blame him for diſhing it up, before it was cancer-bit? What could Julia the grandam have done not yet done by Julia the wife and mother? She was left to educate her children as long as it could become a mother; ſhe had made her huſband as happy as a man who could only reaſon himſelf into happineſs, could be; ſhe had methodized happineſs in the management of her family and œconomy; and it was equal by what hand it was diſpenſed.—Her death, her manner of dying, ſtruck ſentimental life into Wolmar, and of an out-law made a citizen of the world.——

'In the compoſition of this book, it ſeems to have been one of Rouſſeau's chief views to make devotees and libertines ſenſible of the fitneſs of a mutual toleration; and he accordingly met with the fate of all peace-makers——he was abuſed by both.'

The fifth, ſixth and ſeventh chapters contain remarks on what Rouſſeau has advanced concerning politics, French muſic, and the eſtabliſhment of a theatre at Geneva; the ſeventh chapter concludes in the following manner:

'So much on the writings of Rouſſeau. It is difficult to draw his literary character, yet theſe ſeem to be its moſt ſtriking outlines—He had a clearneſs and preciſion of ideas which furniſhed him with expreſſions of almoſt intuitive juſtneſs; he had not read ſo much as meditated; his talent was to reduce a book to one idea, to encompaſs the ſphere of poſſibilities, and to compare them with exiſtence. Maſter of nature's boldeſt ſtrokes, and all its ſimplicity, he was luxuriant, yet modeſt, and true to virtue, though courted by the paſſions. His delicacy of mind was ſuch, that he would immediately diſcover the moſt remote or diſguiſed reſemblance, or deviation of moral principles. Familiar with man in his different ſtates, he knew his ſprings of activity, his rights, his ſtrength, his foibles. He had beſides, one peculiar advantage over the reſt of thoſe who call themſelves wiſe, that, free of ſyſtems, partiſans, and ſects, he ſteered right onward, ſeized the good and the true with that ſtrength and elegance of fancy, that effuſion of ſentiments which forced him to write. Take all together, and you have an elegant and nervous writer, the pureſt moraliſt, the moſt penetrating politician—and a good man.——

'Let us now ſee, whether an enquiry into his *conduct* will not deprive him of this laſt epithet.'——

The three laſt chapters relate to Rouſſeau's conduct;—the following extract in relation to his quarrel with Mr. Hume may not be unacceptable to our Readers.—'Some may give *jealouſy* or *envy*, if they will, for the cauſe of his rupture with Mr. Hume.—But I cannot yet ſee from what motive of jealouſy (for envy I cannot think a proper term here) or rivalſhip he could have refuſed the ſervices of Mr. Hume?—Without either ſkill or inclination to caſt them in a critical balance, I allow that difference of language does not bar emulation from thoſe that write for mankind.—But if it did work upon Rouſſeau, why did it begin ſo late? Was Mr. Hume of leſs literary or moral fame when he offered his friendſhip, and when it was accepted with ſuch tranſports? If the one was a witneſs of his patron's credit in England, was not the other the ſame of his client's in France?—In a word, was it not to Mr. Hume's very importance in his own country he truſted himſelf?—Let us then hear no more of jealouſy and literary pride.

'If, beſides the cauſes given, there was yet another co-operating—'twas the difference of their tempers and principles. Virtue indeed is independent of modes and whims, illocal, ſimple, unalterable: but not ſo to thoſe who call themſelves its votaries

votaries—if not the ſlaves, at leaſt influenced by temper, education, prejudices, talents, life.—Some feel it, ſome deduct it from ſeaſon—Of ſome it accompanies, of others it guides the life—Some want it in full dreſs, ſome plain.—*Ariſtippus* admires it at *Alexander*'s table, *Archimedes* runs naked after it through the ſtreets—*Socrates* practiſes, *Plato* teaches it—Some clothe it with mortality; others, with *Ulyſſes*, find its phantom only among the Cimmerians.—It floats on motives, intereſts, circumſtances, characters, errors—Miſconſtrued, miſapplied, it often founders on chance, trifles, whims, faſhion.—There is a blackguard, and there is a genteel virtue.—Some can have its dignity, others its honeſty only;—moſt cannot have it at all.—What wonder, if in that eternal rotation of accidents, its effects are at beſt but deſultory—and its real preſence often eſcapes your eyes—?

'Thus, from experience I look'd on the general practice of virtue—and from its very beginning augured but indifferently of the duration of Mr. Hume's and Rouſſeau's intimacy.——Than them the elements never framed two more different characters.——Their diſparity is ſuch, that they could continue friends—from the poles only.

'The one, warm—of genial organs, but much too irritably ſtrung—apt to receive and to make ſudden impreſſions—ſentimental: with a fancy ever on the wing, and yet a head fitted to trace the flow of things to their ſource—hence melancholy: impatient of conſtraint—hence to indiſcretion the ſlave of what truths he diſcovered, or ſeemed to diſcover: to exceſs fond of independence—hence incapable of affairs, with all the talents, and unfit for connexions, with all the qualities for them:—a man in the theory, a child in the practice of life.—

'The other, c——.

'But why draw characters? If Rouſſeau was a knave, he was a fool.

'Let me repeat here what a man who knew him ſaid, with regard to his quarrels, *Rouſſeau may be played upon, abuſed, may be miſtaken, wrongheaded, but will never be directly carried away to evil.* If he was wrong in his quarrel with Mr. Hume, and I believe he was, he was ſo on ſelf-demonſtration——On concluſions never to be ſhaken, grant the premiſes:—and thoſe being unqueſtionably clear to him, all the reſt of his behaviour was great and diſintereſted.'

If the above extracts excite the curioſity of any of our Readers to look into the *Remarks* themſelves, they will find many things to amuſe and divert them.

Sir

Sir James Steuart's Principles of Political Oeconomy: Continued. See our laſt, p. 378.

THE farther we proceed in our review of this work, the more reaſons have we to admire the comprehenſive, penetrating, and accurate genius of the Author: but at the ſame time we cannot help lamenting that the circumſtances into which he has been thrown, and which have furniſhed him with a more ample fund of intelligence than ever falls to the lot of local writers, have likewiſe given birth to, or confirmed ſome *principles*, we had almoſt ſaid *prejudices*, that perhaps may not appear unnatural, if his work is conſidered as an impreſſion reſulting from the influence of European policy in general; but they are by no means conſiſtent with the *preſent ſtate* of England, and the genius of Engliſhmen; for they are ſuch as would ſink us down to that common level, above which it is our glory and happineſs to have advanced. In the beginning of our Author's recapitulation of the ſecond book, we have a very ſingular inſtance of the effects of being educated in arbitrary principles, or of living under governments where the moſt animating and delightful of all *ideas* never expanded the heart.

'Having paved the way, ſays he, in the firſt book, for a particular inquiry into the principles of political oeconomy; in the introduction to this, I ſhew that the ruling principle of the ſcience, in all ages, has been to proceed upon the ſuppoſition that every one will act, in what regards the public, from a motive of private intereſt; and that the only public ſpirited ſentiment any ſtateſman has a right to exact of his ſubjects, is their ſtrict obedience to the laws. The union of every private intereſt makes a common good: this it is the duty of a ſtateſman to promote; this conſequently ought to be the motive of all his actions; becauſe the goodneſs of an action depends on the conformity between the motive and the duty of the agent. We can, therefore, no more ſubject the actions of a ſtateſman to the laws of private morality, than we can judge of the diſpenſations of providence by what *we* think right and wrong.'

This laſt principle might poſſibly have been reliſhed at the *Ottoman* court; and our James the firſt, that miracle of kingly wiſdom, would have been delighted with it. Many ſuch poiſonous ſentiments were infuſed into his ear, and unhappily ſunk into his heart. He knew not the ſpirit of the Engliſh nation; and, we are bold to ſay, no one knows it, or, if he does, can be conſidered as a friend to the beſt intereſts of mankind, who attempts to inſpire a Britiſh prince with ſentiments ſo contrary to the ſpirit of that conſtitution by which his people are to be governed. It was the influence of ſuch principles, operating againſt the free and manly ſpirit of the nation, that brought Charles the firſt to the ſcaffold; and the like principles muſt, at all times, lead, either to ſlaviſh deſpotiſm, or mad democracy.

We

We wiſh always to judge, and we truſt we ſhall always judge of the actions of *our* ſtateſmen by the laws of private morality, being thoroughly convinced, both in the affairs of common life, and in the buſineſs of government, that *honeſty is the beſt policy*; and that it would be happy for mankind if our ſtateſmen would condeſcend to think ſo; until it pleaſes the Almighty, in his infinite wiſdom, to *reveal a ſyſtem of political morality*, for their uſe; or to create *a royal race of men*, peculiarly and evidently qualified for the arduous taſk of leading and governing the multitude. In either of theſe caſes it would be preſumptuous in us to *try* the actions of our governors by the laws of private morality: we ſhould ſubmit to their diſpenſations as to the diſpenſation of providence, and *paſſive-obedience* and *non-reſiſtance* would be virtuous.

We are truly concerned to meet with ſentiments of the ſame tendency in ſome other parts of this maſterly work; and eſpecially to ſee that wretched government, the *republic of Lycurgus*, repreſented as a perfect ſyſtem of political oeconomy. It is from an unhappy attachment to the ſimplicity of ſuch ſeemingly compleat political machines, and the want of a manly taſte for that beautiful variety with which the Divine Being has thought fit to adorn his nobleſt works, that acts of *uniformity*,—*inquiſitions*, —and *codes of public education* take their riſe *. After our Author has told us that 'when the Helotes increaſed too much, and thereby began to riſe above the proportion of the labour required of them, in order to prevent their conſuming the food of their maſters, which they had among their hands, and thereby becoming idle, licentious, and conſequently dangerous to the ſtate, it was permitted to deſtroy them by way of a military exerciſe, conducted by ſtratagem and addreſs; arts which this people conſtantly preferred in war, to labour, ſtrength, and intrepidity;' he obſerves this appears a very *barbarous cuſtom*,' and ſays, 'I ſhall not offer any thing as an apology for it but the ferocity of the manners of thoſe times.'—But why ſhould that cruelty be attributed to the ferocity of the times which evidently aroſe from the nature of a horrid inſtitution?—That it ſhould have been the faſhion of late years to revive the ideas of this ſlaviſh government, and that repeated attempts ſhould be made to familiariſe them to the minds of Britons, is a circumſtance which we have beheld with aſtoniſhment, and which cannot fail to raiſe the indignation of every intelligent friend to the liberties of mankind. There is no ſurer way of feeling the pulſe of the times, and diſcovering the ſpirit of an adminiſtration, than that of obſerving what ſort of principles thoſe men chiefly affect to ſupport, who expect the favours of government.

We could not, conſiſtent with our duty to the public, paſs

* See Dr. Prieſtly's remarks on a *code of education*, in the 33d volume of our Review.

over such blemishes as these without notice; as we apprehend them to be of consequence; and as their place in this excellent composition may give them more weight than they would have in any common publication.

This second book upon trade and industry consists of *thirty* chapters, and a recapitulation, in which our Author treats of this part of his subject under the following heads, and in the following order: 1. *Of the reciprocal connexions between trade and industry.* 2. *Of demand.* 3. *Of bartering.* 4. *How the Prices of goods are determined by trade.*

'In the price of goods, our Author says, I consider two things as really existing, and quite different from one another; to wit, the real value of the commodity, and the profit upon alienation. The intention of this chapter is to establish this distinction, and to shew how the operation of trade severally influences the standard of the one and the other; that is to say, how trade has the effect of rendering fair and determined, two things which would otherwise be quite vague and uncertain.

'I. The first thing to be known of any manufacture when it comes to be sold, is, how much of it a person can perform in a day, a week, a month, according to the nature of the work, which may require more or less time to bring it to perfection. In making such estimates, regard is to be had only to what, upon an average, a workman of the country in general may perform, without supposing him the best or the worst in his profession; or having any peculiar advantage or disadvantage as to the place where he works.

'Hence the reason why some people thrive by their industry, and others not; why some manufactures flourish in one place and not in another.

'II The second thing to be known, is the value of the workman's subsistence and necessary expence, both for supplying his personal wants and providing the instruments belonging to his profession, which must be taken upon an average as above; except when the nature of the work requires the presence of the workman in the place of consumption: for although some trades, and almost every manufacture, may be carried on in places at a distance, and therefore may fall under one general regulation as to prices, yet others there are which, by their nature, require the presence of the workman in the place of consumption; and in that case the prices must be regulated by circumstances relative to every particular place.

'III. The third and last thing to be known, is the value of the materials, that is the first matter employed by the workman; and if the object of his industry be the manufacture of another, the same process of inquiry must be gone through with regard to the first, as with regard to the second: and thus the most complex manufactures may be at last reduced to the greatest simplicity. I have been more particular in this analysis of manufactures than was absolutely necessary in this place, that I might afterwards with the greater ease point out the methods of diminishing the prices of them.

'These three articles being known, the price of manufacture is determined. It cannot be lower than the amount of all the three, that is than the real value; whatever it is higher, is the manufacturer's profit. This will ever be in proportion to demand, and therefore will fluctuate according to circumstances.

'Hence

'Hence appears the neceſſity of a great demand, in order to promote flouriſhing manufactures.

'By the extenſive dealings of merchants, and their conſtant application to the ſtudy of the balance of work and demand, all the above circumſtances are known to them, and are made known to the induſtrious, who regulate their living and expence according to their certain profit. I call it certain, becauſe under theſe circumſtances they ſeldom overvalue their work, and by not overvaluing it, they are ſure of a ſale: a proof of this may be had from daily experience.

'Employ a workman in a country where there is little trade or induſtry, he proportions his price always to the urgency of your want, or your capacity to pay; but ſeldom to his own labour. Employ another in a country of trade, he will not impoſe upon you, unleſs perhaps you be a ſtranger, which ſuppoſes your being ignorant of the value; but employ the ſame workman in a work not uſual in the country, conſequently not demanded, conſequently not regulated as to the value, he will proportion his price as in the firſt ſuppoſition.

'We may therefore conclude from what has been ſaid, that in a country where trade is eſtabliſhed, manufactures muſt flouriſh, from the ready ſale, the regulated price of work, and certain profit reſulting from induſtry.'

5. *How foreign trade opens to an induſtrious people, and the conſequences of it to the merchants who ſet it on foot.* 6. *Conſequences of the introduction of a paſſive foreign Trade among a people who live in ſimplicity and idleneſs.* 7. *Of double competition.* 8. *Of what is called expence, profit, and loſs.* 9. *The general conſequences reſulting to a trading nation upon the opening of an active foreign commerce.*

'When I look upon the wide field which here opens to my view, I am perplexed with too great a variety of objects. In one part, I ſee a decent and comely beginning of induſtry; wealth flowing gently in, to recompence ingenuity; numbers both augmenting, and every one becoming daily more uſeful to another; agriculture proportionally extending itſelf; no violent revolutions; no exorbitant profits; no inſolence among the rich; no exceſſive miſery among the poor; multitudes employed in producing; great oeconomy upon conſumption; and all the inſtruments of luxury, daily produced by the hands of the diligent, going out of the country for the ſervice of ſtrangers; not remaining at home for the gratification of ſenſuality. At laſt the augmentations come inſenſibly to a ſtop. Then theſe rivers of wealth, which were in briſk circulation through the whole world, and which returned to this trading nation as blood returns to the heart, only to be thrown out again by new pulſations, begin to be obſtructed in their courſe; and flowing abroad more ſlowly than before, come to form ſtagnations at home. Theſe, impatient of reſtraint, ſoon burſt out into domeſtic circulation. Upon this cities ſwell in magnificence of buildings: the face of the country is adorned with palaces, and becomes covered with groves; luxury ſhines triumphant in every part; inequality becomes more ſtriking to the eye; and want and miſery appear more deformed. from the contraſt: even fortune grows more whimſical in her inconſtancy; the beggar of the other day, now rides in his coach; and he who was born in a bed of ſtate, is ſeen to die in a gaol, or in an alms-houſe. Such are the effects of great domeſtic circulation.

'The ſtateſman looks about with amazement; he, who was wont to conſider himſelf as the firſt man in the ſociety in every reſpect, perceives himſelf, perhaps, eclipſed by the luſtre of private wealth, which avoids his graſp when he attempts to ſeize it. This makes his government more complex and more difficult to be carried on; he muſt now avail himſelf of art and addreſs as well as of power and force. By the help of cajoling and intrigues, he gets a little into debt; this lays a foundation for public credit, which, growing by degrees, and in its progreſs aſſuming many new forms, becomes, from the moſt tender beginnings, a moſt formidable monſter, ſtriking terror into thoſe who cheriſhed it in its infancy. Upon this, as upon a triumphant war-horſe, the ſtateſman gets aſtride, he then appears formidable anew; his head turns giddy; he is choaked with the duſt he has raiſed; and at the moment he is ready to fall, to his utter aſtoniſhment and ſurprize, he finds a ſtrong monied intereſt, of his own creating, which, inſtead of ſwallowing him up as he apprehended, flies to his ſupport. Through this he gets the better of all oppoſition, he eſtabliſhes taxes, multiplies them, mortgages his fund of ſubſiſtence, either becomes a bankrupt, and riſes again from his aſhes; or if he be leſs audacious, he ſtands trembling and tottering for a while on the brink of the political precipice. From one or the other of theſe perilous ſituations, he begins to diſcover an endleſs path which, after a multitude of windings, ſtill returns into its ſelf, and continues an equal courſe through this vaſt labyrinth.'

10. *Of the balance of work and demand.*

'The value and profits, combined in the price of a manufacture produced by one man, are eaſily diſtinguiſhed, by means of the analyſis we have laid down in the fourth chapter. As long as any market is *fully* ſupplied with this ſort of work, and *no more*; thoſe who are employed in it live by their trade, and gain no unreaſonable profit: becauſe there is then no violent competition upon one ſide only, neither between the workmen, nor between thoſe who buy from them, and the balance gently vibrates under the influence of a double competition. This is the repreſentation of a perfect balance.

'This balance is overturned in four different ways.

'Either the demand diminiſhes, and the work remains the ſame;

'Or the work diminiſhes and the demand remains:

'Or the demand increaſes, and the work remains:

'Or the work increaſes, and the demand remains.

'Now each of theſe four combinations may, or may not, produce a competition upon one ſide of the contract only. This muſt be explained.

'If demand diminiſhes, and work remains the ſame, which is the firſt caſe, either thoſe who furniſh the work will enter into competition, in which caſe they will hurt each other, and prices will fall below the reaſonable ſtandard of the even balance; or they will not enter into competition, and then prices continuing as formerly, the whole demand will be ſupplied, and the remainder of the work will lie upon hand.

'This is a ſymptom of decaying trade.

'Let us now, on the other hand, ſuppoſe demand to increaſe, and work to remain as before.

'This example points out no diminution on either ſide, as was the caſe

caſe before, but an augmentation upon one; and is either a ſymptom of growing luxury at home, or of an increaſe in foreign trade.

'Here the ſame alternation of circumſtances occurs. The demanders will either enter into competition and raiſe the price of work, or they will enter into no competition; but being determined not to exceed the ordinary ſtandard of the perfect balance, will defer making their proviſion till another time, or ſupply themſelves in another market; that is to ſay, the new demand will ceaſe as ſoon as it is made, for want of a ſupply.

'Whenever, therefore, this perfect balance of work and demand is overturned by the force of a ſimple competition, or by one of the ſcales preponderating, one of two things muſt happen; either a part of the demand is not anſwered, or a part of the goods is not ſold.'

11. *Why in time this balance is deſtroyed.* 12. *Of the competition between nations.* 13. *How far the form of government of a particular country may be favourable or unfavourable to a competition with other nations, in matters of commerce.* 14. *Security, eaſe and happineſs, no inſeparable concomitants of trade and induſtry.* The two laſt chapters, our Author tells us, are introduced purpoſely as a relaxation to the mind, like a *farce* between the acts of a ſerious opera. The latter contains our Author's view of the Lacedemonian republic; of which we have taken notice already.

15. *A general view of the principles to be attended to as a ſtateſman, who reſolves to eſtabliſh trade and induſtry upon a laſting footing.* 16. *Illuſtration of ſome principles laid down in the former chapter, relative to the advancement and ſupport of foreign trade.* 17. *Symptoms of decay in foreign trade.* 18. *Methods of lowering the price of manufactures, in order to make them vendible at foreign markets.* This is a very curious and intereſting chapter; but muſt be left, with many others, to be read altogether; as ſeveral of them do not admit of abridgment; and even our Author's own judicious recapitulations would be hardly intelligible to thoſe who have not read the book.

19. *Of infant, foreign, and inland trade, with reſpect to the ſeveral principles which influence them.* 20. *Of luxury.*

Our Author concludes, that '*Luxury conſiſts in providing the objects of ſenſuality, in ſo far as they are ſuperfluous. Senſuality* conſiſts *in the actual enjoyment of them*; and *exceſs* implies *an abuſe of enjoyment.* A perſon, therefore, according to theſe definitions, may be very *luxurious* from vanity, pride, oſtentation, or with a political view of encouraging conſumption, without having a turn for ſenſuality, or a tendency to fall into exceſs. *Senſuality*, on the other hand, might have been indulged in a Lacedemonian republic, as well as at the court of Artaxerxes. *Exceſs*, indeed, ſeems more cloſely connected with *ſenſuality*, than with *luxury*; but the difference is ſo great, that I apprehend *ſenſuality* muſt in a great meaſure be extinguiſhed before *exceſs* can begin.'

21. *Of phyſical and political neceſſaries.* 22. *Preliminary reflections upon inland commerce.* 23. *When a nation, which has enriched herſelf by a reciprocal commerce in manufactures with other nations, finds the balance of trade turn againſt her, it is her intereſt to put a*

ſtop to it altogether. 24. *What is the proper method to put a ſtop to a foreign trade in manufactures, when the balance of it turns againſt a nation?* 25. *When a rich nation finds her foreign trade reduced to the articles of natural produce, what is the beſt plan to be followed? and what are the conſequences of ſuch a change of circumſtances?* 26. *Of the vibration of the balance of wealth between the ſubjects of a modern ſtate.* 27. *Circulation and the balance of wealth, objects worthy of the attention of a modern ſtateſman.* 28. *Circulation conſidered with regard to the riſe and fall of the price of ſubſiſtence and manufactures.* In this laſt chapter we have a very polite and ingenious review of the ſentiments of Baron Monteſquieu and Mr. Hume, on one of the moſt curious and important queſtions in commercial politics; and are ſorry we have not room to communicate all that pleaſure to our Readers which we have received from it ourſelves; and which it will not fail to give to thoſe who reliſh theſe uſeful and manly enquiries.

'The intention of this chapter,' ſays this truly polite Examiner of other men's opinions, 'is to apply the principles we have been in ſearch of, to the ſolution of ſome queſtions, which have been treated by thoſe great maſters of political reaſoning, Meſſrs. de Monteſquieu and Hume. The ideas they have broached are ſo pretty, and the theory they have laid down for determining the riſe and fall of prices ſo ſimple, and ſo extenſive, that it is no wonder to ſee it adopted by almoſt every one who has writ after them.

'I have not forgot how much I was pleaſed when firſt I peruſed theſe authors, from the eaſy diſtribution which a general theory enabled me to make of certain claſſes of my ideas then lying without order, in that great repoſitory of human crudities, the memory; which frequently retains more materials, than people, commonly, have either time, or perhaps capacity rightly to digeſt.

'I am very far from pretending to any ſuperiority of underſtanding over thoſe gentlemen whoſe opinions I intend to review: accident alone has led me to a more minute examination of the particular circumſtances, upon which they have founded their general combinations; and in conſequence of my inquiries, I think I have diſcovered, that in this, as in every other part of the ſcience of political oeconomy, there is hardly ſuch a thing as a general rule to be laid down.

'There is no real or adequate proportion between the value of money and of goods; and yet in every country we find one eſtabliſhed. How is this to be accounted for?

'We have, in the fourth chapter of this book, already inquired into the principles which point out the influence of trade upon the variation of the price of goods; but the queſtion now comes to be, how to fix and determine the fundamental price, which is the object of variation. It has been ſaid, that the price of a manufacture is to be known by the expence of living of the workman, the ſum it coſts him to bring his work to perfection, and his reaſonable profit. We are now to examine what it is, which in all countries muſt determine the ſtandard prices of theſe articles of the firſt neceſſity; ſince the value of them does neceſſarily influence that of all others.

'The

'The beſt way to come at truth, in all queſtions of this nature, is, to ſimplify them as much as poſſible, that they may be firſt clearly underſtood.

'Whenever a queſtion ariſes about price, an alienation is neceſſarily implied; and when we ſuppoſe a common ſtandard in the price of any thing, we muſt ſuppoſe the alienation of it to be frequent and familiar. Now I muſt here obſerve, that in countries where ſimplicity reigns (which are thoſe where the deciſion of this queſtion ought regularly to be ſought for, ſince it is there only where a complication of circumſtances do not concur to raiſe the prices of ſubſiſtence) it is hardly poſſible to determine any ſtandard for the price of articles of the firſt neceſſity.

'Let us examine the ſtate of thoſe hunting Indians who live by their bow, and of other nations where the inhabitants exerciſe, I may ſay univerſally, that ſpecies of agriculture which I have called a direct method of ſubſiſtence, and we ſhall find, that the articles of food and neceſſaries are hardly found in commerce: no perſon purchaſes them; becauſe the principal occupation of every body is to procure them for himſelf. What anſwer would a Scotch highlander have given any one, fifty years ago, who would have aſked him, for how much he ſold a chaun of his milk, a dozen of his eggs, or a load of his turf? In many provinces, unacquainted with trade and induſtry, there are many things which bear no determined price; becauſe they are ſeldom or never ſold.

'Sale alone can determine prices, and frequent ſale can only fix a ſtandard. Now the frequent ſale of articles of the firſt neceſſity marks a diſtribution of inhabitants into *labourers*, and what we have called *free hands*. The firſt are thoſe who produce the neceſſaries of life; the laſt are thoſe who muſt buy them: and as the fund with which they purchaſe is produced from their induſtry, it follows, that without induſtry there can be no ſale of articles of ſubſiſtence; conſequently, no ſtandard price determined.

'Another conſequence of this reaſoning, is, that the ſale of ſubſiſtence implies a ſuperfluity of it in the hands of the ſeller, and a proper equivalent for it in the hands of the buyer; and when the equivalent is not money, it alſo implies a ſuperfluity of the produce of ſome ſort of induſtry; conſequently, by the exchange of ſuperfluities upon certain articles, a man procures to himſelf a ſufficiency upon every one. This repreſents that gentle dependence which unites the members of a free ſociety.

'Does it not follow from this analyſis of the queſtion, that the prices of articles of the firſt neceſſity, depend rather upon the occupation and diſtribution of the claſſes of inhabitants, than either upon the abundance of thoſe neceſſaries, or of the money to purchaſe them; ſince many examples may be found, where theſe articles have borne little or no price, even in countries where money is not wanting. The reaſon therefore of low prices, is not the vaſt abundance of the things to be ſold, but the little occaſion any body has to buy them; every one being provided for them in one way or another, without being obliged to go to market.

'How many familiar examples occur every where of this oeconomy! do we not find in every country, even when the numbers of the induſtrious free are multiplied exceedingly, more than one half of the inha-

bitants fed directly from the earth? The whole claſs of farmers does not go to market for ſubſiſtence. Aſk a country gentleman the expence of his living, he will tell you the ſum of money he yearly ſpends, perhaps the quantity of his rents in kind, which he conſumes in his houſe, and the rent of the land he holds himſelf in farm; but it will never come into his head to reckon the value of every chicken, ſheep, or bullock, with which his farm provides him, which he conſumes without eſtimation, and which in many countries he could not diſpoſe of for any determined value.

'From this I ſhall conclude, that it is only in countries of induſtry where the ſtandard prices of articles of the firſt neceſſity can be determined; and ſince in theſe, many circumſtances concur to render them either higher or lower than in other countries, it follows, that in themſelves they bear no determined proportion whatſoever, to the quantity of gold and ſilver in the country, as I hope preſently to make ſtill more evident.

'What is it then which determines the ſtandard value of theſe articles, in countries of induſtry? Here follows, in my humble opinion, the beſt anſwer to this queſtion.

'The ſtandard price of ſubſiſtence is determined from two conſiderations. The firſt from the number of thoſe who are obliged to buy, that is to ſay, of thoſe who have them not of their own, and who are not provided with them, in lieu of ſervice, by thoſe who have. The ſecond is, from the degree of employment found for thoſe who are obliged to purchaſe them.

'The *number* of the buyers of ſubſiſtence, nearly determines the *quantity* ſold; becauſe it is a neceſſary article, and muſt be provided in a determined proportion for every one: and the more the ſale is frequent, the more the price is determined. Next as to the ſtandard: this, I apprehend, muſt depend upon the facilities of the buyers; and theſe again muſt be determined by the extent of thoſe of the greateſt number of them; that is to ſay, by the extent of the faculties of the lower claſſes of the people. This is the reaſon why bread, in the greateſt famine, never can riſe above a certain price; for did it exceed the faculties of the great claſſes of a people, their demand muſt be withdrawn, which would leave the market overſtocked for the conſumption of the rich; conſequently, ſuch perſons, who in times of ſcarcity are forced to ſtarve, can only be ſuch, whoſe faculties fall unfortunately, below the ſtandard of thoſe of the great claſs: conſequently, in countries of induſtry, the price of ſubſiſtence never can riſe beyond the powers to purchaſe of that numerous claſs who enjoy phyſical neceſſaries; conſequently, never to ſuch an immoderate height as to ſtarve conſiderable numbers of the people; a thing which very commonly happens in countries where induſtry is little known, where multitudes depend merely upon the charity of others, and who have no reſource left, ſo ſoon as this comes to fail them.

'The faculties, therefore, of thoſe who labour for a phyſical neceſſary, muſt, in induſtrious nations, determine the ſtandard value of ſubſiſtence and the value in money which they receive for their work, will determine the ſtandard of their faculties, which muſt riſe or fall according to the proportion of the demand for their labour.'

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'By this expoſition of the matter, I do not pretend to have diſſipated every obſcurity. The queſtion ſtill remains complex, as the nature of it requires it ſhould do; and the ſolution of it depends upon farther conſiderations, which now lead me to the examination of the doctrine of Meſſrs. de Monteſquieu and Hume, concerning the influence of riches upon the increaſe of prices. I ſhall begin by ſhortly laying this doctrine before my readers, in three propoſitions.

'1*mo.* The prices (ſay they) of commodities are always proportioned to the plenty of money in the country. So that the augmentation of wealth, even fictitious, ſuch as paper, affects the ſtate of prices, *in proportion* to its quantity.

'2*do.* The coin and current money in a country, is the repreſentation of all the labour and commodities of it. So that *in proportion* as there is more or leſs of this repreſentation, (money) there goes a greater or leſs quantity of the thing repreſented (commodities, &c.) to the ſame quantity of it. From this it follows, that

'3*tio.* Increaſe commodities, they become cheaper; increaſe money, they riſe in their value.

'Nothing can be more beautiful than theſe ideas. They appear at firſt ſight, ſufficiently extenſive to comprehend every variation of circumſtances which can happen. Who was the firſt author of this doctrine, I cannot ſay. I find it in Mr. Locke, and in the Spectator for the 19th of October, 1711; but they have been beautifully illuſtrated by Monſr. de Monteſquieu; and Mr. Hume has extended the theory, and diverſified it prettily in his political diſcourſes; which have done much honour to that gentleman, and drawn the approbation of the learned world ſo much, that there is hardly a nation in Europe which has not the pleaſure of reading them in their own language.

'Upon examining this theory, when I came to treat of the matters it is calculated to influence, I found I could not make it anſwer to the principles I had purſued, in the moſt natural order in which I had been able to deduce them: and this conſideration obliged me, with regret, to lay it aſide, and to follow another, much more complex. I have already expreſſed the mortification I have always had upon finding myſelf forced to ſtrike out a general rule, and this, of all others, had at firſt hit my fancy the moſt; but I am obliged to confeſs, that upon a cloſe examination of the three propoſitions, I am obliged to range this ingenious expoſition of a moſt intereſting ſubject, among thoſe general and ſuperficial maxims which never fail to lead to error.

'In order to ſet the matter in as clear a light as poſſible, I ſhall make a ſhort application of my own principles, relating to the deciſion of the main queſtion, the cauſes of the riſe and fall of prices, and conclude my chapter with ſome remarks upon the three propoſitions above laid down, ſubmitting the whole to the better judgment of my reader.

'I have laid it down as a principle, that it is the complicated operations of demand and competition, which determines the ſtandard price of every thing. If there be many labourers, and little demand, work will be cheap. If the increaſe of riches, therefore, have the effect of *raiſing* demand, work will increaſe in its value, becauſe *there* competition is implied; but if it has only the effect of *augmenting* demand, prices will ſtand as formerly. What then will become of the additional quantity of coin, or paper-money? I anſwer, that in both caſes it will

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enter into circulation, in proportion to the *riſe* or *augmentation* of demand; with this difference, that in the firſt caſe, it will have the effect of raiſing prices; becauſe the ſupply is not ſuppoſed to augment in proportion: in the ſecond, prices will ſtand as they were; becauſe the ſupply is ſuppoſed to augment in proportion. Theſe are the conſequences of the augmentation of wealth, when it has the effect of either *raiſing* or *augmenting* demand. But if upon this revolution it be found that the ſtate of demand remains without any variation, then *the additional coin* will probably be locked up, or converted into plate; becauſe they who have it, not being inſpired with a deſire of increaſing their conſumption, and far leſs with the generous ſentiment of giving their money away, their riches will remain without producing more effect than if they had remained in the mine. As for the paper money, ſo ſoon as it has ſerved the firſt purpoſe of ſupplying the demand of him who borrowed it, (becauſe he had at that time no coin) it will return upon the debtor in it, and become realized; becauſe of the little uſe found for it in carrying on circulation.

'Let the ſpecie of a country, therefore, be augmented or diminiſhed, in ever ſo great a proportion, commodities will ſtill riſe and fall according to the principles of demand and competition, and theſe will conſtantly depend upon the inclinations of thoſe who have *property* or any kind of *equivalent* whatſoever to give; but never upon the quantity of *coin* they are poſſeſſed of.

'Let the quantity of the coin be ever ſo much increaſed, it is the deſire of ſpending it alone, which will raiſe prices. Let it be diminiſhed ever ſo low, while there is real property of any denomination in the country, and a competition to conſume in thoſe who poſſeſs it, prices will be high, by the means of barter, ſymbolical money, mutual poſtations, and a thouſand other inventions. Let me give an example.

'Suppoſe a country where prices are determined, and where the ſpecie is ſufficient for the circulation: is it not plain, that if this country has a communication with other nations, there muſt be a proportion between the prices of many kinds of merchandize, there and elſewhere, and that the ſudden augmentation or diminution of the ſpecie, ſuppoſing it could *of itſelf* operate the effects of raiſing or ſinking prices, would be reſtrained in its operation by foreign competition? But let us ſuppoſe it cut off from every communication whatſoever, which ſeems the only caſe where this theory can operate with any appearance of juſtice, will any body pretend, that the frugal or extravagant turn of the inhabitants, will have no influence upon prices? and will it be aſſerted, that no variation in the ſpirit of a people, as to frugality and diſſipation, can take place, except upon a variation in the quantity of their gold and ſilver?

'It may be anſwered, that as to articles of ſuperfluity, no doubt the genius of a people may influence prices, in combination with the quantity of the ſpecie; but that in articles of indiſpenſible neceſſity, they muſt conſtantly remain in proportion to the maſs of riches. This I cannot by any means admit to be juſt. Let me take the example of grain, which is the moſt familiar. Is it not plain, from what we have ſaid above, that the proportion of wealth, found in the hands of the loweſt claſs of the people, conſtantly regulates the price of it; conſequently, let the rich be ever ſo wealthy, the price of ſubſiſtence can

never

never rise above the faculties of the poor. And is it not alſo plain, that thoſe of the loweſt claſs of the people, *who purchaſe ſubſiſtence*, muſt buy it with the returns they receive from the rich for their induſtry? Now if the quantity of the wealth of the latter, does not regulate their demand for the ſervice of the former, muſt it not follow, that the price of grain, as well as of every other thing offered to ſale, muſt depend upon the degree of competition among the rich for the labour of the poor, that is, upon the demand for induſtry, and not on the quantity of wealth in the country?

'No body ever denied, that the extraordinary demand for a commodity had the effect of raiſing the price of it: and certainly nobody will deny, that the demand for a particular commodity may be greater at one time than at another, though the ſame quantity of that commodity be found at both times in the country; and the ſame quantity of ſpecie likewiſe not only in the country, but alſo in circulation.

'I acknowledge that in a country where there is much coin, and where credit is little known, a high and extraordinary demand for an article of ſuperfluity, may raiſe the price more than in another where the coin is more ſcarce; becauſe on certain occaſions, the price of a thing has no other bounds than the extent of the faculties of the buyer. In like manner, in other countries where there is almoſt no coin, nor credit, it may be impoſſible for the higheſt demand to raiſe the price of ſuch things even to the common ſtandard eſtabliſhed in thoſe where there is great wealth. But theſe inſtances appear to be too particular to ſerve for the foundation of a general rule, with reſpect to the ſtate of prices in the preſent ſituation of the nations of Europe, which, leſs or more, are all in communication with one another.'

29. *Circulation with foreign nations, the ſame thing as the balance of trade.* In this chapter, the glorious ſtand which we have been accuſtomed to think the Corſicans are making in defence of their liberties, is placed in a new and diſhonourable light; whether juſtly or not, we do not pretend to determine. Let our Author ſpeak his own language;

'If a rich nation, where luxury is carried to the higheſt pitch, where a deſire of gain ſerves as a ſpur to induſtry, where all the poor are at work, in order to turn the balance of domeſtic wealth in their favour, if ſuch a nation, I ſay, is found to conſume not only the whole work of the inhabitants, but even that of other countries, it muſt have a balance of trade againſt it, equivalent to the foreign conſumption; and this muſt be paid for in ſpecie, or in an annual intereſt, to the diminution of the former capital. Let this trade continue long, they will not only come at the end of their metals, but they may even ſucceed in exporting their lands. This laſt appears a paradox, and yet it is no uncommon thing. The Corſicans have exported, that is ſold, the beſt part of their iſland to Genoa; and now, after having ſpent the price in wearing damaſk and velvet, they want to bring it back, by confiſcating the property of the Genoeſe, who have both paid for the iſland, and drawn back the price of it by the balance of their trade againſt theſe iſlanders. It were to be wiſhed that Corſica alone afforded an example of this kind.

The ſting in the tail of this paragraph may probably be *felt*

by thoſe for whom it is intended; but perhaps it will rather excite indignation than ſhame; as we know, however it may be with the Corſicans, the people hinted at here have ſomething to ſay for themſelves.

In the 3th chapter, ſeveral intereſting queſtions are diſcuſſed; and particularly the advantages and diſadvantages of trading neceſſaries: but the narrowneſs of our limits ſets bounds to our liberality;—and we muſt only add here, that this book, like the former, is concluded with a very uſeful recapitulation.

[*To be concluded in our next.*]

An additional Volume to the Letters of the Right Honourable Lady M— W— M——e: Written, during her Travels in Europe, Aſia and Africa, to Perſons of Diſtinction, Men of Letters, &c. in different Parts of Europe. Which contain, among other curious Relations, Accounts of the Policy and Manners of the Turks; Drawn from Sources which have been inacceſſible to other Travellers. Small 8vo. 2s. ſewed. Becket.

FROM the eager welcome with which the former ſeries of this incomparable Lady's literary correſpondence was received by the public, there is no room to doubt whether this additional volume will meet with a favourable reception.——Ever lively, witty, eaſy, ſenſible, and elevated above the common level of female capacities and female modes and forms,—nothing dull, nothing inſipid or unentertaining, could poſſibly fall from her pen.—She was a philoſopher in ſentiment, a moraliſt in pleaſure, and a voluptuary in taſte; in ſex a woman, in underſtanding a man.—Pope gained nothing by his quarrel with this Amazon in wit; who in return for a few ill-natur'd glances thrown at her, in his ſatires, gave him the ſevereſt poetical chaſtiſement he ever received.—Some of our readers, no doubt, remember her bitter invective againſt him, entitled, *Verſes addreſſed to the Imitator of Horace:* of which many editions were printed.

In the volume before us, beſide the original letters, we have *an inquiry* into the truth of Rochefoucault's maxim, 'that marriage is ſometimes convenient, but never delightful:' and *Verſes written at Pera overlooking Conſtantinople*, 1718. To all which are added *Verſes to the Lady M. W. M. By Mr. Pope*;—for the time was, when this lady and the Twickenham bard were upon friendly terms with each other. A few extracts from theſe Letters, &c. will not a little enrich our miſcellaneous collection.

From the firſt letter, we ſhall ſelect an entertaining paſſage on a very intereſting ſubject: the letter is addreſſed to Lady ——, and is dated Jan. 13, 1715. 'You tell me, ſays Lady Mary to her correſpondent, that our friend Mrs. —— is, at length, bleſſed

bleſſed with a ſon; and that her huſband, who is a great philoſopher, (if his own teſtimony is to be depended upon) inſiſts on her ſuckling it herſelf. You aſk my advice on this matter; and, to give it you frankly, I really think that Mr. ——'s demand is unreaſonable, as his wife's conſtitution is tender, and her temper fretful. A true philoſopher would conſider theſe circumſtances, but a pedant is always throwing his ſyſtem in your face, and applies it equally to all things, times and places, juſt like a taylor who would make a coat out of his own head, without any regard to the bulk or figure of the perſon that muſt wear it. All thoſe fine-ſpun arguments that he has drawn from nature to ſtop your mouths, weigh, I muſt own to you, but very little with me. This ſame *Nature* is indeed a ſpecious word, nay there is a great deal in it, if it is properly underſtood and applied, but I cannot bear to hear people uſing it to juſtify what common-ſenſe muſt diſavow. Is not Nature modified by Art in many things? Was it not deſigned to be ſo? And is it not happy for human ſociety, that it is ſo? Would you like to ſee your huſband let his beard grow until he would be obliged to put the end of it in his pocket, becauſe this beard is the gift of Nature? The inſtincts of Nature point out neither taylors, nor weavers, nor mantua-makers, nor ſemſtreſſes, nor milliners: and yet I am very glad that we do not run naked like the Hottentots. But not to wander from the ſubject—I grant that Nature has furniſhed the mother with milk to nouriſh her child; but I maintain at the ſame time, that if ſhe can find better milk elſewhere, ſhe ought to prefer it without heſitation. I don't ſee why ſhe ſhould have more ſcruple to do this, than her huſband has to leave the clear fountain, which Nature gave him to quench his thirſt, for ſtout October, Port, or Claret. Indeed if Mrs. —— was a buxom, ſturdy woman, who lived on plain food, took regular exerciſe, enjoyed proper returns of reſt, and was free from violent paſſions (which you and I know is not the caſe) ſhe might be a good nurſe for her child; but as matters ſtand, I do verily think that the milk of a good comely cow, who feeds quietly in her meadow, never devours ragouts, nor drinks ratafia, nor frets at quadrille, nor ſits up till three in the morning elated with gain or dejected with loſs, I do think that the milk of ſuch a cow, or of a nurſe that came as near it as poſſible, would be likely to nouriſh the young ſquire much better than hers. If it be true that the child ſucks-in the mother's paſſions with her milk, this is a ſtrong argument in favour of the cow, unleſs you may be afraid that the young ſquire may become a calf; but how many calves are there both in ſtate and church, who have been brought up with their mother's milk!'

The foregoing deciſion will, probably, to many of our Readers, both male and female, appear as heterodox as might

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ſome other of Lady Mary's opinions, on ſome other ſubjects: and they will be particularly condemned by the ingenious author of *Il Lazzi*. But we have no great inclination to diſcuſs the point any farther *here*.

In her ladyſhip's letter from Florence, addreſſed to the Counteſs of ——, we have her ſentiments on two celebrated ſtatues in the magnificent gallery there; viz. the *Medicean Venus*, and the *Antinous*. Her deſcription of theſe ſtatues is wrought up ſo peculiarly *in her own way*, and expreſſed with ſo much energy, and feeling, as well as taſte, that we cannot deny ourſelves the pleaſure of communicating it to our Readers: few of whom, we believe, will be much diſpleaſed with it. The younger and gayer part of them, we are confident will not frown upon it: and even the aged and auſtere may, perhaps, be glad to warm their frozen fingers at her ladyſhip's fire.

'As I paſſed, ſays ſhe, through the great room which contains the ancient ſtatues, I was ſtopped ſhort at viewing the Antinous, which they have placed near that of Adrian, to revive the remembrance of their prepoſterous loves, which I ſuppoſe, the Florentines rather look upon as an object of envy, than of horror and diſguſt. This ſtatue, like that of the Venus de Medicis, ſpurns deſcription: ſuch figures my eyes never beheld.—I can now underſtand that Ovid's comparing a fine woman to a ſtatue, which I formerly thought a very diſobliging ſimilitude, was the niceſt and higheſt piece of flattery. The Antinous is entirely naked, all its parts are bigger than nature; but the whole, taken together, and the fine attitude of the figure, carry ſuch an expreſſion of eaſe, elegance and grace, as no words can deſcribe. When I ſaw the Venus I was rapt in wonder,—and I could not help caſting a thought back upon Antinous. They ought to be placed together. They are worthy of each other.—If marble could ſee and feel, the ſeparation might be prudent,—if it could only *ſee*, it would certainly loſe its coldneſs and learn to feel, and in ſuch a caſe the charms of theſe two figures would produce an effect quite oppoſite to that of the Gorgon's head, which turned fleſh into ſtone. Did I pretend to deſcribe to you the Venus, it would only ſet your imagination at work to form ideas of her figure, and your ideas would no more reſemble that figure, than the Portugueſe face of Miſs N—— who has enchanted our knight, reſembles the ſweet and graceful countenance of Lady —— his former flame. The deſcription of a face or figure is a needleſs thing, as it never conveys a true idea, it only gratifies the imagination with a fantaſtic one, until the real one is ſeen. So, my dear, if you have a mind to form a true notion of the divine forms and features of the Venus and Antinous, come to Florence.'

[*A farther Extract from theſe moſt agreeable Letters in our next.*]

MONTHLY

MONTHLY CATALOGUE,

For JUNE, 1767.

MISCELLANEOUS.

Art. 11. *The Peerage of Scotland: a genealogical and historical Account of all the Peers of that ancient Kingdom; their Descents, Collateral Branches, Births, Marriages, and Issue. Together with a like Account of all the attainted Peers; and a complete alphabetical List of those Nobles of Scotland, whose Titles are extinct. Collected from Parliament-rolls, Records, Family Documents, and the personal Information of many noble Peers. Also the paternal Coats of Arms, Crests, Supporters, and Mottoes, most elegantly engraved.* 8vo. 6s. Almon.

THE Editors of this work affect to think it strange that so many years elapsed after the union, before any thing like an *authentic* account of the illustrious families, whereof the peerage of Scotland consists, was offered for the gratification of the public curiosity. At length, however, the indefatigable *Douglas* appeared, but with all the disadvantages of prolixity, and a large price. This, however, rather increased (as they say) than abated the desire of the Editors of the present work, as it afforded them satisfaction in many particulars, which otherwise *they could not have obtained.*

This last assertion we can very readily believe; as well as that the high price of Douglas's Peerage might naturally enough suggest the expediency of an abridgment. Those who please to take the trouble of being convinced of the strict connection that subsists between both, may see the *errors* we pointed out in Douglas's account of Viscount Irwin's family *, *copied* here. Nevertheless, this piece, considered only in the light of an abridgment of that other laborious work, undoubtedly has its merit; especially as it is brought down to the present time, though not with all the precision that might be wished.—For instance, the Hon. James Stuart, brother to the Earl of Galloway, is stiled *Lieutenant-colonel of the third regiment of foot-guards*, which post he has not enjoyed since the year 1752, when he obtained the command of a regiment of his own, (the 37th) and is now a lieutenant-general in the army; of neither of which promotions is any notice whatever taken.—The *arms* appear to be well engraved: but the *Countess* of Orkney's *should* have been in a *lozenge.*

* See Review, Vol. XXXI.

Art. 12. *The Study of Geography improved. Designed for the Use of Schools, as well as private Teachers. Being a more certain and expeditious Method of conveying the Knowlege of that Science, and fixing it in the Memory of young Persons, than any hitherto made public.* By Thomas Jefferys, Geographer to his Majesty. Folio. 2s. 6d. Printed for the Author, near Charing-Cross.

The method proposed in this introduction is certainly a good one, being that of making the pupil describe the respective parts of the world on projections properly divided by the several circles of the sphere, used

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to aſcertain the ſituation of places in maps. The Author juſtly remarks, 'that as the tranſcribing any piece of writing which is to be got by heart, is a greater help toward fixing it in the memory, than merely reading it over; ſo the drawing and colouring upon theſe projections, any part of the countries deſcribed upon the globe, muſt undoubtedly fix the knowlege of the ſituation, &c. of every part ſo drawn, much more ſtrongly in the memory, than the bare inſpection of a globe or map, which is the common method of teaching.

'For this purpoſe the ſeven following ſchemes for the ſeveral parts of the earth, have been given, viz. Two ſtereographic projections for the hemiſpheres. A projection for the map of Europe. Two ſtereographic projections for Aſia and Africa: and two orthographic projections, for the countries round each pole, dividing the earth at the equator.'

It is unneceſſary to add any thing more concerning ſo obvious a plan for fixing the ſcience of geography in young minds: if it be in any meaſure deficient, it is in not ſupplying the maps themſelves, drawn on a different ſcale, for thoſe to copy from, who live remote from tutors, ſchools, or globes: which would facilitate the progreſs of numbers of ſelf-taught geniuſes, who by laudable laborious perſeverance arrive at proficiency, and even eminence, under a variety of external diſadvantages.

Art. 13. *Letters on the Importance of the Riſing Generation of the labouring Part of our Fellow-ſubjects; being an Account of the miſerable State of the Infant Pariſh Poor; the great Uſefulneſs of the Hoſpital for expoſed and deſerted young Children, properly reſtricted; the Obligations of parochial Officers; and an hiſtorical Detail of the whole Mortality of London and Weſtminſter, from* 1592 *to this Time. With political, moral, and religious Obſervations on the Education and Inſtruction of the Poor, Marriage, and Population. Reflections on the Cauſes of the high Price of Proviſions; the Danger of the National Debt, expenſive Living, and want of Zeal for our common Welfare.* By Jonas Hanway, Eſq; 8vo. 2 Vols. 7 s. Millar, &c.

After ſo particular an enumeration in the title-page, of the points diſcuſſed in theſe volumes, it is only neceſſary farther to inform our readers, that theſe letters were firſt publiſhed in the news papers; from whence they are now collected and neatly printed in the preſent volumes, with enlargement.

Having therefore already appeared before the public, this collection can ſcarcely be conſidered in the light of a new performance, nor conſequently to require an intimate examination here. The ſubjects are in themſelves truly important, and Mr. Hanway's public-ſpirited diſpoſition and induſtry, are well known; as he never takes up his pen excepting for a benevolent purpoſe. His obſervations and reflections are frequently juſt, though often obvious; and he amplifies them ſufficiently: but if charity is admitted to cover a multitude of ſins, it ſurely ought to ſecure mere failings from rigid criticiſm.

We had ſome time ſince a worthy indefatigable obſerver of the motion of the wheels of government, Mr. Jacob Henriques, who warned us from

from time to time, by advertiſements, of approaching dangers, which he inſtructed us to avoid: we need as much a careful monitor to watch the more minute and ſubordinate, though equally important, articles of our domeſtic policy; and Mr. Hanway has choſen that good part. In the exerciſe of which, though his endeavours ſhould not in every inſtance be ſucceſsful, he will always enjoy that ſelf-ſatisfaction and approbation which reſults from honeſt and humane principles of action.

Art. 14. *A ſhort View of the preſent State of the Iſle of Man; humbly ſubmitted to the Conſideration of the Right Honourable the Lords of his Majeſty's Board of Treaſury.* By an Impartial Hand. 8vo. 6d. No Publiſher's Name. Sold by Cadell.

According to the repreſentations given in this little pamphlet, the civil inſtitutions in the Iſle of Man, which is governed by its own laws, are the moſt partial, and particularly oppreſſive to ſtrangers, that can be conceived; eſpecially while we view this iſland according to its ſituation, ſurrounded by iſlands under the more equitable laws of the Britiſh government. Moreover, to compleat the ſlavery of its unhappy inhabitants, another monſter extends its mercileſs talons over them, worſe if poſſible than the moſt arbitrary abuſe of civil authority.—'That avowed enemy to liberty and peace, the *ſpiritual court*, exults here in all its fulneſs of power and wonted deſpotiſm.' Of this the Writer ſpecifies ſome inſtances, which we have neither room nor inclination to particularize. It is to be ardently hoped, that the inhabitants of an iſland now taken under Britiſh protection, may become ſenſible of its advantages, by finding protection from rapine and oppreſſion in every form; and more eſpecially from that which comes cloathed in ſheep-ſkin, profeſſing peace, and good-will toward man.

Art. 15. *Great Events from Little Cauſes,—a Selection of intereſting and entertaining Stories, drawn from the Hiſtories of different Nations; wherein certain Circumſtances, ſeemingly inconſiderable, are diſcovered to have been apparently productive of very extraordinary Incidents.* Tranſlated from the French of Monſ. A. Richer. 12mo. 3s. F. Newbery.

Though this collection of ſtories is made from books which are in every one's hands, it may, however, be acceptable to young readers, merely as a collection of ſtories.

As to the Compiler's particular view in ſhewing that great events often ſpring from remote or trivial cauſes, we perceive nothing great or uſeful in it; for, what inſtruction do we gain from being told that the amour of Helen and Paris, was the cauſe of the deſtruction of Troy? or, what advantage can accrue from our being reminded, that the rape of Lucretia occaſioned the overthrow of monarchy in Rome?

Art. 16. *Ananas: or, a Treatiſe on the Pine-apple. In which the whole Culture, Management, and perfecting this moſt excellent Fruit, is laid down in a clear and explicit Manner. To which is added, the true Method of raiſing the fineſt Melons with the greateſt Succeſs. The whole deduced from many Years Practice; and containing various Improvements in the Culture of theſe Plants,*

never before publiſhed. Illuſtrated with a Copper-plate, in which is exhibited a Stove, &c. peculiarly adapted for raiſing the Pine-apple Plant. By John Giles, Gardener, at Lewiſham, in Kent. 8vo. 2s. Bladon.

Though the art of gardening has of late years received many improvements; and ſeveral authors, of acknowledged eminence in that way, have endeavoured to elucidate the ſubject; yet Mr. Giles thinks it ſtill neceſſary to preſent the public with, what he eſteems, more full and explicit directions for bringing to perfection the pine-apple and melon: in which, he affirms, [how truly, muſt be left to the determination of experience] that, 'all the obſtacles and difficulties which gardeners have met with in raiſing theſe fruits, are remedied.'

Art. 17. *An Addreſs to the Ladies, ſhewing how hazardous Matrimony is found to enter upon at this Time.* By a Young Bachelor. 8vo. 6d. Wilkie.

This Young Bachelor thinks that the ladies of the preſent age are ſo over-fond of dreſs and diſſipation, that prudent men will be cautious of entering with them into the pleaſing bands of Hymen.—We fear there is but too much cauſe for this repreſentation of the general idleneſs and extravagance of the preſent race of females in this country: and had this pamphlet been better written, we ſhould have heartily recommended it to the attention of our Fair Readers.

Art. 18. *The Hiſtory of the Riſe and Progreſs of the charitable Foundations at Church-Langton: together with the different Deeds of Truſt of that Eſtabliſhment.* By the Rev. Mr. Hanbury. 8vo. 6s. Printed for the benefit of the charity; and ſold by Dodſley, &c.

We have here a circumſtantial and not unentertaining account of, perhaps, one of the moſt extraordinary charitable foundations that ever was thought of, and carried into execution.—Whether we conſider the nature of Mr. Hanbury's ſcheme, the benevolence of his views, the oppoſition he met with, or the firmneſs of mind with which he perſevered in the proſecution of his pious deſign, we ſee ample cauſe for admiration and aſtoniſhment!—We need not enter into any particulars as to the laudable ends which he propoſed to accompliſh, and has in a great degree accompliſhed, by turning his knowlege and experience in horticulture, in an eſpecial manner, 'to the glory of God, and the good of mankind;' for theſe particulars are already well known to the public in general. Suffice it, therefore, that our Readers are hereby barely apprized of a publication from whence they will receive full intelligence of all that has been done, in purſuance of this celebrated charitable ſcheme*:

* Our Readers will pleaſe to note, that *we* know nothing more of Mr. Hanbury, or of his charitable ſcheme, than we have collected from his own publications; and that the warmth with which we have commended his very ſingular undertaking, proceeds merely from the grateful ſenſe which every public-ſpirited perſon muſt at firſt ſight entertain of every public-ſpirited and benevolent deſign. As to the *peculiar* merits of any plan, or feaſibility of any undertaking, they can appear only from a critical enquiry, aided by a competent knowlege of the premiſes.

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the *foundation* of which, thoſe who were witneſſes to it have beheld with ſurprize,—the *conſequences*, poſterity may acknowledge with gratitude.

Art. 19. *The Complete Grazier, or Gentleman and Farmer's Directory.* Containing the beſt Inſtructions for buying, breeding, and feeding Cattle, Sheep and Hogs, and for ſuckling lambs. A Deſcription of the particular Symptoms attending the various Diſtempers to which Cattle, Sheep, and Hogs are ſubject; with the moſt approved Remedies. Directions for making the beſt Butter, ſeveral Sorts of Cheeſe, and Rennet. Different Methods of ſtocking a Graſs Farm, with the particular Expence and Profit of each. How to prepare the Land, and ſow ſeveral Sorts of Graſs-Seeds to Advantage. Directions for raiſing proper Fodder for Cattle and Sheep. Particular Inſtructions for ordering, breeding and feeding Poultry, Turkeys, Pigeons, Tame Rabbets, Geeſe, Ducks, Buſtards, Pea-fowls, Pheaſants and Partridges. Directions for making Fiſh Ponds or Canals, and for ordering the Fiſh in the beſt Manner. With other curious Particulars. Written by a Country Gentleman, and originally deſigned for private Uſe. 12mo. 3s. 6d. Almon.

This very ample title-page ſufficiently ſhews the intention of the ſhort compilation to which it is prefixed: ſo that we have only to add our wiſhes that both the *writer* and *printer* had been a little more accurate, and then we ſhould ſcarcely have read of the care of the farmer being *greatfully* rewarded,—of horned cattle being fattened for ſlaughter in *ſix weeks*,—of *deer* going to the *rut* in *July*, [the very height of the *veniſon ſeaſon*]—of the *education* of lambs,—and of the *ripening* of ſwine. But the moſt extraordinary thing of all, is, a recommendation to feed *geeſe* with a paſte made of dried *figs*, and water; which, it is affirmed, 'will fatten them extremely, and make their *livers* of a *vaſt bigneſs*, even ſo large as to weigh *two or three pounds a-piece*.'—*Credat Judæus Apella!*

Art. 20. *Modern Eden: or, the Gardener's Univerſal Guide:* containing plain Inſtructions, for performing every Branch of Gardening, whether relating to Ornament or Utility. In which are laid down the beſt Methods for raiſing all the Products of the Kitchen and Flower-garden, and the training, pruning, and entire Management of Fruit-trees. The whole founded on Experience, according to the Methods of the beſt Gardeners of the preſent Time. With many uſeful and curious Experiments, which have been repeatedly practiſed and proved, not only by Gardeners, but the Virtuoſi in general. By John Rutter, Gardener at Wandſworth, and Daniel Carter, Gardener at Batterſea. 8vo. 5s. Cooke.

The profeſſed deſign of this book is to give all that is uſeful or curious in the art of gardening, in a moderate compaſs, free from repetitions, and founded on experience. And as *uſe* ſhould always be preferred to *curioſity*, the volume begins with the kitchen-garden; the proper ſitua-

tion for which is pointed out, together with the diſpoſition of the ground, and form of the beds. The proper kind of mould, with the uſe of dung and compoſt, are next aſcertained; after which follows a diſtinct account of the culture of each particular produce of the kitchen-garden, in a clear, though conciſe, manner.—Book II. treats of the pleaſure-garden; in which the plants appropriated to that department, are comprehended under the few claſſes of hardy and tender, annual and perennial; by attending to which eaſy diſtinctions, the ſuppoſed difficulty of managing this branch of gardening, is almoſt entirely removed, as we are here aſſured, 'that one general method of treatment anſwers to all the vaſt numbers comprehended under each claſs.'—The green-houſe, and ſtove, with the management of ſuch plants as require thoſe helps, are alſo here introduced.— In Book III. the management of fruit trees is diſcuſſed; whether ſtandards, eſpaliers, or wall-fruit. The firſt ſort are very properly confined to the orchard, the ſecond are not much in eſteem with theſe writers; but of the third they have treated, ſo far as we can judge, in a very ſenſible, extremely conciſe, and yet intelligible, manner. To this general management of fruit-trees, they have added a ſingular method of propagating them, firſt propoſed by Agricola, and lately revived, under the direction of Dr. Hill.—The *chapters* in book III. are ſtrangely *miſ*-numbered; ſkipping, in the table of contents, at once, from IV. to X. and in the body of the book, from V. to X. without any intermediate numbers whatever.—Upon the whole, however, the work may be a very uſeful companion to the *practical* gardener, who has not time to conſult more prolix writers upon a ſubject wherein *too much* theory will often prove as inconvenient, as *too little*.

Art. 21. *Every Man his own Gardener.* Being a new, and much more complete Gardener's Kalendar than any one hitherto publiſhed. Containing not only an Account of what Work is neceſſary to be done in the Hot-houſe, Green-houſe, Shrubbery, Kitchen, Flower, and Fruit-gardens, for every Month in the Year, but alſo ample Directions for performing the ſaid Work, according to the neweſt and moſt approved Methods now in Practice amongſt the beſt Gardeners. By Mr. Mawe, Gardener to his Grace the Duke of Leeds, and other Gardeners. 12mo. 4s. Griffin.

Theſe writers declare themſelves practical gardeners, who have paſſed their whole lives (as they ſay) in acquiring that knowlege, which they here attempt to reduce into a ſhort ſyſtem, in which the buſineſs neceſſary to be done in every month, is methodically ſet down, and directions given how to execute it, in the ſeveral branches, according to modern practice. Such parts of gardening as are merely botanical are here omitted, as of little uſe to the young gardener, for whoſe inſtruction the work appears chiefly calculated; and who will find therein a great deal of matter compriſed in a ſmall compaſs, by means of a cloſe print. The *marginal notes*, here inſerted, are very convenient to expedite the finding of any particular article; the want whereof is a defect in *Miller's Kalendar*; and which is here noticed, only that it may be ſupplied in the next edition.

Art. 22.

Art. 22. *The Roſcius; or Spouter's Companion: being a Collection of Scenes, Soliloquies, Prologues, Epilogues. To which are prefixed ſome Strictures on Emphaſis and Action.* Carefully compiled by a member of the Roſe Society. 12mo. 1s. Bladon.

The diſcerning reader will expect little from a perſon capable of joining the celebrated name of ROSCIUS, with the contemptible cant-term of *ſpouter*. With equal propriety might ſome collector of the lower branches of mathematical knowlege give us the NEWTON; or *Almanac-maker*; *Companion*;—or ſome other compiling genius exhibit the GENTLEMAN; or *Fribble's* Companion. In a word, this is an idle boyiſh publication, fit only for idle boyiſh readers.

Art. 23. *The Naturaliſt's Journal.* 4to. 1s. 6d. Sandby.

This Journal, or table-book, conſiſts of a ſet of columns, for every day in the year; in which the curious naturaliſt may write his obſervations on the barometer thermometer, wind, weather, plants, animals, inſects, and all the various and ſucceſſive produce of the ſeaſons: with memorandums of miſcellaneous occurrences, &c. &c. &c. The hint is confeſſedly taken from the Calendar of Flora; and for the general utility of ſuch a table, the Compiler refers to Mr. Stillingfleet's Miſcellaneous Tracts relating to Natural Hiſtory and Huſbandry. The publication may certainly be uſeful; it will ſave its purchaſers the trouble of dividing and ruling ſuch a book: and it will alſo be much cheaper than one of their own making.

Art. 24. *Letters on the Britiſh Muſæum.* 12mo. 2s. Dodſley.

Theſe letters contain a ſlight account of the principal curioſities preſerved in the Britiſh Muſeum, interſperſed with curſory remarks and quotations from ancient poets. In letter the ſecond, we find the following panegyric on the celebrated Cleopatra, which is drawn with ſome taſte and ſpirit:

'There is no female character in hiſtory which claims ſo much admiration as that of the unfortunate Cleopatra. Her beauty was exquiſite; her wit was equal to her beauty; and there was ſuch a natural grace and ſweetneſs in every thing ſhe ſaid and did, as captivated all who converſed with her. The ſound of her voice was ſo melodious, that it gave inexpreſſible pleaſure to all who heard her ſpeak; and her tongue, like an inſtrument of many ſtrings, had a vaſt compaſs and variety of ſound. An uncommon application had improved her natural talents, and rendered their influence almoſt univerſal. She ſpoke moſt languages with readineſs, and there were but few of the barbarian nations whom ſhe anſwered by an interpreter. To moſt of them ſhe gave audience herſelf; to the Ethiopians, Troglodytes, Hebrews, Arabians, Syrians, Medes, Parthians, and many others. With theſe accompliſhments ſhe poſſeſſed many of the moſt ſplendid virtues. Her magnanimity was great; her magnificence unequalled. She was liberal and a lover of learning. If too great a ſenſibility of pleaſure ſubjected her to the dominion of the ſofter paſſions, ſhe diſplayed however ſuch conſtancy in all her attachments as would have done honour to the moſt virtuous affection. The motive to her death was the ſame which has been admired in Cato; and the manner of it more ſuitable to female ſoftneſs and decency, than that of the rigid Lucretia.'

To give a tolerable deſcription of the Britiſh Muſeum would require the pen of a perſon well ſkilled in the various branches of natural hiſtory, which does not appear to have been much ſtudied by this Author. He ſeems indeed to know ſo little of natural curioſities, as to be ignorant of what they conſiſt. After leaving the *natural curioſities*, ſays he, I arrived at the *animal kingdom*; ſo that animals are, in his idea, diſtinguiſhed from natural curioſities.

POLITICAL and COMMERCIAL.

Art. 25. *A ſhort View of the Laws now ſubſiſting with reſpect to the Powers of the Eaſt-India Company to borrow Money under their Seal, and to incur Debts in the due Courſe of Trade, by the Purchaſe of Goods on Credit, and by freighting Ships, or other mercantile Tranſactions.* 8vo. 6d. Nicoll.

Intended to invalidate the objections brought by the directors againſt the increaſed dividend.

Art. 26. *A Letter to a Miniſter on the Subject of the Eaſt-India Dividend.* Folio. 6d. Almon.

A keen and ſpirited remonſtrance to the Duke of ———, againſt the ſcheme for reſcinding the declared dividend of 12½ per cent.

Art. 27. *An Addreſs to the Publick, on the Subject of the Eaſt-India Dividend.* 8vo. 6d. Bladon.

The Writer of this Addreſs alſo contraverts the bill relative to the reſcinding and reſtraining the dividend; a meaſure which he totally condemns: comparing it to the arret iſſued by the King of France, reſpecting the French funds, after the peace,—which arret proved abſolutely ruinous to the credit of that country.

Art. 28. *The Nature of a Quarentine, as it is performed in Italy; to guard againſt that very alarming and dreadful contagious Diſtemper, commonly called the Plague. With important Remarks on the Neceſſity of laying open the Trade to the Eaſt-Indies; to enable the Government (by an Increaſe of Revenue ariſing from an Extenſion of Commerce) to take off the Taxes which burthen the Nation. The only true Means of providing a Relief for the general Diſtreſs.* 8vo. 1s. 6d. Williams.

This account of the nature of a quarentine conſiſts only of eleven pages, in which we apprehend thoſe who have already attended to the ſubject will find very little information; and the Author himſelf muſt conſider it as a very imperfect account, ſince he tells us at the concluſion that 'it would be well-judged to ſend to Italy, *a proper perſon* who is thoroughly acquainted with the Italian language and cuſtoms, in order that he may gather the beſt information that is to be had, touching the *nature of a quarentine.*'

In our Author's *important remarks on the Eaſt-India company's affairs*, we find ſome excellent political logic, and ſound reaſoning on *either* ſide the queſtion.—'To oblige the Eaſt-India company to pay *one million* yearly, though the company ſhould agree to this rather than loſe a greater territorial revenue, and the vaſt profits of an extended trade;—is unconſtitutional;—is a *bare-faced* attack on every individual;—is to ſeize the property of the ſubject;—and gives the public to underſtand

how little they can depend upon the protection of their laws.'—Well, but notwithſtanding all this, our Author, by a little dextrous management, proves, on the other ſide, that the Eaſt-India trade *muſt* be laid quite open, and without *any compenſation* to the company.—'Can thoſe merchants who, by their ſucceſs, have received more than an *adequate* conſideration for their trouble, their expence, and the purchaſe-money for their charter, heſitate about complying with a requeſt of this ſort? No. I will anſwer for them as true Britons, that they will chearfully acquieſce, and give up both *their lands and their charter* for the general good. Taking in lieu thereof, that ſhare of all benefits which they will be entitled to, as members of the ſame community, in common with the reſt of his majeſty's ſubjects. A concurrence truly ſpirited and patriotic; which will do them as much honour, as it will do ſervice to their country. But, if the company ſhould not chuſe to concur *voluntarily*, it will then become quite neceſſary and juſt for the *ſenate* to determine that it *ſhall be ſo*.'

As to our Author's general ſuppoſition, that immenſe gains would be derived to the nation by laying open the Eaſt-India trade, it is very chimerical:—in the Eaſt-India trade the BALANCE is againſt us: his ſcheme therefore, of '*enabling the government to take off the taxes and increaſe the revenue*,' by the extenſion of a *loſing trade*, is truly worthy that accompliſhed, communicative, and diſintereſted politician, *Jacob Henriques*:—and *Jacob* may poſſibly not thank us for putting him with ſuch *bad company*.

We could wiſh to ſee the affair of the Eaſt-India company treated by ſome one who *underſtood* the ſubject: it is difficult and important.—Under the preſent form, there is a great diſcouragement to every *home-manufacture or invention*, which would interfere with an article imported by the company: any thing of this kind no ſooner makes its appearance, than the company ſink the price of their own article ſo low, as to ruin the home-manufacture; and thus at once injure the individual and do ill to the ſtate.—On the other hand, was the Eaſt India trade to be laid entirely open, might not this be a ſtill greater injury to our own manufactures? for were the India goods brought to us at a much eaſier rate, they might in ſome caſes be exported inſtead of our own.—Suppoſe this trade was to be taken into the hands of government, and managed with judgment and integrity?—In this way, there would be an addition to the revenue; for the preſent high prices ſhould be kept up, as a tax upon luxuries:—every advantage too which could be derived from an extenſion of our commerce, by means of the Eaſt-India manufactures, would thus be ſecured:—and the ſtate would from ſound policy take care, not to cruſh any home-manufacture, though it ſhould interfere with ſome of their *imported articles*.

In a poſtſcript, this Writer gives the Monthly Reviewers a ſpecial trimming, in return for the *haſty* ſentence which he ſays they have paſſed on ſome of his late productions, without being competent judges of the ſubjects: theſe pieces here alluded to, are 'An Attempt to pay off the National Debt, by laying open the Trade to the Eaſt-Indies;' and 'The True Intereſt of Great Britain, in Regard to the Trade and Government of Canada, Newfoundland, &c.' both which were briefly mentioned in ſome of our late Reviews.

Art. 29. *Conſiderations on the Dearneſs of Corn and Proviſions, and a Propoſal to raiſe 2,500,000 l. per Annum, without Oppreſſion.* Dedicated to all Noblemen and Gentlemen that already have been, now are, or hereafter may be, in the Adminiſtration. 8vo. 1 s. 6d. Almon.

A well-meant, ſanguine, but impracticable, attempt to rectify *all* the inconveniences which the preſent circumſtances of affairs have occaſioned politicians to advert to. It contains much declamation againſt the common people, and recommends ſuch reſtrictions and harſh treatment of them, as cannot be carried into execution. It is pleaſant to find the Author object to the good effects of inoculating the ſmall-pox, the ill effects of rendering poor perſons ſecure from the diſtemper and the fear of it; and ſo enabling them to quit their birth-places and repair to London: as if it were better to leave perſons to the chance of ſo dire a diſeaſe, and to let it deſtroy its uſual proportion, than to ſave the lives of thouſands, who have thereby an opportunity of going where they pleaſe!

The principal object recommended, is the conſtituting a *board of plenty*, who ſhould ſuperintend the regulations for ſupplying the country with proviſions: concerning which, it may be aſked, Whether the country can probably be eaſed by augmenting its incumbrances, in creating new places of profit, to regulate affairs which muſt in the ordinary courſe of things, as they have hitherto done, naturally regulate themſelves? Another expedient is to raiſe the money ſpecified in the title-page, by impoſing a ſmall duty on *ſalt* for the purpoſe of manure; ſuch ſalt to be rendered unfit for any other purpoſe: the preſent duty on it for all other uſes, to remain. But when every farmer indiſcriminately is propoſed to be under an obligation to uſe 100 buſhels of ſalt on every plough-land of 50 l. a year, with a duty of 6 d. a buſhel impoſed on it, in lieu of other manure; or otherwiſe, if *obſtinate* againſt ſuch uſe of it, to be nevertheleſs taxed at that proportion; it is to be doubted, whether the words *without oppreſſion* are not improperly applied, in the face of this pamphlet. Since no duty to be laid on a *neceſſary* of life, can, in ſtrict propriety, be affirmed clear of oppreſſion.

Some good hints are added relating to the parcelling out of land into farms, &c. on a report of an intention in the crown to diſpoſe of Enfield Chace in ſmall farms: though, as before remarked, his ſchemes on the whole are far from feaſible.

Art. 30. *Two Papers on the Subject of taxing the Britiſh Colonies in America, &c.* 8vo. 6 d. Almon.

We are informed, in the preface, that theſe two papers were drawn up by a club of American merchants, at the head of whom were Sir William Keith, governor of Penſylvania, the celebrated Mr. Joſhua Gee, and other eminent perſons; that they were publiſhed in 1739, and are now re-printed entire, that the world may ſee what were the ſentiments and doctrines, at that time, of the greateſt friends to America, and of thoſe who were beſt acquainted with the rights and commercial intereſt of the colonies: particularly with regard to the eſtabliſhment of *ſtamp-duties*, &c. From theſe papers, it appears that the extenſion of the ſtamp-act to our colonies, is a project of near 30 years ſtanding, if not older; and from the preface it is apparent, that ſome tenacious minds

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are ſtill fondly inclined towards that unpopular and unfortunate ſcheme. We are ſorry to ſee the bellows again applied to theſe expiring embers; but it is to be hoped the flame is damped, ſo far as to put it beyond the power of theſe partial politicians to re-kindle it.

POETICAL.

Art. 31. *Imitations of the Eighteenth Epiſtle of the Firſt Book, and of the Eighth Ode of the Fourth Book of Horace.* By the Author of the Eulogy of Frederick King of Pruſſia. 8vo. 1s. 6d. Wilkie.

Verſes could pleaſe you, when a boy,
And verſes I can ſoon beſtow,
Such as can flush the cheek with joy,
Or ſoothe the ſobbing breaſt of woe.

So ſays the mighty Orpheus of theſe Imitations, but, alas! the diſpenſation of joy and contentment muſt be left to beings far ſuperior to himſelf; for we have read his verſes without finding the leaſt of either.

Art. 32. *The Oeconomy of the Mind.* 8vo. 1s. Bladon.

A bookſeller's boy might put together ſuch a pamphlet as this, which is patched up of proverbs from the Bible, the Eſtimate of Human Life from Dodſley's Miſcellany, an Ode on Hope from an old magazine, Virtue, from—the Lord knows where, and a few ſayings of heathen philoſophers.

Art. 33. *To Francis Bindon Eſq; on a Picture of his Grace Dr. Hugh Boulter, Lord Archbiſhop of Armagh, ſet up in the Work-houſe near Dublin, in Commemoration of his Charities in* 1739-40, *and* 1740-41. By T. H. D. Eſq; 4to. 1s. Williams.

The Author informs us in an apology prefixed, that the poem was written ſo long ago as the charities commemorated were performed; that he was then not quite nineteen years old; that the circumſtances recorded in the poem are facts; and laſtly, that Mr. Bindon's picture repreſents his Grace (who was famous for his charities during the ſevere froſt at the period above-mentioned) at the altar, with objects of compaſſion round him, and a cherub holding up a curtain over his head.

The Poet, after deſcribing the various diſtreſſes occaſioned by the ſeverity of the ſeaſon, thus proceeds:

Theſe ſcenes of woe ſhould in perſpective lie;
The heart in ſorrow only brings them nigh:
Then to full view ſhould god-like Boulter ſtand,
Wide-ſcattering round * whole harveſts from his hand.
Pity for woes, and care in ſorrows freed,
Should on his viſage watch, while thouſands feed.
The croud a thouſand tranſports ſhould expreſs,
Some kneel in prayer; ſome lift their hands to bleſs;
The blind his gu ded arms towards him raiſe,
As to a ſomewhat great his mind would praiſe;
The cripple ſtrive to kneel, and ſcarcely bend,
Smile in his pain, and in his eyes commend;
A thouſand paſſions ſhew each various ſenſe,
And ſpeak a praiſe in ſilent eloquence.

* His Grace fed the poor at the expence of 50l. per day.

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It is with pleaſure we promote the commemoration of diſtinguiſhed virtue: as to the reſt, the Reader will obſerve a vein of untaſte'd poetry running through this performance, and muſt refer to the time of life when it was written.

Art. 34. *Genius, a Miſcellaneous poetical Epiſtle to the Author of* Dido. By a Wappineer. 4to. 1s. Newbery.

That mere mortals ſhould ſometimes miſs their way, and fall into a ditch, is not extraordinary; but that the muſes,

Jove's heavenly daughters, that are wont to lave
In Helicon's pure ſtream,

ſhould ſtray to Wapping, without a faith right-catholic, it is difficult to believe. The thing before us, however, puts the matter out of queſtion; for Genius, a poetical epiſtle, has neither genius, nor is it poetical. To uſe an expreſſion of the Author's, the poor nine, in this poem,

Make Helicon a puddle that's a ſpring.

Art. 35. *An Ode to Virtue.* In Blank Lyric Verſe. 4to. 1s. Nicoll.

There are not more than two or three odes in this kind of verſe in our own language that have been thought tolerable. Where there is a variety of ſhort lines running into one another, it is difficult to combine the numbers in ſuch a manner as to prevent their reſolving themſelves into proſe. The meaſure which the Author of this ode has made choice of is not the worſt for his purpoſe, and he was certainly in the right to obſerve a regularity of ſtanza throughout: the frame of it is as follows:

Tranſport me, Muſes, to the hill,
The mountains *fainting* to a *vivid* blue;
There let me pore upon thoſe piles,
Ridge above ridge irregular,
Cloud-cop'd, whoſe architect is God:
Fields, waters, woods in regions hung
Where tempeſts ride
In turbulence,
While their calm ſummits ſtand in peaceful ſkies.

This performance is very unequal. In ſome places the ſentiments are fine and the painting ſtrong; in others the former are either trite or confuſed, and the latter burleſque and farcical. What, for inſtance, can be more ridiculous than the following deſcription of a bull bellowing in the fields!

Look down! low thunder growls beneath
On the long level of yon high-grown graſs,
Kiſs'd by the waving flood, the bull
Deep grumbles out his envious rage.

The ode is preceded by a doggrel preface, as unequal and unaccountable as the ode itſelf.

Art. 36. *The Beauties of Engliſh Poetry ſelected.* By Oliver Goldſmith. 12mo. 2 Vols. 6s. Griffin.

Though Mr. Goldſmith hath written ſome little pieces that have been read and approved of; yet, from his preface, notes, and introductions

ductions to theſe poems, one would almoſt be inclined to think he had never written before. In the firſt place he informs you that his bookſeller told him, there was no collection of poetry in the Engliſh language, of any eſtimation.———Was this to ſhew his own ignorance, or was it an affectation of ignorance? If he knew ſo little of the Engliſh publications as to be guided in this reſpect by his bookſeller, he was very unfit for the taſk he undertook; if the thing was otherwiſe, his declarations are ſtill more ridiculous than his attempt. But, however unaccountable or uncouth the preface may be (where we are told of the *promotion of Deformity*, &c. &c.) the introductory obſervations on the ſeveral poems are ſtill more wrong-headed, more ſingular, more affected, and more abſurd. Thomſon, in the opinion of this *mighty critic*, is a verboſe and affected poet, and Shenſtone's Paſtoral Ballads have neither harmony nor ſimplicity; but his Schoolmiſtreſs is *one of thoſe happineſſes in which a poet excels himſelf.* Gay's Burleſque Paſtorals are in the manner of Theocritus! Who that reads ſuch criticiſms can forbear crying out with the ſhepherd in Virgil,

Quid facient Domini, audent cum talia fures?

MEDICAL.

Art. 37. *Obſervations on a new practical Method of curing the ſeveral Diſorders which Human Nature is liable to. Uſed by Dr. J. A. Scheppelin, firſt Phyſician to his Serene Highneſs Lewis VIII. Landgrave of Heſſe-Darmſtadt, &c. To which is added, a ſhort Account of the Uſe and Properties of his Remedies.* By B. Chaſtanier, A. M. late Surgeon to the Royal Hoſpital at Paris, called l'Hôtel-Dieu; Diſciple in the Midwifry of the famous Mr. A. Levret, Man-midwife to the Dauphineſs, &c. formerly Man-midwife of a Lying-in Charity in London. 8vo. 1s. Wilkie, &c.

This twelve-penny pamphlet is a ſcandalous advertiſement of no leſs than *ten* different *quack*-medicines.—Theſe medicines we are informed in the *avant propos*, 'have, for the ſpace of more than twenty years practice, *conſtantly proved infallible in the radical cure of all the diſorders which human nature is liable to.*—Is there any one who wiſheth to be *immortal*, let him ſtraightway repair to the *High-German doctors*, Scheppelin and Chaſtanier!

Art. 38. *An Eſſay on the Bite of a Mad Dog.* 8vo. 1s. Flexney.

This is a ſubject which has frequently been diſcuſſed, and we meet with nothing new in this little well-meant eſſay, but that our Author, at a certain ſtage of the diſeaſe, recommends a *medicated ſeaton.*—'As ſoon, ſays he, as the *hydrophobia*, or any other dangerous ſymptom, appears, the caſe is commonly judged deſperate, and all attempts to remedy it ineffectual: yet, even in this condition, the patient ſhould not be given over as loſt; cruelly ſtifled; bled to death; or otherwiſe made away with, as has ſometimes been done; it ſhould rather excite us to double our diligence, and try every thing that has any chance to ſave him. In this ſituation, I propoſe the following. ℞ *Moſch. Opt.* 3 ß.

Campt.

Camph. gr. x. *Balſ. Capiv. gut.* x. *miſce.* Put this into the folding of a clean, thin, linen rag; and with a *broad needle*, made for that purpoſe, draw it into, and lodge it in the neck, as a *ſeaton*: continue it there for ſome time, till we may ſuppoſe the volatile parts are abſorbed; then remove it, putting another of the ſame in its ſtead; repeat this as there is occaſion: this promiſes to make a powerful revulſion from the head and throat; to give vent to the poiſonous, irritating matter; and, by its peculiar properties, remove thoſe ſpaſms from the muſcles of deglutition, whence the *hydrophobia*; from the membranes and veſſels of the brain, whence the *delirium*.'—As this method of cure is not confirmed by the authority of experience; and as our Author informs us, 'that ſeveral things here adviſed are not ſupported by any *example in practice, but depend entirely upon theory*, and are merely propoſed as what I thought might be of ſervice;'—our Readers will eaſily know what ſort of judgment is to be formed of this publication.

RELIGIOUS *and* CONTROVERSIAL.

Art. 39. *The double Queſtion diſcuſſed, in a Diſſertation on Jeremiah, Chap.* xxxi. *ver.* 29. *occaſioned by a late Controverſy about Childrens ſuffering for the Crime of their Parents; and Idolatry puniſhed by the Judge, as mentioned Job* xxi. 19. xxxi. 26, 27, 28. By John Brekell. 8vo. 8d. Buckland.

The two queſtions lately agitated among ſome learned men; namely, 1. Whether *childrens ſuffering for the crime of their parents*; and 2. Whether *puniſhing idolatry by the judge*, were modes of puniſhment *peculiar* to the Jewiſh polity and conſtitution; are, upon examining witneſſes, and ſumming up the evidence, both here determined in the *negative*:—from whence this Writer thinks it follows, that the paſſages in the book of Job, which refer to thoſe modes of puniſhment, will not bear all the ſtreſs that hath been laid upon them to diſprove the high antiquity of that book, and to ſink its date below the time of Moſes.—And in regard to children ſuffering for the crime of their parents; he remarks, 'if that ſanction of the law was *peculiar* to the Jewiſh ſyſtem, it is reaſonable to ſuppoſe, it would have ceaſed with the law. But with reſpect to the Jews, that mode of puniſhment was ſo far from *ceaſing*, in their inſtance, *after the promulgation of the goſpel*, that on the contrary, they have ſuffered long, and are ſtill ſuffering at this day, for the crime of their forefathers, in *denying, and crucifying the Lord of glory*. So that they ſeem to have *now* as much, and more than ever cauſe to uſe this proverb, *The fathers have eaten a ſowre grape, and the childrens teeth are ſet an edge*. A ſtrong circumſtance in favour of the interpretation [here] given of the prophet's words, viz. that they relate ſolely to the return of the Jews from their captivity in Babylon.'

Art. 40. *Moſes's Petition to be blotted out of the Book of God, explained and vindicated from Miſconſtruction; and the Excellence of his Character diſplayed.* In Three Diſcourſes. By Bartholomew Keeling, A. M. Rector of Tiffen and Bradden, Northamptonſhire. 8vo. 1s. 6d. Oxford printed: ſold in London by Dodſley.

The latter part of the petition of Moſes in the text [Exod. xxxii. 31, 32, 33]—*and if not, blot me, I pray thee, out of thy book, which thou haſt*

haſt written; having ſometimes been thought ſimilar, though not altogether of equivalent meaning, with St. Paul's wiſh to be *accurſed for his brethren*, of which Mr. Keeling had before written a Vindication *; he now proceeds to attempt an explication of the above paſſage, which he underſtands 'as a deprecation of temporal diſtinction and pre-eminence only.'

Whilſt Moſes was forty days in the mount, receiving inſtructions from God, the people grew impatient, and giving him up for loſt, demanded of Aaron *to make them gods to go before them*: whereupon he made them *a molten calf*, to which they ſacrificed, and thereby juſtly incurred the high diſpleaſure of the Lord their God; who thereupon ſaid unto Moſes, *Let me alone that my wrath may wax hot againſt them, and that I may conſume them*, AND I WILL MAKE OF THEE A GREAT NATION. Moſes, however, waving this temporal benefit and diſtinction, pleads in behalf of the people, and entreats the Lord *to turn from his fierce wrath, and repent of this evil againſt* them: and concludes his ſupplication in theſe remarkable words, *Yet now, if thou wilt, forgive their ſin; and, if not, blot* me, *I pray thee, out of thy book which thou haſt written*. The former part of theſe words, Mr. K. looks upon as a ſupplication in behalf of the people; and the latter, as a petition from Moſes, 'that, if God would conſume *them*, he would yet not make of HIM, or raiſe from *his* loins a great nation in their ſtead, in order to fulfil the promiſes made to Abraham; (Gen. xii. 2.)—promiſes of ſuch importance, ſo often repeated, and particularly recited in this very conference of Moſes with God, that it is matter of ſurprize that the reference of this paſſage thereunto ſhould have eſcaped the obſervation of any, and been overlooked by all the commentators.'

So that this laſt part of Moſes's ſupplication, this ingenious writer contends, is not to be underſtood, as a requeſt that God, if he would deſtroy the Iſraelites, would alſo blot *him* out of the book of life; but is to be taken in a temporal ſenſe only, as a modeſt petition, that God would reverſe his purpoſe to make of him a great nation inſtead of the apoſtate Iſraelites. This ſeems [as is here alledged] to be all the meaning we have any authority from the context to put upon this petition; and the requeſt thus underſtood is [undoubtedly] more agreeable to, and worthy of Moſes's declared character, than the common acceptation of his words will admit of.

* See the laſt Vol. of our Review.

Art. 41. *A Critical Diſſertation on Iſaiah VII. 13, 14, 15, 16. in which the Sentiments advanced by Dr. Kennicott, in a Sermon lately publiſhed, and by ſeveral other Writers, are candidly and impartially examined.* 8vo. 1s. White.

The ſubject of this pamphlet has been conſidered by a variety of writers; none of whom appear to have underſtood this difficult paſſage exactly in the ſame ſenſe with the preſent. Some aſſert, that it relates to a ſon of Iſaiah; others, to Chriſt: ſome contend for a double meaning, and ſay, that it relates both to a ſon of Iſaiah, and to Chriſt; to one in a literal, to the other in a ſecondary, and figurative ſenſe: but the opinion which moſt generally prevails, is, that it contains two diſtinct prophecies, the firſt relating to Chriſt, the ſecond to Iſaiah's ſon;—and this is what the learned Dr. Kennicott adopts *. Contrary to all

* See account of his ſermon, in a late Review.

theſe

theſe opinions, the Writer before us, [who appears to be endowed with a good deal of critical acumen] ſuppoſes this prophecy to relate to *one* perſon only, and *that* the ſon of a young woman, then preſent; which ſon was afterwards to be born. To eſtabliſh this ſenſe, he examines the paſſage critically, as well as the circumſtances of *Ahaz*, and the ſtate of his kingdom, at that time invaded by Rezin king of Syria, and Pekah the ſon of Remaliah, king of Iſrael. In confirmation of God's intention to defeat the enterprize of theſe confederate kings, Iſaiah gives Ahaz the ſign here mentioned; which this Author alledges muſt have been more ſatisfactory, in their then diſtreſs, ſuppoſing it (according to him) ſhortly to take place, than it could have been, if deferred till ſix or ſeven hundred years afterwards, when none of the perſons, to whom it was given, would be alive to ſee it performed. Upon this plan he ſuppoſes the whole prophecy, in every part, to be applicable to this child, who was ſoon afterwards to be be born, and conſidered as a pledge or token of divine favour, by his being called Immanuel, God with, or in the midſt of us. Agreeably to this ſenſe, he gives, what he affirms to be, a *literal tranſlation of the original*, in the following words:—'Then he ſaid, hear ye now, O houſe of David, is it a ſmall thing with you to weary men, but will ye weary my God alſo? *Nevertheleſs* the Lord himſelf will give you a ſign, (i. e. a mark or token of his favour) behold *this young woman* ſhall conceive, and bear a ſon, (is conceiving and bearing a ſon) and call his name Immanuel. *Milk* and honey ſhall he eat, *till* he ſhall know to refuſe the evil and chuſe the good. But before *this* child ſhall know to refuſe the evil and chuſe the good, the land (of Judah) which thou (Ahaz) *vexeſt* (or *troubleſt* with thy idolatries) ſhall be forſaken of both her kings.'

In ſupport of his own opinion, he obſerves that the *original* word for *virgin*, in our common tranſlation, occurs only *ſeven* times in the Old Teſt. viz. Gen. xxiv. 43. Exod. ii. 8. Pſal. lxviii. 25. Prov. xxx. 19. Cant. i. 3. and vi. 8. and in this place: and that in *three* of thoſe inſtances it is *not* rendered *virgin*, but *maid*, or *damſel*, (viz. in Exodus, Pſalms, and Proverbs) words of a more indefinite ſignification: and he ſhrewdly adds, that, according to the ſenſe in which the paſſage in Prov. is *uſually* underſtood (which, however, he does not think the true one) the word *maid* cannot well *there* mean a *virgin*.—Upon the whole, a reader of taſte for critical diſquiſitions, will not think his time ill employed in the peruſal of this tract; which contains many ingenious, though perhaps controvertible, obſervations.

Art. 42. *A Letter to the Author of a Letter to Dr. Formey; in which ſome of the prevailing Sentiments of that worthy Body of Men called Quakers, as they ſtand in Mr. Robert Barclay's Apology, and as they are touched upon in that Letter, are freely diſcuſſed, and their apprehended natural Tendency manifeſted.* 8vo. 1 s. 6 d. Norwich printed, and ſold by Baldwin in London.

When the zeal of reformation operated ſtrongly on the human mind in the laſt century or two, many warm imaginations took odd turns, and fabricated new ſyſtems of opinions, which, however ſtrange, eaſily found countenance; and ſeveral of them yet ſubſiſt nominally, though now mellowed down to more rational models. The ſureſt way to exhibit theſe ſectaries in a ridiculous light, is to tye them down to their firſt principles,

principles, and then bait them like bulls at the ſtake; a treatment which even ſome eſtabliſhments are not fond of receiving, however uſeful they may ſometimes deem it, to deal ſo by others.

With regard to the letter now before us, on the before-mentioned account we deem it unneceſſary to enter into and follow the controverted points between the dead Barclay and the living writer of the preſent performance. The principal object of diſpute, if it will bear that name, is the claim which quakers make to a light within, which our Author ſtrenuouſly aſſerts they do not enjoy; but if, as our facetious countryman ſays, who lived at a time when this light ſhone brighter than it has been known to do ſince,

'Tis a dark lanthorn of the ſpirit,
Which none ſee by but thoſe who bear it;

our Author cannot in juſtice be allowed to know much about it.

However, while the quakers chiefly diſtinguiſh themſelves by ſimplicity of manners and ſincerity of conduct, it is hardly worth while to controvert their ſpeculative opinions, or ſingularities in dreſs or behaviour: and if they are wiſe they will keep out of the field of controverſy, where the chance is much greater for loſing than gaining credit.

Art. 43. *The Root of Proteſtant Errors examined; or Mr. Moſheim's Queſtion diſcuſſed, viz. How far a juſt Antipathy to the Church Puppet-ſhews of Papiſts, has unjuſtly driven ſome Proteſtant-churches into the oppoſite Extreme?* 4to. 1 s. Johnſon and Davenport.

In Anſwer to Moſheim's queſtion, the Author of this performance endeavours to ſhew, that all kinds and degrees of conformity to the *church puppet-ſhews* of papiſts, are faulty and unjuſtifiable; and that the pretended meaſures of aiding devotion, and advancing the intereſts of the Chriſtian religion, by making bye-laws, or appointing rites and ceremonies, unknown to the injunctions of Jeſus and his apoſtles, are of the very ſame ſpecies with *church puppet-ſhews*, whether they relate to the magnificent and highly ornamented buildings, the conſecration of them, the inſtrumental muſic in churches, the ſet order of geſtures; the bowing, the kneeling, or the croſſings made uſe of; the claims of prieſtly power to abſolve, or condemn; the ſubſcriptions required to ſymbols of human compoſition, and to articles of faith which are of no better original. Theſe, and other things of the ſame human complexion, our Author ſays are what belong to *church puppet-ſhews*, and ſo far as proteſtant-churches do countenance and cheriſh them, ſo far are they from ſhewing a juſt antipathy, that they are unjuſtly drawn, if not driven into the ſame extreme, with that of the popiſh profeſſion; as each and every deviation from the ſimplicity of the divine original, is ſo far a corruption of genuine Chriſtianity.

According to our Author, it is a very capital and fundamental miſtake, to ſuppoſe that Jeſus Chriſt has left any thing to be done by the miniſters of religion, which he himſelf has not ſettled. It is not poſſible, he ſays, to ordain any rite or ceremony, as an ornament to the Chriſtian profeſſion, or as an help to devotion, but what will diſturb the peace of the Chriſtian church, by invading the rights of conſcience and of private judgment.

Art. 44.

Art. 44. *A Guide to the Liturgy; or, a ſhort Explanation of Morning Prayer, and of the Holy Communion, according to the Liturgy of the Church of England: with an Account of the Feaſts and Faſts, the Contents of the Pſalms of David, and the Occaſion for which they were wrote. The whole laid down in an eaſy and familiar Manner, never before attempted.* 12mo. 6d. Cabe.

The Editor obſerves, in a ſhort preface, that 'as the liturgy of the eſtabliſhed church is allowed to be ſo intrinſically excellent; it muſt be the more admired, and rendered more extenſively uſeful, the more clearly and rationally it is underſtood: an attempt therefore to explain it in the moſt eaſy and familiar manner, to the meaneſt capacities, cannot ſtand in need of any apology; and whoever conſiders the extreme inattention, not to ſay deplorable ignorance, of the common people, in religious duties, it is preſumed a work of this nature will not be deemed wholly unneceſſary.'

As a ſpecimen of the manner in which the Author has executed his ſcheme, we ſhall tranſcribe the following paſſage: 'We riſe up, upon ſuppoſition that our pardon is granted, to ſing the *Gloria Patria*, which is a paraphraſe upon the ſong of the ſeraphims, *holy, holy, holy*, and gives equal glory to every perſon of the Trinity, becauſe each perſon is very God, *as it was in the beginning, &c.* is added to ſhew that this was the primitive faith, againſt the Arians, who had introduced a new form of doxology, ſo that now it ſerves for two uſes, 1ſt, as a ſhorter creed, and 2dly, for a hymn of praiſe, and to quicken us herein, we declare, it was ſo in the beginning, for the angels ſung the praiſes of the Trinity in the morning of the creation. Job xxxviii. v. 7.'

To this we have only to add, that we have turned to the paſſage cited from Job, but we do not perceive that it bears any relation to the Trinity of Athanaſius; for which doctrine our author expreſſes the warmeſt veneration and zeal, in many parts of this little tract.

CORRESPONDENCE.

THE Reviewers are greatly obliged to their Correſpondent who ſigns WILLIAM GRAY, for the friendly reprehenſion he has given them, in regard to their ludicrous account of Dr. R——'s Elegies; but as they have the misfortune of totally diſſenting from his opinion of thoſe Elegies, they cannot poſſibly avail themſelves of the hint he has, ſo obligingly, thrown out for their direction.

*** In anſwer to CANDIDUS, of June 3, we have only to inform that gentleman, that we have given directions to the perſon who ſtatedly collects the Publications neceſſary for the Review, to enquire for Mr. Weſley's two volumes, which he mentions to have been advertiſed in 1762; and whenever they fall in our way, they will be duly noticed.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the THIRTY-SIXTH.

FOREIGN LITERATURE.

La Pharſale de Lucain, &c.

Lucan's *Pharſalia* tranſlated into French, by M. Marmontel, of the French Academy. 8vo. 2 Vols. Paris, 1766.

THERE is no claſſic writer who has ſo much divided the opinions of the critics as Lucan. Admired and cenſured, honoured and reproached, applauded and deſpiſed for the ſame work, according to the different taſte and intelligence of men, his reputation has ſeldom been weighed in an equal ſcale. His friends have always praiſed him too much; his enemies have cenſured him too generally and too freely; yet the former were more excuſable than the latter; not only becauſe his excellencies evidently outweigh his faults, but becauſe there is a kind of philoſophic enthuſiaſm and ſtrength of fancy in his writings, the influence of which is ſo extremely faſcinating, that the defects of an author who can afford ſuch pleaſure are eaſily forgot. It was owing to theſe influences that he was ſo indiſcriminately admired by Corneille. Full of glowing colours, and brilliant ſentiments, he caught the animated fancy of the French poet, and indeed furniſhed the ornaments of his fineſt ſcenes. Yet if Corneille preferred him to Virgil, his judgment was undoubtedly bribed by his imagination. The author of the *Pharſalia* wrote at a time of life when the faculties of the fancy are in their utmoſt vigour; but when their produce is generally too luxuriant, and requires the pruning and diſpoſing ſkill of maturer years. Lucan, unfortunately for his poem, died at the age of twenty-ſeven, and it is really to be wondered how ſuch depth

of philoſophy, ſuch refined morals, and ſuch noble paintings, could have been the fruits of ſuch early labours, rather than that thoſe labours ſhould want the poliſh of mature and conſummate judgment. His genius, moreover, was of that kind which deſpiſes deliberation, and cooler thought. *Ardens, concitatus*, as Quintilian calls him, glowing, and rapid in his compoſition, he waits not for the ſelection of language, nor dwells long upon the diſtinction of images. Hence, his colours are often too highly mixed, and injudiciouſly diſpoſed. His lights are frequently too glaring, and his ſhades impenetrable. Yet that confuſion which proceeds from a bold and daring imagination is hardly ever unattended with ſomething extraordinary, or magnificent, ſome ſtroke of the grand, the beautiful, or the ſublime: as an inſtance of the latter, that famous line,

Victrix cauſa Deis placuit, ſed victa Catoni,

has been often quoted and allowed. But a French critic, who many years ago wrote a book entitled *Penſées Ingenieuſes*, has diſputed both the ſublimity and the propriety of the ſentiment; alledging that it was impious in Lucan to put the judgment of Cato in competition with that of the Gods. We know not whether Mr. Marmontel is not of that critic's opinion, ſince he has entirely omitted the line preceding, though it is of conſequence to enforce and illuſtrate Lucan's ſentiment: the paſſage is as follows,

Quis juſtius induat arma;
Scire nefas. Magno ſe judice quiſque tuetur:
Victrix cauſa Deis placuit; ſed victa Catoni.

Thus tranſlated by Marmontel—'Lequel de deux partis fut le plus juſte? Il n'eſt pas permis de les ſavoir. Les Dieux ſe declarent pour le vainqueur, mais Caton s'attache au vaincu." *Magno ſe judice quisque tuetur*, is totally ſuppreſſed in the tranſlation; and if the Tranſlator was of the ſame opinion with the critic above mentioned, he probably conſulted the reputation of his author's piety, by ſoftening the expreſſion. Brebeuf has done ſomething like the ſame before him, who, in his tranſlation of this paſſage, ſays feebly,

Les Dieux ſervent Ceſar; mais Caton ſuit Pompée.

We confeſs that we are not ſatisfied with either of the French tranſlations; nor do we perceive, with the French critic, the great impiety of the ſentiment: for *ſuch a man* was, upon a moral eſtimate, not only equal, but ſuperior to *ſuch Gods*. Cato, whom Velleius Paterculus beautifully calls *homo virtuti ſimillimus*, might certainly rank with thoſe deities, into whoſe number the puſillanimous Octavius was confeſſedly admitted. The tranſlation of our countryman, Rowe, does not pleaſe us better:

Juſtly to name the better cauſe were hard,
While greateſt names for either ſide declar'd.

Victorious

Victorious Cæſar by the Gods was crown'd,
The vanquiſh'd party was by Cato own'd.

In all theſe tranſlations, the dignity, the importance, the pointed force of the original, are loſt.

Indeed, wherever Lucan ſpeaks of Cato, he ſeems to derive a kind of enthuſiaſm from the dignity of his ſubject, and in ſuch paſſages he generally riſes above himſelf.—How beautiful, and, at the ſame time, how animated is that paſſage, where he deſcribes his hero in the burning deſarts of Lybia, refuſing the little water that a ſoldier had offered him:

Arent ora ſiti: conſpecta eſt parva malignâ
Unda procul venâ: quam vix e pulvere miles
Corripiens, galeæ convexum infudit in orbem.
Porrexitque duci: ſqualebant pulvere fauces
Cunctorum: minimumque tenens dux ipſe liquoris,
Invidioſus erat. Mene, inquit, degener unum
Miles in hâc turba vacuum virtute putaſti?
Uſque adeo mollis, primſque calentibus impar
Sum viſus? Quanto pœna tu dignior iſta,
Qui populo ſitiente bibas? ſic concitus irâ,
Excuſſit galeam, ſuffecitque omnibus unda.

Was it not likely that a young and heroic imagination, ſuch as Lucan's, would be in raptures with ſuch an act of heroiſm, and raiſe the man who was capable of it to the dignity of the Gods? Addiſon caught fire from the ſame glorious object, and thus cloſely imitated the Roman poet in the following animated lines:

If ſome penurious ſource by chance appear'd,
Scanty of waters, when you ſcoop'd it dry,
And offer'd the full helmet up to Cato,
Did he not daſh th' untaſted moiſture from him?

Taſſo, if we miſtake not, may be numbered amongſt the admirers of Lucan;—at leaſt, like Addiſon, he has thought it worth his while to imitate him. The Roman poet, ſpeaking of the ruins of Troy, ſays,

——— *Jam tota teguntur*
Pergama Dumetis, etiam periere ruinæ.

The Italian, of Carthage;

Copre i fuſti e le Pompe arena et herba.
A pena I SEGNI
DE L'ALTE SUE RUINE *il Lido ſerba.*

That celebrated paſſage, in which Lucan ſpeaks of the grave of Pompey,

Situs eſt, qua terra extrema refuſo
Pendet in oceano: Romanum nomen et omne
Imperium, magno eſt tumuli modus. Lib. viii.

is thus rendered by the old French tranſlator, Brebeuf:

Tout ce qu'a mis ſon bras ſous le pouvoir de Rome,
Eſt a peine un cercueil digne d'un ſi grande homme.

There is a remarkable preciſion and clearneſs in this tranſlation.—Let us ſee what Mr. Marmontel has made of this famous epitaph.

taph. '*La terre entiere eſt leur aſyle; ſon ombre a le droit d'habiter par-tout ou s'etend la puiſſance et la gloire du nom Romain.*' This, certainly, is inferior to the old tranſlation; for it is by no means ſo expreſſive of the ſenſe of Lucan. Beſides, to ſay firſt that the whole earth, and, afterwards, that the whole Roman empire ſhould be the aſylum of Pompey's ſhade, is ſomething like that famous bathos in Cervantes, where the reputation of Don Quixote is ſaid not only to have been extended through all Spain, but through all *La Mancha*.

However, it is not upon trifling inaccuracies, or an exhibition of ſhort paſſages, that we would found the character of this tranſlation. The reputation Mr. Marmontel has acquired in one ſpecies of literature entitles him to a fair and full examination of his merit in another. Upon this conſideration, we ſhall lay before our Readers his tranſlation of that famous ſpeech of Cato in the ninth book, together with the original, and the verſion of our countryman Rowe; by which we propoſe not only that the merit of Mr. Marmontel's book may be the more effectually known by the reſpective compariſons, but likewiſe to gratify ſuch of our Readers as may be little acquainted with foreign literature, and little ſolicitous about it's ſucceſs, with one of the nobleſt ſpeeches in the world, ſtill more nobly tranſlated into their own language.

O quibus una ſalus placuit mea caſtra ſecutis
Indomita cervice mori, componite mentes
Ad magnum virtutis opus, ſummoſque labores.
Vadimus in campos ſteriles, exuſtaque mundi,
Qua nimius Titan, et raræ in fontibus undæ,
Siccaque letiferis ſqualent ſerpentibus arva,
Durum iter ad leges, patriæque ruentis amorem.
Per me iam Libyen veniant, atque invia tentent,
Si quibus in nullo poſitum eſt evadere voto,
Si quibus ire ſat eſt, (neque enim mihi fallere quemquam
Eſt animus, tectoque metu perducere vulgus.)
Hi mihi ſint comites, quos ipſa pericula ducent,
Qui me teſte, pati vel quæ triſtiſſima, pulcrum,
Romanumque putant. At qui ſponſore ſalutis
Miles eget, capiturque animæ dulcedine, vadat
Ad dominum meliore via. Dum primus arenas
Ingrediar, primuſque gradus in pulvere ponam,
Me color ætherius ſeriat, mihi plena veneno
Occurrat ſerpens; fatoque pericula veſtra
Prætentate meo: ſitiat, quicumque bibentem
Viderit: aut umbras nemorum quicumque petentem,
Æſtuet: aut equitem peditum præcedere turmas,
Deficiat; ſi quo fuerit diſcrimine notum
Dux, an miles eam. Serpens, ſitis, ardor arenæ,
Dulcia virtuti: gaudet patientia duris.
Lætius eſt, quoties magno ſibi conſtat, honeſtum.

Sola

Sola poteſt Libye turba præſtare malorum,
Ut deceat fugiſſe viros.

MARMONTEL.

'O vous qui en ſuivant mes drapeaux, ne demandez qu'à mourir libres, & qu'à dérober votre tête au joug, tenez vos ames préparées aux grands efforts de la vertu & à des travaux dignes d'elle. Nous allons traverſer des deſerts brûlés par le ſoleil, où l'on trouve à peine quelques ſources d'eau, & qui ſont peuplés de ſerpens venimeux. Le voyage eſt pénible, & je ne le propoſe qu'à ceux qui ont renoncé au ſoin de leur ſalut, & pour qui c'eſt aſſez d'aller au ſecours des lois & de la patrie expirante. Que ceux-la ſeuls viennent avec moi, à-travers des ſables où jamais avant nous les pas de l'homme ne furent imprimès. Car je ne veux tromper perſonne, ni engager une foule timide à me ſuivre, avec la crainte au fond du cœur. Je ne veux pour compagnons que ceux dont le courage s'accroît dans les dangers, & qui, ſur ma foi & à mon exemple, ne connoiſſent rien de plus beau, ni de plus romain, que de ſouffrir même le plus grands maux. Mais ſi quelqu'un a beſoin qu'on lui reponde de ſon ſalut, s'il tient aux douceurs de la vie, qu'il s'en aille chercher un maître par un chemin plus facile & plus ſûr. Dès que j'aurai mis le pié ſur le ſable; que le ſoleil darde ſur moi ſes feux, que des ſerpens gonflés de venin m' environnent; je veux éprouver le premier tous les périls qui vous menaceront. Si quelqu'un me voit boire avant lui, qu'il ſe plaigne de ſouffrir la ſoif; qu'il ſe plaigne de la chaleur, s'il me voit chercher un ombrage; qu'il ſe rebute d'aller á pié, s'il me voit aller á cheval á la tête de mes cohortes, ou ſi on diſtingue á quelque marque le chef entre les ſoldats. Les ſerpens, la ſoif, la chaleur, l'aridité de ces vaſtes plaines ſont des délices pour la vertu. C'eſt dans les dures extrémités que la patience triomphe, & jouit d'elle-même. Une ame honnête n'a jamais tant de joie, que lorſque, par de grands efforts, elle s'eprouve & ſe reſſent. Du reſte, il falloit tous le maux que la Libye nous prépare, pour nous ſauver du deſhonneur attaché à la fuite, & faire voir que ce n'eſt ni la peine, ni la danger que nous fuyons.'

ROWE.

Fellows in arms! whoſe bliſs, whoſe chiefeſt good
Is Rome's defence, and freedom bought with blood;
You, who, to die with Liberty, from far
Have follow'd Cato in this fatal war,
Be now our virtue's nobleſt taſk prepar'd,
For labours many, perilous, and hard.
Think thro' what burning climes, what wilds we go,
No leafy ſhades the naked deſarts know,
Nor ſilver ſtreams thro' flow'ry meadows flow.

But horrors there, and various deaths abound,
And ſerpents guard th' unhoſpitable ground.
Hard is the way; but thus our fate demands;
Rome and her laws we ſeek amidſt theſe ſands.
Let thoſe who, glowing with their country's love,
Reſolve with me theſe dreadful plains to prove,
Nor of return nor ſafety once debate,
But only dare to go, and leave the reſt to fate.
Think not I mean the dangers to diſguiſe,
Or hide 'em from the cheated vulgar's eyes:
Thoſe, only thoſe, ſhall in my fate partake,
Who love the daring for the danger's ſake;
Thoſe who can ſuffer all the worſt can come,
And think it what they owe themſelves and Rome.
If any yet ſhall doubt; or yet ſhall fear;
If life be more than liberty, his care;
Here, ere we journey farther, let him ſtay,
Inglorious let him, like a ſlave, obey,
And ſeek a maſter in ſome ſafer way.
Foremoſt, behold, I lead you to the toil,
My feet ſhall foremoſt print the duſty ſoil:
Strike me the firſt, thou flaming god of day,
Firſt let me feel thy fierce, thy ſcorching ray;
Ye living poiſons all, ye ſnaky train,
Meet me the firſt upon the fatal plain.
In ev'ry pain, which you, my warriors, fear,
Let me be firſt, and teach you how to bear.
Who ſees me pant for drought, or fainting firſt,
Let him upbraid me and complain of thirſt.
If ere for ſhelter to the ſhades I fly,
Me let him curſe, me for the ſultry ſky.
If while the weary ſoldier marches on,
Your leader by diſtinguiſh'd eaſe be known,
Forſake my cauſe, and leave me there alone.
The ſands, the ſerpents, thirſt and burning heat,
Are dear to patience, and to virtue ſweet;
Virtue, that ſcorns on coward terms to pleaſe,
Or cheaply to be bought, or won with eaſe;
But then ſhe joys, then ſmiles upon her ſtate,
Then faireſt to herſelf, then moſt complete
When glorious danger makes her truly great.
So Lybia's plains alone ſhall wipe away
The foul diſhonours of Pharſalia's day;
So ſhall your courage now tranſcend that fear:
You fled with glory there to conquer here.

On comparing Mr. Marmontel with Lucan in this ſhort ſpecimen, the moſt obvious defect in the Tranſlator appears to be a want of ſpirit.—The bold and animated addreſs of the Roman poet is loſt in the weakneſs of the French proſeman.

Dixerat: ille ater ad leges, patriaque ruentis, imperii

How miſerably is that fine verſe enfeebled by the following para-

paraphraſe! '*Le voyage eſt penible, et je ne le propoſe qu'a ceux qui ont renoncé au ſoin de leur ſalut, et pour qui c'eſt aſſez d'aller au ſecours de lois, et de la patrie expirante.*' There is a thouſand times more perſwaſion, more energetic power and eloquence in the original verſe, than when thus idly diffuſed and weakly explained. The tranſlation has the ſame bad effect, as the diſjointing and placing at unaffecting diſtances thoſe objects that derived both ſtrength and beauty from being cloſely compacted and artfully combined.

Hi mihi ſint comites quos ipſa pericula ducent,

ſays the poet; and why has not the Tranſlator preſerved the ſimple ſentiment? Has he given us a better, or one that is more proper, when he ſays, '*Je ne veux pour compagnons que ceux dont le courage s'accroit dans les dangers.*' If not, wherefore ſhould he have ſubſtituted Marmontel for Lucan? That animated paſſage, where Cato exclaims,

Me ca or æ herius ſiriat, mihi plena veneno
Occurrat ſerpens,——

is literally and well enough tranſlated, but the beautiful abruptneſs of the exclamation is loſt by the Tranſlator's connecting it with what paſſed before, and feebly introducing it with '*Des que J'aurai mis le pié ſur le ſable.*'—This connection was the effect of ill judgment and not of neceſſity, the conjunctive *dum* in the original referring to what went before, and not to what followed. Rowe has not only avoided this weak error, but in his tranſlation has even heightened the ſpirit and fire of his author.—The apoſtrophe to the ſun is more bold and animated than the paſſive ſentiment in the original:

Strike me the firſt, thou flaming god of day!

It muſt be owned, indeed, that he ſhould have omitted the ſecond line of the couplet, as it is rather a pleonaſm, and weakens the effect. Upon the whole, we are of opinion that the *ladies* of France, at leaſt, may be congratulated on this tranſlation, as it will convey to them the beauties, or ſomething like the beauties, of Lucan, in an eaſy and familiar manner.

L' Iliade D' Homere, traduite en verſe, &c.

The Iliad of Homer tranſlated into verſe, with Remarks. 8vo. Paris. 1766.

THIS volume contains the firſt ſix books of Homer's Iliad, tranſlated into the French heroic verſe; the natural heavineſs and monotony of which, indeed, is but ill calculated for a work of this kind;—but if France muſt have a tranſlation of Homer, ſhe muſt have it in ſuch meaſures only as the genius of her language will allow. The ſtyle of this tranſlation ſeems to be accurate and elegant; and the Tranſlator has ſhewn himſelf to

be a man of superior taste and judgment, by a very ingenious preliminary discourse on Homer. He has here and there been indebted to the author of the *Enquiry into the Life and Writings of Homer* for his observations; but many of his remarks are new, and altogether pertinent. 'Many causes, says he, moral and physical, contributed to the forming of great men; climate, religion, government, the manners of the times, and education, in the most extensive sense of the word.—No climate has been more distinguished for the production of great poets than that of the coast of Asia, and the adjacent isles; but, together with the influence of this climate, so favourable to poetry, every other circumstance concurred to form the prince of poets. While the Assyrian monarchy was still flourishing,—while the Phœnicians extended their commerce as far as the Straights of Gibraltar,—and Egypt, according to the testimony of the scriptures, was the seat of wisdom and learning, Greece, yet uncultivated and uncivilized, could hardly support its own inhabitants, who therefore sought, upon the sea, that subsistence which the sterility of their country refused them. Piracy amongst the Greeks, as well as amongst the Scandinavians, was a long time in repute; but those who had by this means acquired riches, became anxious to secure their property, and built places of strength. The laws of hospitality were then held in the most sacred light; the stranger was received and honoured, and commerce begun to diffuse itself. Those tracts of land, however, which industry and cultivation had rendered valuable, were always an object of contention; and the weaker being driven from his possessions by the stronger, went to renew his fortunes in a distant country.

'Such were the circumstances that characterised the age of Homer. The Greeks were neither altogether a savage people, nor yet perfectly civilized. Their minds were rendered active and vigorous by a desire of reputation and respect, by the limited simplicity of their wants, and by the uncertainty of that repose they enjoyed in a country recently established, which required the utmost vigilance to defend it from the inroads of its neighbours.——In the place of laws, they were governed by such maxims of moral justice, as were the natural result of sentiment; and the excellency of which was proved by necessity. These maxims, by constantly exercising the hearts and the understandings of the people, kept them in a state of continual activity, while those laws which were afterwards substituted in their place, slept in idle inaction. Such then was the scene which Homer had before him. On one side towns taken by assault, and all the horrours of ferocious triumph; on another, new cities raised and enriched by peace and commerce. He beheld the spirit of liberty in the very bosom of monarchy; he saw

ſaw the riſing arts cultivated and ſoon brought to perfection by a people who were enthuſiaſts in every thing that affected the ſenſes or the imagination; and, amongſt the reſt of theſe intereſting objects, he found religion employing the magic of the marvellous to faſcinate and ſubdue the mind.

'The religion of the Greeks in Homer's time had all the fervour of novelty. All nature, according to their ſyſtem, appeared to be animated, and to aſſume a kind of intellectual exiſtence.—That ſavage people, who had till then been occupied only in rapine and murder, when their minds begun to ſoften and ſink down to eaſe, conceived a kind of natural attachment to the ſoil that ſupported them, the ſtream that quenched their thirſt, and the ſun that gave them light. Under the influence of this affection, they were eaſily induced to believe the exiſtence of ſome benevolent ſuperior beings, and to make themſelves gods. Orpheus inſtructed them in the myſteries of the Egyptians; he amuſed them with the muſic of his lyre, and ſpread over Greece the religion he had brought with him from Egypt. The Greeks believed themſelves ſurrounded by divinities, and all the phenomena of nature were deified before them. Jupiter aſſembled his clouds; Neptune reſtrained and rouſed his waves; Aurora led forth the morning from the boſom of the ſea; and Vulcan had the conduct of the fire. All, in ſhort, was deity: all was preſage. In the prevalence of this new enchantment, if a poet attempted to ſing, it was his muſe that ſuggeſted the lay; his audience believed it, and poſſibly he believed it himſelf, for vanity is much more perſwaſive than reaſon. If he would gain the ear of the people, it was neceſſary that their gods ſhould be the ſubject of his ſong, thoſe new-formed gods, which had ſuch an infatuating power over the imagination.'

The Tranſlator of Homer has ſpared no pains to ſet off his author in the moſt ſtriking colours; and indeed where he argues in favour of his philoſophy, we find ourſelves very willing to concur with him; for it has always been our opinion, that true philoſophy is the inſeparable aſſociate of good poetry; 'and where, ſays the French critic, is this union to be found in greater perfection than in the works of Homer? that poet who has entered ſo warmly and ſo well into the rights and duties of human nature; that poet, who, in the opinion of Horace, teaches the doctrines of morality better than Chryſippus or Crantor; who, in a barbarous, or at moſt half-poliſhed age, could propagate the great principles of natural juſtice, and unfold ſuch refined ſentiments of equity, as might have reflected honour on the moſt cultivated times. When Ulyſſes demanded poiſon of Ilus, for the purpoſe of ſtaining his arrows, Ilus, who loved the king, refuſed his requeſt, becauſe, ſays the poet, he feared

feared the gods. What admirable reflections has Homer made on fate and free-will, when he makes Jupiter ſay, "Men accuſe us of being the authors of the evils they endure, when, excluſive of deſtiny, they are brought upon them by their own particular follies." How much does the poet ſhew himſelf ſuperior to ſuperſtition, when Hector, endeavouring to animate his ſoldiers, who had been diſturbed by the flight of a bird, tells them, that the beſt of omens is to fight for one's country. Yet this was the ſame Hector, who, obedient to the counſels of Helenus, ordered a ſolemn proceſſion of the Trojans to the temple of Minerva; ſo well did the poet know how to diſtinguiſh the enlightened religion of a good citizen from the fanatical abſurdities of the vulgar.

'To acknowledge the power of a ſupreme providence, to unfold the moſt hidden intricacies of the heart, to ſhew the excellencies of thoſe virtues that cement the bond of ſociety, the neceſſity of divine interpoſitions, and of ſubmiſſion to the laws, to diſtinguiſh and encourage uſeful, and to overcome dangerous prejudices; if this be not true philoſophy, I ſhould deſpiſe the term.'

Thus ingeniouſly the Tranſlator pleads in favour of his author, whoſe immortal work he appears to tranſlate in a chaſte, judicious and liberal manner.

Hiſtoire Philoſophique de l'Homme; that is, the Philoſophical Hiſtory of Man. 8vo. Paris, 1766.

HUMAN nature has been ſo much, and ſo long, the object of reaſon and philoſophy, that we ſeem, now, to expect nothing new upon the ſubject. When any work, concerning man and his nature, is offered to our attention, we take it up with reluctance; at leaſt, with little hopes of finding any thing in it but what has been repeated again and again. Is our curioſity, then, entirely gratified? Or is the ſubject exhauſted? Are we convinced that our views of it are, in every reſpect, clear and ſatisfactory? This will not ſurely be alleged. On the contrary, many ſeem, in regard to this branch of knowlege, to be in a ſtate of diffidence and deſpair: they conſider human nature as ſomething ſo complex in itſelf, and ſo various and contradictory in its appearances, as to make it almoſt impoſſible to reduce the philoſophy of it to a regular or connected ſyſtem.

The title of the performance now before us ſeems calculated to raiſe our attention.—From a philoſophical hiſtory of man, we expect genuine facts or phœnomena laid down, and concluſions drawn from them. The Author's vivacity renders him unfit, perhaps, for following this method very ſtrictly. As to his abilities for the ſubject he undertakes, he, in a very ingenuous manner,

manner, tells us, that he pretends only to ſome ſhare of good natural ſenſe, aided by long experience, much reflection on human nature, and a moderate degree of reading. He profeſſes great freedom of mind, and ſeems indeed to poſſeſs it.—'The greateſt names, ſays he, the higheſt literary fame, have never impoſed on me. I have ſought for truth freely in the works of thoſe who have acquired the greateſt reputation; and when, for a few excellencies or bright ſtrokes, I have met with a thouſand chimeras and obſcure and undigeſted notions, I have rejected the latter, and made the beſt uſe I could of the former.

'On reading Montaigne, I ſaid to myſelf, that of all the writers on human underſtanding, he was, on account of his ſagacity, the beſt qualified to ſee deep into it; but ſtrongly prejudiced in favour of his own perſonal merit, he has transferred the good opinion he entertained of himſelf to the ſpecies in general. And if that freedom, ſo much the character of his genius, has often led him into the diſcovery of important truths, the vivacity of his imagination has at the ſame time very often expoſed him to the illuſions of human vanity; ſo that this crier up of nature is likewiſe the panegyriſt of the moſt unnatural philoſophy in the world, *viz.* the Stoical.

'I wanted afterwards to read *Charron*, *Montaign*'s Ape; but when I found, that after having exhauſted all the common-place topics on man in general, he amuſed himſelf with entering into a particular examination of the liver, the ſpleen, the heart, and the brain, I ſhut the book, and ſaid to myſelf,—A man who begins thus, cannot make great progreſs in thoſe truths which I am in queſt of.

'*Abbadie*, who has written a treatiſe on ſelf-knowlege, and who charmed me in my younger days, appeared to me, when I was more advanced in life, as an ingenious divine only; who ſetting out with ſuppoſing man a moral agent, examines him more according to theological than natural principles. I laid him aſide too, wondering at the ſmall progreſs which philoſophy had made, at a time not far diſtant from the preſent, when his book excited a general admiration.

'I have read the celebrated *Rochefoucault* with more ſatisfaction, and could not help thinking, that in the few reflections which he has left us, in caſting an eye only on the human ſpecies, he has made more eſſential diſcoveries, than the moſt diſtinguiſhed and voluminous authors. I ſaw likewiſe, however, that of all the methods which have been employed to communicate moral truths to mankind, that of detached reflections was the leaſt inſtructive. The connection of ideas is broken by that force and energy which are ſo carefully ſtudied in ſuch compoſitions; principles are ſuppoſed inſtead of being eſtabliſhed; and obſcurity frequently, and indeed neceſſarily ariſes. Beſides,

as

as theſe reflections are only ſallies of the imagination, it is impoſſible but that ſome of them muſt be inconſiſtent with others, nay even ſometimes contradict them.

'The great *Deſcartes*, in point of metaphyſics, appears to me as a man of a ſtrong and lively imagination only, who believed that he really ſaw what he only fancifully defined; and who amuſed himſelf ingeniouſly with ſubtle and arbitrary explications of his own definitions, which were ſtill more arbitrary. And when, after reading his famous principle of never yielding our aſſent to any truths, but ſuch as are ſo clearly demonſtrated, that it is impoſſible to withhold it, I ſaw this philoſopher call thoſe ideas innate, which reſult from the combination of ſeveral other ideas acquired by experience and reflection; I went no farther, but ſaid to myſelf, how is it poſſible that ſo arbitrary a doctrine ſhould make ſo great a progreſs, and form, in a manner, a philoſophical ſect?

'As to the celebrated *Malbranche*, a ſmall part of his works was ſufficient to ſhew me, that he did not write for ſuch readers as I am; and that, by adopting the ideas of *Deſcartes*, who was his guide, he wanted to realize thoſe imaginary beings, which only exiſted in words. In order to arrive at truth in the path which *Malbranche* points out to us, I found likewiſe, that it was neceſſary to acquire a great deal of ſcientific knowlege, which few men have either time or opportunities of acquiring: and without knowing any thing of logic, I boldly reaſoned thus with myſelf: "If, in order to diſcover truth, it is neceſſary to know all that *Malbranche* knew, truth was never intended for all men, becauſe very few men know all that *Malbranche* knew: but as I am convinced that truth is intended for all men, it follows that *Malbranche* has not pointed out the true road to it, ſince ſo few men are capable of following him."

'This is not the method which the immortal *Locke* followed. He did not draw his principles from his imagination nor from the art of reaſoning, but conſtantly purſuing, and never deviating from, the path of experience, in regard to the formation of our ideas, he delivered more truths than all the philoſophers who had gone before him. But when, contrary to his own method, he would reaſon upon ſubjects beyond the reach of experience and of human reaſon, he became like the reſt of the philoſophers, obſcure and unintelligible; and thoſe, who, like me, confine their talents to a little plain ſenſe, need only, in order to be convinced of the truth of what I have ſaid, read what he has written upon the freedom of the will.

'Thus, though this great philoſopher writes with the utmoſt clearneſs upon all thoſe points which are within the reach of experience and reflection, and though his diſcoveries have prepared the way for the knowlege of man, he himſelf has interrupted

rupted the progreſs which might be made in this branch of knowlege, and has added little to it, unleſs what concerns the formation of our ideas, which, I acknowlege, is the foundation of the whole of it.

'I ſhall ſay little of the aſtoniſhing *Paſcal*. Notwithſtanding the force of his genius, he only ſaw man through the medium of a ſplenetic humour, which was the conſequence of his bodily conſtitution and infirmities, and formed his judgment of him, according to his views of Chriſtianity, with ſo extravagant a degree of preciſion, that if we take every thing he ſays of him literally, we muſt neceſſarily be aſhamed of our exiſtence, if we do not curſe it, and muſt place ourſelves below the meaneſt animals.

'As for the famous *Le Bruyere*, his book has always given me a great deal of pleaſure, becauſe I have never conſidered it but as the work of an ingenious man, or, if you will, of a good obſerver. He has, indeed, with great force and beauty, ſhewn the play of the paſſions, and the different ſhades of characters; but in regard to humanity, he is like the perſon, who only admires the play of the different figures in a moving and varying picture, but never examines the ſprings which ſet it in motion.'

Our Author gives us the character of ſeveral other eminent modern Writers on human nature, ſuch as *Monteſquieu*, *Rouſſeau*, *Condillac*, &c. and his obſervations upon them appear to us to be, upon the whole, very ingenious and pertinent.

'It may ſeem ſtrange, continues he, that after having affirmed that little progreſs has been made in the knowlege of man from the days of Socrates to the preſent times, I have only ſpoke of the moſt modern philoſophers, without ſaying a word of thoſe, who diſtinguiſhed themſelves during the long interval between Socrates and the moderns. But my Readers will ceaſe to be ſurpriſed, when I tell them that I am an ignorant man, who have never been able to draw my notions from ſources ſo remote; and that I have only good ſenſe enough to know, that the moderns having availed themſelves of the lights afforded them by the antients, I ought to find in the firſt the diſcoveries of both.—I muſt own, beſides, begging Mr. Rouſſeau's pardon, that I have not the ſame reſpect, which he ſeems to have, for the Lyceum of Athens; and whatever great geniuſes the Platos and the Xenocrateſes may have been, their principles, ſo far as I am acquainted with them, ſeem to be founded, not ſo much on a real knowlege of human nature, as on the opinion which they had formed to themſelves of humanity in general.

'By conſidering the few real diſcoveries that have been made by the moſt celebrated philoſophers, it may be affirmed, that the moſt ſublime ſciences, and the brighteſt talents, have been the greateſt obſtacles to the knowlege of man.

'Men,

—‘ Men of learning and genius ſeldom apply themſelves to the ſtudy of man, till the knowlege they have acquired has inſpired them with a high opinion of themſelves, and their ſpecies; no wonder, therefore, they have made ſo little progreſs in it. Their talents and acquiſitions are a kind of microſcope, which magnifies man to their view; or rather, when they think they contemplate human nature, they only take a view of themſelves, with all their ſplendid appendages of ſcience.

‘ Certain ſavages, at the ſight of the firſt Europeans who came among them, imagined their cloaths to be ſkins of various colours, adhering to their bodies like the ſkins of other animals; by a miſtake of the ſame kind, though much more aſtoniſhing, our great men identify themſelves in ſuch a manner, (if I may be allowed the expreſſion) with their knowlege and acquired talents, that they look upon them as abſolutely inſeparable from their exiſtence. The eſteem and reſpect which theſe talents and acquired lights procure them from the reſt of mankind, raiſe the ſplendor of them in their own eyes; and whatever efforts they may make to lay aſide their prejudices, they have a conſiderable influence on all their enquiries.’

From the ſpecimen already given, and which is taken from the introduction to this hiſtory, our Readers will be able to form a judgment of our Author's genius and turn of mind. In order to have a juſt notion of human nature, as it is in itſelf, we muſt, according to him, go back to the very cradle of humanity, conſider man in his primitive and original ſtate, ſtript of all that knowlege which time and a variety of circumſtances and ſituations have procured him; and in the ſame condition with every other animal when it comes out of the hands of nature. We muſt trace him through his gradual openings, and the ſeveral ſteps of his progreſs, and not ſet out, like moſt modern writers, with conſidering *the original lights of the human underſtanding, the determinations of the will*, and thoſe other faculties and ſentiments, which are merely accidental to his nature, and have their origin from the improvements and different circumſtances of ſociety.

In repreſenting to us the natural ſtate of man, he takes an opportunity of examining the notions of the celebrated *Rouſſeau*, in his diſcourſe *On the Inequality*, &c. and this he does with much candor and politeneſs. The bounds to which we are confined, will not allow us to give a more extenſive view of his performance, which is only an introduction to a larger work, in which, his views and motives in examining ſome of the notions of Rouſſeau, Monteſquieu, Maupertuis, and the authors of the *Encyclopedie*, at ſo much length, will, he tells us, clearly appear. We can, with confidence, recommend the peruſal of this book to all who are curious in ſpeculations on human nature: they will find the Author ingenious and animated

mated through the whole of his work, and in many places, judicious and profound. He has placed humanity in the moſt favourable point of view for exerciſing the penetration of philoſophers, and the fitteſt for furniſhing them with materials for laying the foundations of their principles.

Voyages et Decouvertes, &c. Voyages and Diſcoveries made by the Ruſſians along the Coaſts of the Icy Sea, and in the Eaſtern Ocean, both towards Japan and America: To which is annexed an Account of the River Amur, and of the adjacent Countries, from the Time of their being conquered by the Ruſſians: with a new Map of theſe Diſcoveries, and of the Courſe of the Aſaur; drawn from authentic Memoirs; publiſhed by the Academy of Sciences at St. Peterſburg. Tranſlated from the German of Mr. Profeſſor Muller, by C. G. T. Dumas. Amſterdam. 12mo. 2 vol. Rey. 1766.

THIS work is dedicated to the manes of Peter the Great; and we are told by the tranſlator that it is taken from a collection of pieces written at Peterſburg, in the German language, to furniſh materials for an hiſtory of the Ruſſian empire.

Peter, during his reſidence in Holland, in 1717, was requeſted to purſue diſcoveries which had been made imperfectly by thoſe who had ſought for a north-eaſt paſſage to China, and by ſome others on different occaſions. In 1719 he gave, to two geographers, inſtructions which our Author has never ſeen; but it has been generally believed that thoſe gentlemen were ſent to enquire whether the continents of Aſia and America are contiguous or not. The officers of the emperor in Siberia had orders, which the Author has ſeen, to aſſiſt them in travelling to Kamtſchatka, and farther. They arrived at Jakutzk in 1720, proceeded to Kamtſchatka in the following ſpring, ſailed from thence, and returned to Jakutzk in September 1721, but ſaid nothing of their voyage. Mr. Muller ſuppoſes they were ſent only to the Kurile iſlands, which were ſaid to abound in metals, and to be frequented by Japoneſe on that account. In conſequence of the relation of this enterprize, given to Peter, he iſſued a freſh command to viſit the unknown parts of the coaſt of Siberia, and to examine whether that country is any where joined to America. Although he was at this time in his laſt illneſs, he drew the inſtructions with his own hand, and committed their execution to the famous Apraxin. He died ſoon after, but Catharine his ſucceſſor purſued his plan. From records preſerved at Jakutzk, and peruſed by Mr. Muller in 1736, it appears, that voyages had begun to be made from ports in Siberia towards the north-eaſt in 1636; but with what ſuc-

ceſs

ceſs, was known neither at the court of Ruſſia, nor very generally even in Siberia. A detail is given of ſome of theſe voyages. In ſeveral of them conſiderable diſcoveries had been made, of which the officers ſent by Catharine might have availed themſelves, had they known their hiſtories were preſerved. Bering ſailed in 1728 from the river Kamtſchatka toward the north-eaſt, along the coaſt of the peninſula of that name; of which he drew a good chart. He arrived at a point of land in latitude 67° 18′, beyond which the coaſt appeared to turn weſtward. The commander judged this to be the extremity of Aſia, and returned to avoid the winter. The Author obſerves that Bering was, in this inſtance, miſtaken, becauſe the records at Jakutzk mention another point in latitude 70°, which is farther to the eaſt, and is ſeparated from America by a narrow ſtreight only. By reflecting, at Kamtſchatka, during the next winter, on ſome remarks that had been made on the ſea through which he had ſailed, and on reports of the inhabitants of Kamtſchatka about land to the eaſtward, he was induced, the following ſummer, to put to ſea again; but was forced back by contrary winds. He then returned to Peterſburg, and propoſed what has been called the ſecond expedition to Kamtſchatka. The plan now was, to endeavour to proceed both to the eaſt to America, and to the ſouth to Japan; and alſo to ſearch for the paſſage ſo often ſought in vain by the Engliſh and Dutch through the frozen ocean. Orders for theſe purpoſes were firſt iſſued in 1732, and geographers and academicians were ſent, as well as ſeamen. All that one officer, who ſailed from Archangel, could do in the ſummer of 1734, was to advance to the river Petſchera; and he was obliged to winter not far from thence. Next ſummer he paſſed through the ſtreight of Weygat, having the iſland of that name to his left, and came into a large ſea. Thus far the navigation has been known ever ſince the beginning of the laſt century. In 1735 he coaſted along the vaſt point which the Samojedes term Jalmal, till he arrived in latitude 72° 30′. Two other officers continued the voyage, doubled the point, and came into the gulph of Ob. In that, and ſeveral ſucceeding years, a paſſage was attempted from the Ob to Jeniſei. In 1738 it was effected by two veſſels. Several efforts were then made to proceed farther, but to no purpoſe; and the Author concludes that part of the frozen ſea to be at preſent quite unnavigable, although he is convinced it was often ſailed on in the laſt century.

In June 1738, three veſſels ſailed from Ochotzk upon the expedition to Japan. Their courſe was directed to the Kurile iſlands, and in the firſt ſummer they reached only the 46th degree of latitude. In the next they viſited Japan.

In 1741, Bering with two ſhips endeavoured to execute the remaining part of the deſign. They loſt time by ſearching for

a country which from maps they expected to have found before they came to latitude 46°. They turned, and at latitude 50° ſtood to the eaſt to diſcover if poſſible ſome part of America. The veſſels were ſeparated by fogs, and a tempeſt. On the 15th July, Bering ſaw land in latitude 58° 28'. Three days after the other captain ſaw what is ſuppoſed to have been part of the ſame coaſt in latitude 56°; only 13 degrees north from Cape Blanc in California, and 5 degrees weſt; but they made no diſcovery of any inhabitants.

The account of the river Amur, is leſs generally intereſting, and therefore we make no abſtract from it. The two volumes contain abundance of particulars, which cannot fail of entertaining all thoſe who are curious to receive information concerning a vaſt portion of the globe, of which hitherto we have had little or no certain intelligence. They will alſo prove acceptable to ſuch as may engage in expeditions to other undiſcovered regions, and will not be found unworthy the attention of the naturaliſt, the phyſician, and the philoſopher.

Journal Hiſtorique, ou Faſtes du Regne de Louis XV. ſurnommé Le Bien-aimé. An Hiſtorical Journal, or Annals of the Reign of Lewis XV. 12mo. 2 Vol. Paris. 1766.

A Work of this kind, which without entering into any particulars, either of circumſtances or characters, juſt mentions the principal events of each year, in the order of time in which they happened, can afford but little entertainment or inſtruction; and can hardly be conſidered in any other view than as a larger kind of index to hiſtory. The account, however, that is given of the *Miſſiſippi ſcheme*, and of the diſputes about the Bull *Unigenitus*, is rather more particular; though as we have little beſide the public acts relating to them, the Reader is not to expect much to gratify his curioſity. The Author acquaints us in his preface, that his intention was to ſhew, from this detail, that the reign of the preſent king has not been leſs diſtinguiſhed for memorable events, than that of his illuſtrious anceſtor Lewis XIV; and after reminding his reader of the diſorders and civil wars, with which the minority of that prince was diſturbed, from all which the preſent reign has been happily exempt, he expatiates, in the true ſpirit of a Frenchman, on the glory of his *grand monarque*, in the following magnificent terms: "The miniſtry of cardinal Fleury, which was as calm and peaceable as that of cardinal Mazarine had been turbulent, opens upon us a ſcene much more pleaſing in itſelf, as well as more to the honour of the nation. During this period, the king appears the arbiter of Europe; the intereſts of his rivals are entruſted to his care, and his juſtice and integrity are univerſally

admired; while France, which had been feared and hated under the preceding reign, acquires the eſteem and affection of its neighbours, and the ſeaſon of peace is carefully improved for eſtabliſhing the trade and finances of the kingdom; till the election of a king of Poland diſturbed the general tranquillity. This unlucky event obliges the French to enter into a war, in which the king's arms are continually victorious, procure the kingdoms of Naples and Sicily for a prince of the houſe of Bourbon, and add the dutchies of Lorrain and Bar (which Lewis XIV. was never able to accompliſh) to the crown of France. After the death of cardinal Fleury, the king's adminiſtration preſents us, during the war of 1741, with nothing but a conſtant ſeries of ſucceſſes, repeated victories, the moſt rapid conqueſts, and a peace dictated by a ſpirit of moderation and diſintereſtedneſs; whilſt at home, we ſee the wiſeſt laws enacted, for maintaining the public order, for the advancement of trade in general, and for ſecuring the property of individuals; military merit rewarded and ennobled, the moſt magnificent inſtitutions of which peace is capable brought to perfection, manufactures, arts, ſciences patronized, and carried to a height which ſeemed above the reach of human powers.'

The author having given this favourable idea of his ſovereign's abilities and ſucceſſes, both in war and peace, proceeds to compliment him upon the wiſe and moderate part he acted, with reſpect to the diſputes between the clergy and the magiſtrates; and concludes his eulogium with the following ſtricture upon the late war: from which it appears, that if he underſtands the art of painting the ſucceſſes of his nation in the moſt glaring colours, he is no leſs ſkilled in concealing and throwing into proper ſhades the loſſes and diſappointments they have ſuſtained:—'In the midſt of theſe cares, ſo worthy of a monarch, and ſo well calculated to render him beloved, a jealous neighbour attacks him by ſea, and inſults his flag. In leſs than two years, he reſtores his marine, makes himſelf formidable to his aggreſſor, takes from him an iſland in the Mediterranean, and a fort, a place of the utmoſt conſequence; deſtroys his ſettlements in Africa, maintains his ground for a conſiderable time againſt his power in America, drives his enemy from his hereditary dominions in Germany, and reduces him to the neceſſity of ſubmitting, and laying down his arms.'—Here the Author alludes to the memorable convention of Cloſterſeven; but when he comes to hint at the deplorable reverſe of fortune which this *invincible* monarch ſuſtained, he gloſſes it over, by coolly obſerving, that as long as it pleaſed the God of armies to favour his majeſty's endeavours, he made his enemy repent of his unjuſt attempts: and ſuch is the *eclat* with which this mighty hero ſtruts off the ſtage!

Théorie des Loix civiles, ou Principes fondamentaux de la Societé. i. e. The Theory of civil Laws, or the fundamental Principles of Society. 12mo. 2 Vol. Amſterdam, 1766.

THIS Author, like Rouſſeau and many other ingenious writers, ſeems fond of advancing paradoxes, and contradicting commonly received opinions; and, like them, is capable of ſaying very plauſible things in ſupport of notions, which, to men of a plain underſtanding, unacquainted with the ſubtilties of a great genius, muſt appear wild and extravagant. Who would have expected in this enlightened age to have heard a philoſopher plead, not only for polygamy and divorce, but for that ſyſtem of domeſtic ſlavery, which prevailed amongſt the ancients, and which ſtill obtains in the eaſt? According to this Author, it would greatly conduce to the happineſs of ſociety, if all thoſe who now fill the loweſt ranks of life were deprived of their liberty, and were made the ſlaves and abſolute property of the rich. In maintaining this opinion, he even profeſſes himſelf an advocate for the poor, whoſe ſufferings he thinks would be much lighter in a ſtate of ſervitude, than in their preſent indigent and wretched condition. At the ſame time, he contends, that ſuch a conſtitution is moſt agreeable to the grand principles on which ſociety was originally founded, and which require that the *bulk of mankind* ſhould be in a ſtate of ſubjection to a few, who are to enjoy the fruits of *their* labour. This principle, he obſerves, ſtill continues in all its force in the great empires of Aſia, whoſe form of government therefore he does not ſcruple to prefer to all the refinements of European policy, either in ancient or modern times; and even recommends it to us, to copy after thoſe Eaſtern models, in which, he ſays, the ancient ſyſtem is preſerved, pure and unadulterated. Indeed our Author ſeems to be of opinion, that liberty, either civil or domeſtic, is inconſiſtent with the peace and order of ſociety. He places therefore an abſolute monarch at the head of the ſtate; and as an image of his ſovereign, gives every maſter of a family an unlimited authority over the ſeveral members of which his family conſiſts, that is, his wives, his children and ſlaves. This, which he ſuppoſes to have been the ancient patriarchal ſyſtem, he inſiſts is the only method of preſerving ſociety from the numberleſs evils, which every one complains of, but for which no remedy has yet been found.—The truth is, men of imagination and genius, when they contemplate the many corruptions and abuſes which in length of time will infect the beſt conſtituted governments, feel their indignation riſe ſo high, that they immediately conceive a prejudice againſt the conſtitution itſelf, and imagine they can never remove at too great a diſtance from a plan which

is attended with ſo many miſchiefs; without giving themſelves leave to examine, whether the ſyſtem they would adopt is not liable to as great, or, it may be, greater evils than that which they condemn.

But after all, it is but juſtice to acknowlege, that the Author has advanced many things, which deſerve ſerious conſideration. He has ſet in a ſtrong light ſome of thoſe enormous corruptions and flagrant diſorders, which have been gradually introduced into ſociety; and which, it muſt be owned, call loudly for a thorough inſpection; though perhaps few will think it expedient, on that account, to pull the whole fabric down, in order to rebuild it on a new plan. His ſtyle is lively and full of ſpirit, and abounds with illuſtrations, in which he is remarkably happy; though there may be ſome danger leſt the unwary reader ſhould ſometimes miſtake a pertinent illuſtration for an argument. Upon the whole, it is a work which will afford pleaſure to a ſpeculative mind, and may ſuggeſt many uſeful hints to an intelligent reader, whatever he may think of the general deſign.—But it is time to give a more particular account of the plan of the work; though the limits of this article will not allow us to enlarge ſo much upon it as we could wiſh: for the reſpect which is due to truth, will not ſuffer us to *deny* a fair hearing, even to arguments againſt LIBERTY.

It is introduced with a pretty large preliminary diſcourſe, which contains many ingenious and important obſervations, tending to lay open the abuſes and defects attending the adminiſtration of juſtice; from all which he infers the neceſſity of recurring to the firſt principles on which ſociety and laws were eſtabliſhed. Theſe diſorders in the ſtate, of which every one is ſenſible, he compares to the grating of the mill-ſtones againſt each other, which is a ſign that a freſh ſupply of corn is wanting. And if this ſignal is neglected, theſe diſorders perpetually increaſing will produce revolutions, which will indeed of themſelves work out a remedy, but not without the deſtruction of the ſtate. He obſerves, that the ſyſtem of laws received amongſt the European nations is a kind of patch-work, which was originally formed in the woods, and has ever ſince been ſubject to continual changes, till it has loſt ſight of the principles from which it took its riſe, and is now become a confuſed heap of intricate and often inconſiſtent regulations. The grand principle, he obſerves, on which ſociety is founded, and which all laws ought to have in view, is *the ſecurity of property*. This every prince ſhould in the firſt place attend to, ſince his own power reſts on the very ſame foundation with the fortunes of his ſubjects. Kingdoms are the property of their ſovereigns, in the ſame manner as a farm belongs to a private perſon. They were both originally founded in violence and injuſtice; but

but long poſſeſſion and preſcription gives a title. This the Author thinks a much better ſecurity to the intereſts both of the prince and his ſubjects, than to have recourſe to a *mutual compact*, an opinion which he repreſents as idle and abſurd, ſince it would be impoſſible that the ſenſe of a whole people ſhould be taken; ſo that inſtead of ſecuring their mutual rights, it would only ſerve to create endleſs diſputes and contentions. While the people find themſelves ſecured in the peaceable enjoyment of their property under their ſovereign, they will think themſelves obliged to ſupport his government, however abſolute and even tyrannical it may be in other reſpects: whereas, if he is remiſs in the adminiſtration of juſtice, how many other good qualities ſoever he may inherit, they will look upon him as their enemy, and will probably ſeek his ruin. To illuſtrate this, he inſtances in the different fates of Cromwell and Charles I. of the former of whom he ſpeaks in the following terms. 'Cromwell was a deteſtable uſurper. He had even forced religion to be an accomplice with him in his crimes. He had ſtained England with royal blood. He had ſtolen the crown; and not daring to wear it upon his head, he carried it in his hand, and obliged the nation to ſubmit to him. He was cruel, faithleſs, voluptuous. He had the ſoul of a Nero, with the heart of an Attila. But he did not encroach on the rights of individuals; for he adminiſtered juſtice with a rigid impartiality. He was the only tyrant in the three kingdoms. He died in peace in his bed, and his funeral was honoured with unſuſpected lamentations.—Compare the conduct and maxims of this fortunate criminal, with reſpect to the ſecurity of civil order, with thoſe of the innocent and unfortunate Charles I. and you will be at no loſs to account for the difference of their fate.' Upon the whole, he concludes, that the diſtinction, which has been made between *civil* and *political right*, is without any foundation. They are both reducible to one principle, that of rendering to each what belongs to him, in order to preſerve their own property. This, he obſerves, is not like thoſe ſubtile metaphyſical threads, by which ſome have pretended to confine princes, which the leaſt breath of paſſion burſts aſunder: it reſtrains both them and their ſubjects by the ſtrongeſt of all bonds, their own intereſt. A prince has the ſame power over his dominions, which the head of a family has over his eſtate. He may ſet fire to his houſe, cut down his trees, and pull up his vines; but what will he get by this mad conduct? he will only ruin himſelf in a little time: and this would be the conſequence of the unlimited power of ſovereigns, if they ſhould abuſe it in the ſame extravagant manner.'

In the concluſion of his introduction, the Author, by way of apology for the freedom with which he expreſſes his ſenti-

ments, tells his readers, that the ideas of government he has adopted, are not originally his own, but are borrowed from the conſtitution of the Eaſtern empires, which, with whatever contempt we Europeans are pleaſed to treat them, are, as we have obſerved, in his opinion, the only models of a perfect civil policy. As Copernicus found the true ſyſtem of aſtronomy amongſt the Chaldeans, ſo he thinks he has diſcovered the true ſyſtem of legiſlation in the ſame quarter of the world. It was in the eaſt that ſociety was firſt formed, and it is there alone we are to look for it in its pure, ſimple and uncorrupted ſtate. 'But ſuch are the prejudices which our political empirics have induſtriouſly circulated in theſe weſtern parts, that we are made to believe thoſe violent convulſions, to which ſociety amongſt us is continually ſubject, are indications of a ſound and perfect ſtate of health; while on the contrary, that profound tranquillity which Aſia enjoys, we are taught to conſider as a real diſeaſe, expreſſed by the hideous name of deſpotiſm.' And to remove theſe prejudices, and to undeceive thoſe who have been credulous enough to imbibe them, is the profeſſed deſign of this book.

In the courſe of this work, he often oppoſes principles laid down by the celebrated Monteſquieu; for which, however, he makes a handſome apology, ſpeaking both of him and his work in the moſt reſpectful terms: but with Grotius and Puffendorf he has ventured to take rather more liberty, and not only preſumes to contradict them very freely, but repreſents them as putting off their readers with a heap of quotations and authorities, inſtead of reaſoning and argument.

The work itſelf is divided into five books. The firſt treats of *the utility of laws*. The ſecond of *the origin of laws*. The third conſiders *the laws relating to Marriage*. The fourth *thoſe concerning the government of families*, and *the deſcent of patrimony, either by ſucceſſion or will*. And the fifth *the laws relating to the power of maſters over their ſlaves*.

Under the firſt of theſe heads, the Author obſerves, that the great object of laws, in all communities, is the ſecurity of property; and as this is in a manner confined to the rich, it is for their ſakes principally that laws are made, and their intereſt chiefly they have in view. He then conſiders the influence they have upon the increaſe of mankind, and expatiates pretty largely on the evils of which they are in this reſpect productive, though at firſt ſight they may ſeem to have a contrary tendency. He ſhews in particular the fatal effect of luxury, which makes a continual ſacrifice of vaſt numbers of the poor, to ſupply the imaginary wants of the rich; at the ſame time the difficulty of ſupporting a family in large towns, where vaſt multitudes are collected together for the ſake of trade, is a great diſcouragement

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to marriage, and consequently a great hindrance to population. Under this head he takes notice of the numbers that fall by the hands of public justice, while the legislature thinks it discharges its duty sufficiently to society, in cutting off these unworthy members, instead of endeavouring to lessen those temptations to dishonesty and injustice, which are continually multiplying in a rich and opulent state; 'unless indeed (he adds, archly enough) it is easier to hang men, than to prohibit gold snuff-boxes and diamond ear-rings.' In this class he also ranks war, by which such havock has been made of the species; and which is evidently founded upon the distinction of property.

Upon the whole, he grants that these evils are in part the unavoidable consequences of men's entering into society; though he thinks many of them would be greatly relieved by that system of civil and domestic government, which he afterwards recommends. But at the same time he seems very doubtful, whether it would not have been more for the happiness of mankind, if they had never parted with their liberty and independence, but had lived a solitary life in the woods. If they had by this means been deprived of all the sweets of society, they would, to make them amends, have been exempted from all those numberless evils, which ambition and luxury have introduced.

In the second part, our Author enquires into the origin of society, which must have been previous to all laws; and takes some pains to explode the notion, which both Montesquieu and Puffendorf have maintained, that it took its rise from *fear*. This principle, he observes, would rather have kept men at a distance from each other, than have brought them together. While they continued in a state of nature, every man was upon equal terms with his neighbour; and had nothing to hope or to fear from him. It was owing to the improvements of society that men became formidable to each other; and it was to guard against those evils which their association produced, that laws were invented. He then shews, that neither would *agriculture* have led mankind to form themselves into societies, but would rather have kept each family apart; as they would naturally have looked upon their neighbours with a jealous eye, lest they should encroach upon their property. To solve this problem therefore, he supposes mankind in their primitive state all divided into two classes; the one inhabitants of the plains, the other of the woods and mountainous parts: the former would apply to husbandry, the latter support themselves by hunting. The mountaineers, he thinks, from their manner of life, would be more than a match for their brethren in the plains, and would go in parties, like herds of wolves, in quest of their prey. In some of these wild expeditions, he supposes them to discover

one of theſe huſbandmen, living at his eaſe with his family, in the midſt of his flocks and herds. The conſequence may eaſily be imagined. The hunters would immediately take poſſeſſion. But inſtead of taking away the life of the proprietor, he thinks, they would ſee it was much more for their intereſt to employ him as their ſervant, to look after the farm for their benefit, allowing him his maintenance, but depriving him of his liberty. From this time he, with all his family, became their ſlaves; and were conſidered by them as a part of their property. In the ſame manner, he ſuppoſes other owners of land to fall a prey to other parties of invaders; till by degrees it became neceſſary to make ſome regulations for the ſecurity of that property of which they had poſſeſſed themſelves. Thus the foundation of ſociety was laid in violence and injuſtice; and the intention of all ſubſequent laws was to confirm theſe ſons of rapine in the peaceable poſſeſſion of thoſe rights to which force alone had given them any claim.—This is a ſhort ſketch of our Author's theory upon this ſubject; in confirmation of which, he obſerves, amongſt other things, that the laws of the moſt ancient nations have always been the moſt cruel and ſanguinary, ſuch as might be expected from a company of freebooters, who lived by plunder, but very different from the genius of ſhepherds and huſbandmen.

In his third book, which treats of *marriage*, he conſiders at large the queſtions about *polygamy* and *divorce*; for both of which he declares himſelf an advocate; at leaſt as far as reaſon and the intereſt of ſociety are concerned: for he acknowleges they are excluded by the Chriſtian revelation, to which he profeſſes an implicit deference. There are ſome curious obſervations under this head, but we have only room to obſerve, that our Author does not fail here to refer us to the practice of his favourite Aſiatics; and inſiſts upon it, in oppoſition to Monteſquieu, that the ſubjection in which women in the eaſt are uſually kept, is owing, not to the deſpotic form of their government, but to their having invariably adhered to the maxims and laws of the moſt antient times. And in proof of this, he obſerves, that during the Roman commonwealth, the women enjoyed much leſs liberty, than in the times of the emperors; and in general, that in proportion as luxury has prevailed in a ſtate, the power and privileges of that ſex have been enlarged.—How far this doctrine may be reliſhed by the ladies in France, we pretend not to ſay; but we apprehend it would be hardly ſafe to broach ſuch monſtrous hereſies in our own country: for which reaſon we chuſe to paſs over in ſilence the other arguments our Author has advanced on this ſubject.

In the fourth book, the nature and foundation of *parental authority* is conſidered very largely. The Author explodes the no-

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tion of its being founded either in the *birth* or *education* of the child, and reſolves it all into its dependence upon its parent for ſupport, in conſequence of which it becomes a part of his property. He maintains, that the authority of the parent (that is of the father) ought to be abſolute; and repreſents it as one of the great abuſes, which the luxury and refinements of modern times have introduced into ſociety in this part of the world, that this domeſtic power is ſo much relaxed. He carries his notions on this head ſo far as to plead for the continuance of this authority, even after the children are come to maturity, and have families of their own: ſtill he would have them abſolutely dependent upon the *paterfamilias*, who as long as he lives is to receive the profits of their labour, only allowing them a ſufficient maintenance.—Under this general head, he treats of the laws according to which property ſhould deſcend; and ſeems to think that no man can have a right to determine how his effects ſhall be diſpoſed of after his death, and conſequently conſiders the power, which amongſt us is claimed of making wills, and ſetting aſide the legal heir, as unnatural and abſurd.

In the fifth and laſt book, the ſubject of domeſtic ſlavery is very copiouſly diſcuſſed. We have already obſerved, that the Author is of opinion, that if all the poorer ſort of manufacturers and labourers were abſolutely the ſlaves of the rich, they would be much leſs wretched than they are in their preſent boaſted but only imaginary independence; as their maſters would then be obliged to ſupport them and their families, and would find it their intereſt to make their lives comfortable and happy to them. And as their children would likewiſe become a part of their property, they would, for their own ſakes, encourage them to marry; whereas, in the preſent ſyſtem, the dread of poverty keeps vaſt numbers ſingle, and conſequently is a great obſtruction to the increaſe of the ſpecies. He expatiates here upon the hardſhips ſuffered by the poor, while they are adminiſtering to the enjoyment and ſplendor of the rich; and though his colouring is ſometimes too ſtrong, yet, it muſt be owned, he has advanced ſome very ſerious and important truths, which may perhaps lead a perſon of humanity and reflection to queſtion, whether it is not a great defect in ſociety, that there ſhould be ſo vaſt a diſproportion between the circumſtances of its different members; and whether a man has, ſtrictly ſpeaking, a right to indulge himſelf in all the elegance and luxury of an affluent fortune, while there are ſo many of his brethren, who are really deſtitute of the neceſſaries of life?

In this, as in the former books, there are a number of hints thrown out, which ſhew the Author has thought freely and cloſely upon the ſeveral ſubjects he treats of; and prove, that he does not advance his opinions, without being able to ſay very plauſible things in ſupport of them.

Mélanges de Littérature, d' Hiſtoire, et de Philoſophie. Tome Cinquieme. That is, Miſcellaneous Pieces on literary, hiſtorical, and philoſophical Subjects. 8vo. Vol. 5. Amſterdam, 1767.

THE character of Monſ. D'Alembert, the very ingenious Author of this work, and the high rank he holds in the republic of letters, are well known to our Readers, ſo that it is unneceſſary for us to ſay any thing on this head.——In a pretty long advertiſement prefixed to this volume, we are told, that the king of Pruſſia, having read the *Elements of Philoſophy* inſerted in the fourth volume of the work now before us, was deſirous of ſeeing them enlarged, and was even pleaſed to point out the paſſages which appeared to him to ſtand in need of further illuſtration. Our Author thought it his duty to comply with the illuſtrious monarch's deſire; and having communicated his *Eclairciſſemens* to ſeveral of his friends, was encouraged to lay them before the public; if they meet with a favourable reception, he promiſes to continue them. What he now publiſhes, however, he informs us, is different from what he preſented to the king of Pruſſia; there being few readers, who have that enlarged, liberal, and penetrating turn of mind, which his majeſty poſſeſſes in ſo eminent a degree. Some articles, accordingly, he has enlarged, and to others he has given a different form; endeavouring, throughout, to adapt himſelf to the capacity of every reader, and to give no offence to any, as far as is conſiſtent with the regard that is due to truth.

After a ſhort account of the ſeveral pieces contained in this fifth volume, with ſeveral ingenious obſervations occaſionally interſperſed, our Author concludes his advertiſement in the following manner.

'I muſt not forget, on this occaſion, ſays he, to aſk pardon of my Readers for ſometimes employing the term *Philoſopher* in my work, notwithſtanding the unfavourable idea which is generally annexed to it. I think it incumbent on me, therefore, to give notice, that I mean by it, what has always been meant by it till theſe later times, a citizen faithful to his duty, devoted to his country, obedient to the laws of religion and to thoſe of the ſtate; one who, according to the maxim of Des Cartes, employs his thoughts more upon regulating his own deſires than regulating the order of the univerſe; one who, equally free from ſelfiſh cunning and reproach, expects nothing from favour, and fears nothing from malignity; who quietly cultivates his reaſon, without flattering or inſulting thoſe who are in ſtations of power and authority; who pays the uſual external honours to power, rank and dignity, but beſtows real and internal honour on merit only, on talents, and on virtue; in a word, who reſpects what he ought to reſpect, and who believes what he can. If this manner of thinking is not likely to please every body, it ſeems difficult, at leaſt, to turn it into ridicule. Accordingly, thoſe who have attempted it, have ſucceeded badly; they find

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it eaſier to render it odious, and this is what they endeavour with all their might. Formerly the name of *Janſeniſts* was beſtowed upon thoſe who were marked for deſtruction, but that name being now too contemptible, malice was obliged to look out for another, and fixed upon that of *Philoſophers*, which it makes ſubſervient to its purpoſes in the beſt manner it can. All thoſe who have the good or the bad fortune to excite envy by their ſucceſs in ſcience, literature, nay in the pulpit, and even in the moſt reſpectable dignities, are called at random by this terrible name, which is even employed to frighten children. What anſwer muſt be given to this ſtrange kind of accuſation? Why, let thoſe who are thus accuſed take comfort to themſelves from the merit of thoſe who ſhare with them in the accuſation; let them laugh in ſilence, at the abſurd malignity of mankind; let them, both in their writings and in their conduct, keep clear of every thing that may give a handle to malice and hatred to do them any real injury, and thus reduce them to the neceſſity of having recourſe to abuſe and calumny, which is the ſureſt method of puniſhing them; let them remember, that if, on the one hand, falſhood can never be uſeful, on the other, truth publiſhed in an indiſcreet manner may ſometimes hurt its own intereſts; in a word, let them never forget, that it has been the fate of the wiſeſt and ſoundeſt philoſophy in all ages, to have enemies and revilers. It is true that this laſt-mentioned fact, which unfortunately is inconteſtable, is denied in ſome of our modern publications; nay it is even affirmed that Deſcartes was not perſecuted; thoſe who advance this falſhood are thoroughly convinced of the contrary, but they expect to find readers who will believe them, and they are not diſappointed in their expectations.'

This curious paſſage cannot fail of being agreeable to our Readers; there are many obſervations to be made upon it, but they are ſo obvious, that there is no occaſion to mention them.

Beſides the *illuſtrations* of paſſages in our Author's *Elements of Philoſophy*, there are ſeveral other pieces in this fifth volume, which contains upwards of ſix hundred pages. The *illuſtrated* paſſages are referred to, and thoſe who read the *Illuſtrations* will do well to caſt their eye, firſt, over the paſſages referred to. It is for the ſake of thoſe who have already purchaſed the *Elements*, our Author ſays, that the *Illuſtrations* are publiſhed ſeparately.—This is a laudable example.

The firſt *illuſtration* we meet with relates to what was advanced in the 24th and 25th pages of the *Elements*, in regard to the want of connection between known truths. Two inconveniencies, our Author obſerves, ſtop or retard the progreſs of human knowledge; the few truths we are capable of attaining the knowledge of, and the want of connection between the truths we know. Theſe two inconveniencies are more or leſs ſenſibly felt according to the nature of the objects to which theſe truths refer. In metaphyſics, for example, the number of truths which we know is very ſmall; the little we know, however, is ſufficiently connected, at leaſt, in that part of metaphyſics,

taphyſics, which has for its object the origin and unfolding of our ideas, the moſt eſſential and moſt uſeful part of all. According to M. D' Alembert, this part of metaphyſics is a ſcience capable of all the perfection that can be deſired. If duly conſidered, and reduced to its true point of view, it is only, he ſays, the hiſto y of our thoughts; all the facts which compoſe this hiſtory are known to us, and nothing is wanting but a continued and ſteady attention, to perceive the connection between thoſe facts which ariſe from one another. All the other objects which metaphyſicians have employed, or can employ themſelves about, preſent us with few truths that are diſtinctly known; an impenetrable obſcurity hangs over ſome of thoſe which we cannot poſſibly doubt of; nay, there is even ſometimes an oppoſition between them, which, though only apparent, ſeems to us to be very ſtrong. Metaphyſics may be conſidered as an extenſive country, a ſmall part of which is rich and well known, but bordering on all ſides, upon vaſt deſerts, where a few wretched huts only are to be met with, ready to fall upon thoſe who take refuge in them.

In natural philoſophy, we are told, experience and obſervation bring many truths daily to our knowledge. We can perceive the connection between ſeveral of theſe truths; as, for example, between the weight of bodies, and the force which retains the planets in their orbits: in other caſes, we perceive this connection in a very imperfect manner.—Several truths have a connection which we cannot poſſibly doubt of in fact, but the principle of which we cannot poſſibly know; as, for inſtance, the connection between the ſound of the voice, the beard, and the organs of generation; a connection, which the effects of caſtration put beyond all reaſonable doubt, but the reaſon of which is to us abſolutely unknown. It is the ſame with the properties of the loadſtone; we are not only ignorant of the manner in which ſuch different qualities are united in the ſame body, but even how far they are united; and whether it is poſſible or not for the loadſtone to retain its property of attracting iron, if that of pointing towards the poles be taken from it. Theſe examples, to which a thouſand others might be added, are ſufficient to ſhew the want of connection which is too frequently to be found in phyſical truths.

Of all the ſciences, according to M. D'Alembert, that of morality is the moſt perfect, both in regard to its fundamental truths, and likewiſe in regard to their connection. Every thing in morals, he ſays, is founded upon this inconteſtible fact, *viz.* mens mutual wants, and the duties ariſing from them. If this truth is once granted, all the rules of morality ariſe from it by a neceſſary connection;—every queſtion relating to morals, has in our own hearts a ſolution always ready, which the paſſions

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may ſometimes prevent our attending to, but which they can never deſtroy; and the ſolution of every ſuch queſtion always terminates in our own intereſt rightly underſtood, which is the ſource of all moral obligation.

In the ſecond, third, and fourth ſections, our Author illuſtrates what he advanced in his *Elements of Philoſophy* concerning ſimple ideas and definitions,—firſt principles—and principles of the ſecond order, &c. In the fifth ſection he ſhews that the ſyllogiſtic form of reaſoning, which is ſo much made uſe of in idle ſcholaſtic diſputes, is of very little ſervice in true ſcience, that geometricians have dealt very little in ſyllogiſms, and that a ſyllogiſm is no more neceſſary to good reaſoning, than the name of *theorem* is to a real demonſtration.

In the ſixth ſection he illuſtrates what he advanced in the 43d page of his *Elements* concerning the *Art of conjecturing*. This art, we are told, may be divided into three branches. The firſt, which has long been the only one, and which only begun to be cultivated about a century ago, is what mathematicians call *the analyſis of probabilities in games of hazard*. The ſecond, is the application of this *analyſis* to different queſtions in common life, ſuch as thoſe that relate to the length of mens lives, inoculation, inſurances of ſhips, &c. Theſe two branches, our Author ſays, belong to the *art of conjecturing* in an improper manner only, becauſe they are founded either upon certain principles or facts which are nearly ſo, and a ſure method of reaſoning upon theſe principles and facts. The third branch, and that in which the art properly conſiſts, has for its object thoſe ſciences, in which we cannot poſſibly, at leaſt but ſeldom, arrive at demonſtration, and in which, however, the *art of conjecturing* is neceſſary.

Theſe ſciences, M. D' Alembert ſays, muſt be diſtinguiſhed into ſpeculative and practical. The firſt may be reduced to natural philoſophy and hiſtory, the reſt to medicine, juriſprudence, and the *ſcience of life*; by the *ſcience of life* he means, the art of living with men in ſuch a manner, as to draw the greateſt poſſible advantage from our intercourſe with them, without violating thoſe obligations which morality lays us under in regard to them.

He takes a pretty full view of theſe different ſciences, and ſhews, in each of them, wherein the art of conjecturing conſiſts, according to their different objects.—In natural philoſophy, he ſays, the art of conjecturing may propoſe to itſelf, either to find out the cauſe of thoſe facts which are founded upon experience and obſervation, or to lead us to the diſcovery of new facts which ſhall render the knowledge we have of the phænomena of nature more perfect. It is in this laſt reſpect, we are told, that the art of conjecturing in natural philoſophy can be

of real utility. The more extenſive knowledge we have of what is already diſcovered, the greater probability there will be of our ſucceſs. By comparing ſuch facts together as have any thing in common, any analogy which is more or leſs eaſy to be perceived, we come to gueſs at what may be the reſult of ſome new combination; and our conjectures are changed into demonſtrations, when experience confirms them.

It ſhould ſeem, our Author ſays, as if very conſiderable and very rapid improvements might be made in natural philoſophy by the art of conjecturing, conſidering the great number of known phænomena, their relations to each other, and the new combinations which might be formed either to generalize or limit theſe relations. But whether it is owing to the negligence of philoſophers, or to ſome fatality which retards the progreſs of human knowledge, ages have elapſed between diſcoveries which ſeemed to have the greateſt degree of analogy. The art of coining and ſtriking medals was known to the ancients; thoſe of engraving and printing, which ſeem to be very nearly connected with them, have been invented only about three centuries ago. All ancient hiſtories are full of the phænomena of electricity and the aurora borealis; it is but of *late* that natural philoſophers have attentively conſidered theſe phænomena, which were formerly looked upon as prodigies related by credulous hiſtorians. The pointing of the loadſtone towards the north was known more than a century before the uſe of the mariner's compaſs.—Many other examples might be produced of the ſlowneſs wherewith diſcoveries follow one another, even when they ſeem to have a neceſſary connection.

The only rule, according to M. D' Alembert, which natural philoſophers ſhould obſerve either in explaining known facts, or diſcovering new ones, is that of analogy. At the ſame time, he ſays, they ſhould be extremely careful how they apply this rule, which is very liable to deceive them, either by reſemblances which are only apparent, or by differences which time diſcovers between thoſe phænomena which at firſt ſeemed to have the moſt perfect reſemblance. Our Author farther obſerves upon this ſubject, that the caution wherewith we ought to proceed in the art of conjecturing, in regard to thoſe facts which are not within the reach of our ſenſes, ſhould be ſtill greater when we attempt to explain known facts. It is here chiefly, we are told, that reaſonings derived from analogy are the moſt liable to lead us into error. This he illuſtrates very ingeniouſly, and then proceeds to the ſcience of *medicine*.

Syſtematic medicine he conſiders as a real ſcourge to mankind. He is not of opinion, however, that there is no ſuch thing as an art of healing diſeaſes; on the contrary, he looks upon this art as a very extenſive one in itſelf, but imagines we have a very imperfect

imperfect and limited knowledge of it, either becauſe nature is very obſtinate in concealing her ſecrets from us, or becauſe we know not how to aſk her the proper queſtions. The art of conjecturing in medicine, he ſays, does not conſiſt in a train of reaſonings founded upon an idle ſyſtem, but in comparing the diſorder which is to be cured, with ſimilar diſorders, which the phyſician has either known by his own experience or by that of others. It conſiſts ſometimes too, he tells us, in perceiving a relation between diſeaſes which ſeem to have none, and likewiſe eſſential differences between thoſe which ſeem to have the moſt perfect reſemblance. The more facts the phyſician has collected, the more capable he will be of forming happy conjectures; provided he be poſſeſſed of that ſagacity, that correctneſs of judgment which nature alone can beſtow.

On this occaſion our Author gives us a ſhort account of M. *Chirac*'s project for the improvement of medicine, and of the reaſons which prevented its being carried into execution: he wiſhes, for the benefit of humanity, that ſo uſeful a project may be renewed, and meet with no farther obſtacles from the intereſts of individuals.

From medicine he proceeds to juriſprudence, and here he obſerves, very juſtly, that criminal juriſprudence is ſtill in its infancy in moſt of the nations of Europe. For the proof of this he refers us to Beccaria's treatiſe upon crimes and puniſhments; 'a work, ſays he, which ſeems to have been dictated by philoſophy and a love of mankind, and which, if I may be allowed the expreſſion, deſerves to be the breviary of ſovereigns and legiſlators *.'

Our Author now points out the general principles on which the art of conjecturing in regard to hiſtorical facts and teſtimony is founded, and then conſiders the uſe of this art in another ſcience, *viz.* that of *living* with men. And here, the art of conjecturing, he ſays, has but one ſure principle, amidſt a multiplicity of very uncertain rules. Men, how much ſoever they may differ in their characters, their opinions, their paſſions, &c. have one quality wherein they all reſemble one another, namely, ſelf-love, which muſt be carefully managed in all our tranſactions with them.

The foundation of the art of conjecturing in the *ſcience of life*, our Author obſerves, is the knowledge of men; and he, who by long experience, aided and nouriſhed by his own reflections, has learned to know them beſt, will be able to form the happieſt conjectures in the art of dealing with them. To lay down rules upon this ſubject, would be an idle attempt; different caſes, circumſtances, and ſituations, require different rules; and an inſtinctive ſagacity or *coup d' œil* is of far greater ſervice in this

* See our character of this work, in the Reviews for April and May.

reſpect

reſpect than the ſlow and timid logic of mathematicians and philoſophers.

M. D' Alembert takes occaſion in this ſection to make a few obſervations upon the art of conjecturing in war and politics, and pays ſome very high compliments to the king of Pruſſia. One of the firſt queſtions, he tells us, which this prince put to him, when he had the honour of ſeeing him after the concluſion of the peace, was, whether mathematics furniſhed any method *of calculating probabilities in politics?* His anſwer was, that he knew of no ſuch method, but that if there were any, it was rendered uſeleſs by the prince who aſked the queſtion.

Our Author concludes this ſection in the following manner.—

'Of all the objects of our knowlege, it ſhould ſeem that there are only two which ought not to be ſubject to the art of conjecturing, *viz.* the mathematical ſciences, and the truth of religion; for each of theſe objects ought to have *evidence* for its diſtinguiſhing character. There is no difficulty, in this reſpect, as to the mathematical ſciences. A geometrician would be laughed at, who ſhould employ probable arguments to prove a propoſition in Euclid: as to the proofs of religion, it ſhould ſeem as if thoſe which are merely conjectural, ought to be abſolutely rejected. If God, as we are not allowed to doubt, has made known to men the true worſhip which they ought to pay him, it is evident that the reaſonings which eſtabliſh this worſhip, ought to carry into the mind a degree of conviction at leaſt as ſtriking as that of geometrical demonſtrations; otherwiſe there would ſtill remain reaſons for doubt, and conſequently a ſufficient excuſe for incredulity, which ought to have none. Accordingly, the moſt conſiſtent divines are not afraid of maintaining, that the evidence of Chriſtianity is equal, may even ſuperior to that of mathematics. And yet, who would believe it? There have been philoſophers, religious philoſophers too *, men of eminence, who have told us with great compoſure, that in order to believe the Chriſtian religion it is ſufficient that *its impoſſibility cannot be demonſtrated.* If the works of ſuch philoſophers reach thoſe nations which ſtill continue in error, is there not reaſon to fear, that by the aid of ſuch an argument, they will ſtill remain inviolably attached to the moſt abſurd ſyſtems of religion? How many men are there, indeed, to whom it is abſolutely impoſſible to demonſtrate to themſelves the falſhood of a form of worſhip, to which they are tied down by example, habit, prejudice, ignorance, and ſuperſtition! I think it is doing greater ſervice to the cauſe of true religion, to ſay to all mankind: *be convinced that your religion is falſe, or at leaſt that the ſupreme being neither requires the belief nor the practice of it from you, if it's truth is no clearer than day.*'

This is a ſpecimen of the *bon ton* of the French philoſophers; they never make a direct and formal attack upon Chriſtianity, but deal only in by-blows, oblique inſinuations, hints, and innuendos, which with half-wits and half-thinkers anſwers their purpoſe much better than any other method.

* Among the number of theſe, our Author reckons *M. Maupertuis.*

In

In the 7th, 8th, and 9th ſections, our Author illuſtrates what he had advanced in his *Elements* concerning the analyſis of our ſenſes, the diſtinction between ſoul and body, and the different ſenſes of which the ſame word is ſuſceptible. In the tenth ſection he conſiders what grammarians call *inverſion* and the genius of languages: the other illuſtrations contained in this volume relate to the elements of geometry, thoſe of algebra, the application of algebra to geometry, the uſe and abuſe of metaphyſics in geometry, and in the mathematical ſciences in general, &c.

The illuſtrations are followed by ſeveral pieces on different ſubjects; the firſt contains doubts and queſtions concerning the calculation of probabilities; the ſecond is a very long one, conſiſting of more than a hundred pages, and contains philoſophical and mathematical reflections upon inoculation. What the Author advances upon this ſubject may be of uſe to his countrymen, as the diſputes about inoculation are ſtill warmly carried on in France, but will find few readers, we apprehend, in this country, where the ſubject is well underſtood, and where ſome late improvements in regard to inoculation bid fair to eradicate all prejudices againſt it.

It is but juſtice to our Author to obſerve that he treats his ſubject with great impartiality, and ſhews himſelf not only an able writer, but a good citizen: what he propoſes is as follows. He examines, in the firſt place, the different methods that have been made uſe of hitherto in order to calculate the advantages of inoculation, and endeavours to prove, that in theſe different calculations the queſtion has not been conſidered in its true point of view. In the ſecond place, he attempts to ſhew, that the advantages of this operation, in whatever light they are conſidered, are very difficult to be eſtimated in a ſatisfactory manner, *if it be allowed that death may be the conſequence of it.* In the third place, he endeavours to ſhew that inoculation may be ſupported by other arguments, which are ſufficient to authorize the practice of it. The objections which he urges in the two firſt parts of his diſcourſe are aimed only at thoſe mathematicians who are too ready to reduce the ſubject into equations; he ſays enough, however, to ſhew, that the advantages of inoculation are not the leſs real, becauſe they are not of ſuch a nature as to be eſtimated in a mathematical manner.

The reflections upon inoculation are followed by reflections upon poetry in general, and upon the *Ode* in particular, which, however, contain nothing new. The Author's obſervations are true, and ſeem principally deſigned to expoſe that ſpecies of poetry which Horace calls *nugæ canoræ*, which abounds with words, and is very barren of ideas and ſentiments. He concludes his reflections with obſerving that the *epiſtle* is at preſent

more in favour than the *ode*. Our modern poets, he ſays, find themſelves more at their eaſe in the one than in the other; feeble verſes are excuſed in the *epiſtle*, but unpardonable in the *ode*.

'Horace, continues he, ſeems to pleaſe us more in his Epiſtles than in his Odes. Not but that there is as much and perhaps more merit in his odes, more fire, more harmony, more variety, more difficulties ſurmounted; but the merit of epiſtles is more within our reach, and fitter for our uſe; it depends leſs upon language, and paſſes more eaſily into our own. I am far from pretending, by hazarding this parallel, to leſſen the juſt admiration which is due to this poet, who of all the ancients was poſſeſſed in the higheſt degree of the greateſt variety of talents, who had both ſublimity and delicacy, ſentiment and gaiety, fire and humour, philoſophy and taſte. He tells us however that he was attacked by the critics of thoſe times, and undoubtedly thoſe critics were ſometimes in the right; is it to be imagined that even Zoïlus was always in the wrong when he found fault with Homer? But the ſuperiour beauties of a writer make the juſteſt criticiſms to be forgotten; and this is the reaſon, by the bye, why the Ariſtarchuſes and the Zoïluſes of antiquity are no more heard of; a very uncomfortable conſideration for their ſucceſſors.

'I muſt acknowlege, with Horace, that if any exceſs is allowable in our judgments concerning the ancients, freedom of thought ſeems more excuſable than ſuperſtition. The time of theological hereſies, ſo pernicious and ſo humbling to humanity, is happily at an end; that of literary hereſies, leſs dangerous and more peaceable, is perhaps come; perhaps too, in thoſe frivolous ſubjects which are left to our diſputes, what is at preſent a ſcandalous hereſy may one day or other be a reſpectable truth. On this account innovators in literature muſt avoid two rocks, which they are apt to ſplit upon. The firſt is, their pretending to ſurpaſs the antients when they perceive their faults: correctneſs of taſte is at a great diſtance from the fire of genius; La Motte's greateſt fault is not his having criticiſed the Iliad, but his having compoſed one. The ſecond thing which literary philoſophers are ſometimes apt to forget, is, that truth, when it contradicts vulgar opinions, cannot be preſented to public view with too much reſerve; its novelty alone is ſufficient to expoſe it to an unfavourable reception. Prejudices, of whatever kind they are, are never deſtroyed by a direct and formal attack. Let the ſun enlighten the inhabitants of a dark cavern all of a ſudden, let him dart his rays impetuouſly into their eyes before they are prepared for his reception, he will only blind them for ever; he will do what is ſtill worſe; he will render the light of day for ever odious to them, as they will know nothing of it but the pain they have ſuffered. It is by ſhewing itſelf gradually that light is perceived and loved; it is only when it advances by inſenſible degrees, that a fuller and brighter diſplay becomes deſirable.'

Our Author's reflections on poetry are followed by reflections upon hiſtory, which were read before the French academy, at a public meeting on the 19th of January 1761. They are written in a ſprightly and agreeable manner, and are, generally, juſt and pertinent, though they contain little that is new.

He

He ſets out with giving a ſhort view of the principal objections which ſome four and ſullen philoſophers have brought againſt the ſtudy of hiſtory in general, and then proceeds thus:

'In oppoſition to ſuch Cynics, ſays he, let us place the wiſe and moderate philoſopher, who reads hiſtory in order to be convinced that paſt generations have no reaſon to reproach the preſent, and to learn to forgive the follies of the age he lives in; to comfort himſelf under the afflictions and calamities of life, by a view of that numerous and illuſtrious race which ſuffered before him; to ſearch, in the annals of time, for thoſe valuable, though ſlight and ſcanty traces of the efforts of human genius, and for thoſe much clearer traces of the pains which have been taken in all ages to ſtifle it; to ſee, without emotion, his own fate in that of his predeceſſors, if he happens to join the ſame ſucceſs to the ſame courage, and if he has the good or the bad fortune to add any new turrets to the fabric of human reaſon. Hiſtory ſeems to repeat to us every moment what the Mexicans ſaid to their children at their birth; *remember that you are come into the world in order to ſuffer; ſuffer then, and be ſilent.* It is thus that hiſtory inſtructs, comforts, and encourages him. He forgives it the uncertainty of what it teaches him, becauſe ſuch is the lot of human knowlege, and becauſe the obſcurity which ſpreads itſelf over the natural world, affords him ſome conſolation in not being able to ſee more clearly in the moral. He forgives it for teaching him too many things, becauſe it coſts him little to forget them; or rather, he takes no pains to efface from his memory thoſe unintereſting facts which he has collected in reading; he conſiders that men have, in a manner, agreed to look upon the knowlege of ſuch facts as neceſſary, as one of the moſt common reſources of converſation, in a word, as one of thoſe uſeleſs things which are ſo neceſſary, and which ſerve to fill up the immenſe and frequent chaſms of ſociety.

'Thus, ſo far is hiſtory from deſerving to be treated with diſdain by the philoſopher, that he is the only perſon to whom it is truly uſeful. There is one claſs of men, however, to which it is even more profitable, I mean, the reſpectable and *unfortunate* claſs of princes. I am not afraid of offending them by uſing ſuch an expreſſion, becauſe it is dictated by the intereſt which every citizen ought to take in the inevitable misfortune to which they are expoſed, the misfortune of never ſeeing men but under a maſk, though the knowlege of men is of ſuch importance to them. Hiſtory gives them at leaſt a picture of them, and repreſents them under a human figure; and the portraits of the fathers call aloud to them to diſtruſt the children.

'It is being a benefactor to princes therefore, and conſequently to the human race, which is governed by them, never to loſe ſight, in the writing of hiſtory, of the ſuperſtitious regard which is due to truth. That we ought never to allow ourſelves to alter the truth, is not worth repeating; let us add, that there are few caſes wherein it is lawful to conceal it.——

'After theſe reflections upon hiſtory in general, let us briefly conſider the different ways of writing it. The moſt ſimple, and at the ſame time the moſt proper for him who only wants to write hiſtory, that is, *truth*, is that of chronological abridgments. By this manner of writing hiſtory, it is reduced to what it clearly and indiſputably contains, *viz.* the general conſequences of facts; all circumſtantial details

are ſuppreſſed, which are conſtantly altered by the miſtakes or the paſſions of men. Within theſe few years, we have had a great number of abridgments of this kind, at the head of which we muſt place the chronological abridgment of the hiſtory of France, which deſerved to ſerve as a model to all the reſt; a work equally valuable for the elegance and neatneſs of its method, the exactneſs of its reſearches, the fine reflections and views which the Author has interſperſed in it, and, above all, by the clear though ſeemingly ſuccinct account he has given of the principles and progreſs of our legiſlation.

'It is to this judicious method of preſenting facts that men ought to confine themſelves, if they were reaſonable enough to be ſatisfied with being inſtructed; but their reſtleſs curioſity is impatient for circumſtantial details, and they find but too many pens diſpoſed to humour and deceive them.

'An hiſtorian of the laſt age, *(Varillas)* well known for his lies, was told that he had altered the truth in his relation of a certain fact; *that may be*, replied he, *but what does that ſignify? Is not the fact better as I have related it?* Another *(Abbe Vertot)* had a famous ſiege to deſcribe; the memoirs which he expected not coming ſoon enough, he wrote his hiſtory of the ſiege, partly from the little he knew of it, and partly from his own imagination: unfortunately, the account he gives of it is at leaſt as intereſting as if it had been true; the memoirs came at laſt; *I am ſorry for it*, ſays he, *but my ſiege is finiſhed.* This is the way in which hiſtory is written, and poſterity think they are inſtructed.——

'Without being guilty of ſuperſtition, which diſgraces the homage we pay to the ancients, and does them no honour, I think I offer them all that tribute of eſteem, nay even of admiration, which is their due. All the reſpect I have for them, however, does not hinder me from ſuſpecting that they wrote hiſtory more frequently like orators than philoſophers. Thoſe harangues which we find in almoſt every page of them, and which they would have been highly diſpleaſed at being looked upon as the productions of thoſe perſons to whom they are attributed, thoſe very harangues, I ſay, eloquent as they are, or rather becauſe they are, generally ſpeaking, maſter-pieces of eloquence, give reaſon to fear that in their relation of facts, their pens were often conducted by their imaginations. This paſſion of haranguing, ſo general and ſo ſeducing in the hiſtorians of antiquity, has even ſubdued, though not, indeed, to ſuch a degree as it has others, the writer who has eclipſed them all in the knowlege of man; who has given the beſt pictures of vice and virtue, of tyranny and liberty: I mean, the wiſe and eloquent Tacitus; whoſe hiſtory, after all, would loſe little, were it to be conſidered only as the firſt and the trueſt of philoſophical romances. At preſent, to ſpeak plainly, the hiſtorian, who ſhould fill his work with harangues, would be ſent back to College. Notwithſtanding this, the worſhippers of the antients, though they take ſpecial care not to write hiſtory as they did, are not afraid of conſtantly repeating to us, that they are our models in every ſpecies of compoſition: they treat the great geniuſes of antiquity, as antiquity treated its Gods; they offer them incenſe with profuſion, and imitate them with reſerve By praiſing them to exceſs, without too great a deſire of reſembling them, they have at once the pleaſing ſatisfaction of detracting from the age they live in, and that

that prudent caution, which is ſo neceſſary, of courting their approbation.

'Philoſophy, or to uſe a word which frightens no body, reaſon, has taught us that the tone of hiſtory ought to be leſs oratorical and more ſimple. But by delivering us from one evil, it has, though undeſignedly, brought another upon us, namely that of putting pens into the hands of a multitude of middling authors, who have eagerly laid hold of this ſpecies of compoſition, as being that which of all others requires the leaſt ſtock of one's own; nothing being more convenient than to find in the works of others all that is neceſſary to be ſaid. They write hiſtory, as people, in general, read it, in order to avoid thinking, and thus become authors at a very ſmall expence.'

Speaking of abridgments of univerſal hiſtory, our Author expreſſes himſelf in the following manner:

'Happy is the hiſtorian, in this ſeducing but dangerous ſpecies of compoſition, if his pen, whilſt it is animated by eloquence, is directed by philoſophy; if facts receive not their tincture from his particular manner of thinking; if this tincture does not give them a falſe and uniform colour; if in his pictures he does not ſacrifice truth to brilliancy, if he does not render them confuſed by attempting to make them rich, and if he does not render them tireſome by endeavouring to make them rapid.

'Whether the antients were afraid of the dangers attending this manner of writing, or were utterly unacquainted with it, they have left us no model. France, more adventurous and more fortunate, has furniſhed us with two, each of them excellent in their manner of painting; the one by a ſtrong and manly touch, the other by a bright and eaſy colouring. Each of them has hit upon the true character of that ſtyle and manner he has made choice of; they have made it doubtful which deſerves the preference; and it has been the fate of both to make a great number of wretched imitators.

'Another manner of writing hiſtory which the antients ſeem to have been unacquainted with, is that of tracing the cauſes of the grandeur and fall of empires. Here too we have excellent models; the name of *Monteſquieu* renders it unneceſſary to mention others. It muſt be acknowledged however, that in obſcure ſubjects, where cauſes and effects are ſeen at ſuch a diſtance, the uſe of a philoſophic ſpirit borders upon the abuſe of it. Accordingly, in tracing the cauſes of the revolutions of ſtates, how many fallacious reaſonings has it produced? Such reaſonings, in my opinion, may be very properly compared to thoſe by which ſo many natural philoſophers have explained the phænomena of nature. If theſe phænomena were different from what they are, the explications would be equally good, and often better. One of thoſe learned men who are puzzled with nothing, publiſhed a *Demonſtration of the principles of chymiſtry*; nothing was wanting but the truth of facts; this trifling objection was made to him; *well*, replied he, *tell me the facts ſuch as they are, that I* may explain them. It is exactly the ſame with thoſe hiſtorians, who give ſo good an account of paſt events. They might give us an infallible proof of their ſtrength by gueſſing at the revolutions which muſt reſult from the facts before their eyes, by telling us, for example, from their knowlege of the ſtate of Europe in the year 1767, what it muſt be in the year 1768. But

this is a proof which they will probably decline; it would put their ſagacity and their metaphyſics to too ſevere a trial. After having predicted what has happened, they would predict what would not happen.

'Of all the different methods of writing hiſtory, what beſt deſerves credit perhaps on account of its ſimplicity, which ought to be the ſoul of hiſtory, is that of private Memoirs and Letters. Negligence of ſtile, want of method, long and circumſtantial details, every thing, in a word, is pardonable in this manner of writing, provided there be an air of truth in it; and this air of truth can ſcarce be wanting, if the author has been an actor or a witneſs, if he has not written the Memoirs in order to be publiſhed in his own life-time, and eſpecially if the letters have not been written with a view to publication; I pity the fate of ſuch letters as are written to thoſe only who are to read them in print. Let us except, however, ſome Engliſh Romances in the form of letters, where the Author does not ſeem to have thought that he ſhould have readers; let us acknowledge too, that he frequently ſeems to have forgot this too much, and by deſiring to give his letters an air of truth by means of circumſtantial accounts and digreſſions, he frequently renders them inſupportable.——*La Nature eſt bonne à imiter, mais non pas juſqu' à l'ennui.*'

Our Author concludes his reflections upon hiſtory with propoſing a new method of teaching it, which he thinks would be attended with many advantages, eſpecially to young perſons; it is that of beginning with the times neareſt our own, and ending with the moſt remote. If ſuch a method were adopted, he ſays, the memories of children would not be overloaded at firſt with the actions and names of barbarians; they would not learn the names of Dagobert and Chilperic before thoſe of Henry the Fourth and Lewis the Fourteenth.—We own we cannot ſee the mighty advantages that would ariſe from adopting our Author's plan; the inconvenience, if it be one, ariſing from the preſent method is too trifling to be mentioned. The hiſtory of the early periods of every ſociety is ſimple and eaſy, and conſequently fitteſt for young ſtudents; there are but few objects to attend to, and as the ſociety advances in its progreſs, and its hiſtory becomes more complex, the mind of the ſtudent opens gradually, extends its views, and is able to take in a greater variety of objects. According to this method of reading hiſtory too, matters proceed in their natural courſe, one thing ariſes out of another, and the influence of cauſes upon effects is more clearly and diſtinctly perceived. There are many other advantages ariſing from the preſent method of ſtudying hiſtory, but they are too obvious to be enumerated. By beginning the ſtudy of hiſtory with modern times, and going gradually back, an unnatural order of things is preſented to the mind, its attention, at firſt ſetting out, is diſtracted by a variety of objects, and thus the path to hiſtorical knowledge, inſtead of being ſmooth and eaſy, is rendered rugged and difficult.

'But

'But why, continues our Author, ſhould the ſtudy of hiſtory be made an exerciſe of memory only for young perſons? why ſhould it not be rendered the beſt moral catechiſm that can poſſibly be given, by placing before their eyes the moſt memorable actions and the moſt memorable ſayings, in the ſame book? The antients knew the utility of ſuch performances better than we do, witneſs Plutarch and Xenophon among the Greeks, and Valerius Maximus among the Romans. Such a collection indeed, requires ſpirit and taſte in the compiler, and muſt not be like thoſe collections of *bons mots*, which have been made by perſons without genius or judgment. How greatly is it to be wiſhed that every uſeful claſs of men in ſociety, magiſtrates, ſoldiers, nay and even mechanics, ſhould have a collection proper for each, and fit to be put early into the hands of ſuch children as are deſigned for theſe different walks in life! What ſeeds of humanity, juſtice and beneficence would thus be ſown in their minds! I have often heard officers, who had a real love for their country, regret, that a collection was not made of the brave actions and heroic ſayings of our ſoldiers. What glorious deeds and expreſſions might thus be ſaved from oblivion, and what objects of emulation might be placed before the eyes of thoſe men, who ſacrifice their lives to the ſtate, without being animated by the hopes of leaving a little glory behind them? Unfortunately the ſoldiers are a part of the *people*, and whatever belongs to that claſs is very little regarded among us.'

What our ingenious Author here advances, appears to be well worthy of attention. Elementary books of hiſtory, and indeed of moſt other branches of ſtudy, are much wanted. Men of taſte and genius, in general, think there is little reputation to be acquired by writing for young perſons, and look upon it as greatly below them. There is ſcarce any way, however, of employing literary talents, that is more uſeful, and conſequently more honourable than this; and in point of intereſt, to which the generality of writers are ſuppoſed not to be altogether indifferent, there ſeems to be ſufficient encouragement to apply to this ſpecies of compoſition.—An hiſtorical catechiſm, upon our Author's plan, if executed with taſte and judgment, could not fail, one ſhould imagine, of being favourably received by the public, and introduced into almoſt every ſchool. We heartily wiſh, that ſome perſon, well qualified for the taſk, may ſoon undertake it.

'But why, ſays M. D'Alembert, ſhould not the Republic of Letters, which is ſo ingenious in tearing herſelf to pieces, and ſo eager to publiſh her own ſhame and diſgrace, collect thoſe inſtances of generoſity, diſintereſtedneſs and courage, which would render her reſpectable? Why, for example, (to mention only a very late inſtance) ſhould not poſterity be informed, that, at a time, when with childiſh rage a general odium is attempted to be thrown upon philoſophy, an illuſtrious member of this ſociety, a writer who has rendered philoſophy ſo amiable in his writings, has done her ſtill greater honour, has done the Academy, has done France honour, by reſcuing the family of the great CORNEILLE from that obſcurity and indigence in which it languiſhed?

Why ſhould not the men of letters of all nations be told, that the moſt celebrated of them all, the conſtant object of the moſt contemptible and the moſt impotent ſatire, has given this example of patience to ſo many men who are embarraſſed with their riches, who, ſecretly jealous of the ſuperiority which genius gives over them, ſlenderly applaud thoſe feeble efforts which are exerted againſt it, and imagine their little triumph is well concealed, becauſe no body thinks of diſturbing them in it; ſecret and timid enemies of real talents which hold them in diſdain, and feeble protectors of that low ſpecies of literature, which holds them in contempt.

'If theſe reflections upon hiſtory are received by the public with the ſame indulgence, my reflections upon poetry were, they will, no doubt, give greater offence, not to good hiſtorians, for they have no more reaſon to complain of me than good poets have, but to certain wretched compilers, who will have the pleaſure of refuting what I have never ſaid, and the dexterity of refuting it badly. They will not fail, however, to cry out againſt me as an innovator, as a detractor from venerable antiquity, as an enemy to good taſte, and above all as a *geometrician*; for in point of invectives, their imagination, as is well known, extends no farther. Ye who uſurp the name of hiſtorians and poets, and who with ſo little intereſt ſhew ſo much zeal, defend the cauſe of hiſtory and of poetry as badly as you pleaſe, but never become hiſtorians or poets.'

The next piece in this volume is an ingenious and entertaining apology for ſtudy, which is followed by ſome reflections on the harmony of the dead languages, and on modern Latin; theſe reflections are ſenſible and juſt, but have been often repeated.

The volume concludes with ſome pieces in juſtification of what our Author has advanced, in regard to the theological opinions of the miniſters of Geneva, in the article entitled *Geneve* in the *Encyclopedia*; but as the diſpute between him and the miniſters of Geneva cannot be ſuppoſed to be very intereſting to the generality of our Readers, we ſhall not enter into the particulars of it.

By the ſpecimens we have given, in this, and in former articles*, our Readers will perceive that Monſ. de Alembert poſſeſſes a very conſiderable variety of knowledge, and is likewiſe a great maſter of compoſition.

* See Review, Vol. XXXI. p. 25, and p. 549. See alſo the APPENDIX to Vol. XXXII. p. 489.

Hiſtoire Naturelle, generale et particuliere, avec la Deſcription du Cabinet du Roi. Tome XV. 4to. Paris, 1767.

Natural Hiſtory, both general and particular, with the Deſcription of the King's Cabinet. By Monſ. de Buffon, &c.

MESSIEURS Buffon and Daubenton have here finiſhed their hiſtory of Quadrupedes.——To the account of the Quadrumanes which had already been given in the 14th volume of this work *, two other claſſes are here added; viz. the Sapajous, and the Sagoins. Of the former we have five varieties; the Ouarine or Gouariba; the Coaita; the Sajou; the Sai, which ſome voyagers have called the Pleureur; and the Saimiri.—Of the latter, the Sagoins, we have ſix varieties; the Saki; the Tamarin; the Ouiſtiti; the Marikina; the Pinche; and the Mico.—Theſe are properly diſtinguiſhed from the former claſſes and varieties, and likewiſe from each other; and there are added the moſt laborious and minute menſurations not only of the external, but of many of the internal parts. The work is enlivened with good engravings, expreſſive of the character and manner of each animal when at liberty: but how far this part is copied from nature, or is the work of fancy, we are not informed.

The hiſtory of Quadrupeds thus finiſhed, together with the references to thoſe ſubjects in the royal cabinet from which the deſcriptions were made; we have next ſome remarks on certain animals, of which there has been no expreſs mention in the courſe of this work: theſe are twenty-one in number.—Laſt of all we have a deſcription of ſuch things as were brought into the cabinet, after thoſe articles to which they had relation were printed.—This catalogue conſiſts of twenty-eight articles; and from theſe we ſhall ſelect one, which contains an account of

A remarkable mummy diſcovered by the Peaſants of Auvergne in the year 1756.

This mummy, ſays M. Daubenton, is one of the moſt curious ſubjects in the king's cabinet; and may be conſidered as a maſter-piece in the art of embalming. There are two ways in which ſubjects of this kind have been commonly prepared: in one of theſe, the body is dried; and this is to anſwer the purpoſe, without any additional proceſs: in the other, the viſcera are taken out, and the body is ſtuffed, and at the ſame time covered with a particular compoſition. Hence it is, that whether we take the embalmed bodies of Egypt, or the dried bodies of Africa, there is little or nothing to be diſcovered with reſpect to the proper ſtate of the viſcera; and the ſkin and fleſh retain very little of their natural form and complexion.—The mummy found by the peaſants of Auvergne, was in a much

* Vide our laſt Appendix.

better

better condition: the body retained its regular form; the flesh had colour and flexibility; the viſcera were entire; and at firſt ſight, one would have taken it for a body which had been dead only a few days.—It had the appearance of the body of a young man; was well proportioned, except that the head was large and the feet ſmall. The ſkin had the colour and ſuppleneſs of a body which had been dead only a ſhort time; and yet it was brown and ſtiff upon the face and under the hair.—The lower belly yielded eaſily to the preſſure of the hand: all the articulations were flexible, except the articulation of the leg with the foot.—The fingers, on being doubled, again extended themſelves. All the nails were perfect: the lines upon the joints of the fingers, the palms of the hands, and the ſoles of the feet, were very diſtinctly to be ſeen; the bones of the arms and of the legs were ſoft and pliant, thoſe of the cranium had retained their hardneſs. There was no hair but on the hind part of the head, of a cheſnut colour, and not more than two inches long. The ſkin upon the top of the head, had been ſeparated from the cranium by an inciſion, in order to introduce ſome aromatics, which were there found mixed with clay. This mummy had all the teeth; the tongue and the ears were well preſerved; *le ſcrotum étoit aplati, mais le verge étoit ſaillante, et le prepuce entier*; the noſe was much bruiſed: this deformity occaſioned a ſuſpicion, that the brain had been extracted by the noſe, eſpecially as there was no appearance on the exterior part of the head that any artificial opening had been made; but it was diſcovered on introducing a probe by the noſtrils, that the *os ethmoides* had not been deſtroyed, and conſequently that it was not poſſible that the brain could have been drawn out this way, and its place ſupplied by aromatics. The *anus* had not the leaſt mark of dilatation, ſo as to make it probable that the viſcera had been taken away through this opening, in order to the embalming.

M. Stroppe, who was curious to examine the ſtate of the viſcera, made an inciſion upon the epigaſtric region; he forced his finger into the cavity of the abdomen; ſome air iſſued from the opening; he drew out a portion of the epiploon which was of a good conſiſtence and of a whitiſh colour; he took out likewiſe a part of the inteſtines, and diſtended them with air, but there was no appearance of ſuture, and it was his opinion that they had been embalmed together with the excrements without paſſing through any other preparation; there was found only in the jejunum a matter reſembling honey, and which was ſoluble in water: M. Stroppe took this to be ſome ſmall remains of the excrements; he introduced the finger into the opening over the region of the ſtomach, and made the breaſt play like a pair of bellows; he diſtinguiſhed the diaphragm and all the viſcera to be ſupple and entire as in a body recently dead; theſe

theſe parts ſeemed to be impregnated with a compoſition leſs ſolid than that which was united with the exterior parts.

The embalming matter had a moſt ſtrong and penetrating odour; this the tomb itſelf continued to exhale, even after being expoſed to the open air for more than a month: this odour was perceivable in every place where the mummy had been depoſited, though it had remained there only for a very little time; it was pretended likewiſe that it had incommoded the peaſants of the neighbouring villages. On touching the mummy or the aromatics, the odour fixed upon the hands for ſeveral hours, even after they had been walhed with warm water, eau de vie, or vinegar: M. Stroppe ſaid he could not get clear of it but by the aſſiſtance of ſpirit of wine. The compoſition was ſuppoſed to conſiſt of pitch and powdered aromatics, cinnamon, frankincenſe, meum, and valerian.—There were no marks either in the tomb, or on the mummy itſelf which could point out the age.

Another curious article in this catalogue is the account of

A Dwarf, which was kept in the Palace of the late king of Poland.

The parents of this dwarf were healthy, ſtrong peaſants; who affirmed, that at the time of his birth, he ſcarcely weighed a pound and a quarter. It is not known what were then his dimenſions, but one may judge they were very ſmall, as he was preſented upon a plate to be baptized, and for a long time had a wooden-ſhoe for his bed. His mouth, though well proportioned to the reſt of his body, was not large enough to receive the nipple of the mother; he was ſuckled therefore by a goat, and ſhe performed the part of a nurſe admirably well. When ſix months old he had the ſmall-pox, and recovered without any other aſſiſtance than the care of the mother and the milk of the goat. At the age of eighteen months he could articulate ſome words. At two years, he could ſupport himſelf upon his legs, and walk almoſt without aſſiſtance; a pair of ſhoes were then made for him, which were no more than an inch and a half in length. He was attacked by ſeveral diſeaſes; but there were no marks of any other diſeaſe upon the ſkin beſides the ſmall-pox. —He was now ſix years of age: hitherto his food had been garden-ſtuff, bacon and potatoes; his height was about fifteen inches, and he did not weigh more than thirteen pounds; his perſon was agreeable and well proportioned; he was in perfect health, but there was little appearance of intellect.—At this time the king of Poland ordered him to Lunéville, gave him the name of *Bebe*, and kept him in his palace.

Bébé thus exchanged the condition of a peaſant for the luxuries of a court; but he experienced no change either in his body or his mind. He had no ſenſe of religion; was incapable of reaſoning;

reaſoning; could learn neither muſic or dancing; was ſuſceptible however of paſſions, particularly anger, jealouſy, *et le déſir ardent.*—When ſixteen years old, he was only twenty-nine inches in height; he was ſtill healthy and well proportioned; but at this time, *la puberté produiſit ſur les organes de la generation un trop grand effect:* His ſtrength began to decreaſe, the ſpine became crooked, the head fell forwards, the legs were enfeebled, one ſhoulder-blade projected, the noſe was greatly enlarged; *Bébé* loſt his gaiety, and became a valetudinarian; and yet his ſtature was encreaſed four inches in the four ſucceeding years.—M. le Comte de Treſſan, foretold that this dwarf would die of old age before he was thirty; and in effect ſo it was, for at twenty-one, he was ſhrunk and decrepit; and at twenty-two, it was with difficulty that he could make an hundred ſteps ſucceſſively.—In his twenty-third year, he was attacked with a ſlight fever, and fell into a kind of lethargy; he had ſome intervals, but ſpoke with great difficulty: for the five laſt days, his ideas ſeemed to be more clear than when he was in health. This diſeaſe ſoon proved fatal.—At the time of his death, he meaſured thirty-three inches.

There are ſome things in the hiſtory of this dwarf which are curious; we cannot however agree with the Comte de Treſſan, who foretold that he muſt die of old age before thirty; or with M. Daubenton, who ſays that he actually died at twenty-three with all the ſymptoms of age. The progreſs of life in this dwarf was the ſame as in thoſe of the ordinary ſtature. He could articulate words at eighteen months; at two years he could walk; at ſixteen the ſigns of puberty came on: he continued to *grow* till he was upwards of twenty; and died at twenty-three; but not from old age; for the deformity which took place at the time of puberty, together with the effects of that deformity, were the evident cauſes of his death.

One half of this volume is taken up with indexes, which are ſo contrived, that every author or voyager referred to in the preceding fifteen volumes, as well as every ſubject whether of deſcription or obſervation, may eaſily be found.

Tableau de l' Hiſtoire moderne, &c. (i. e.) A View of modern Hiſtory, from the Fall of the Weſtern Empire to the Peace of Weſtphalia. By M. le Chevalier de Méhégan. 12mo. 3 Vol. Paris, 1766.

THE Author, in his preface, after ſome previous reflections on the advantages of *general* hiſtory above that of any *particular* country, obſerves that the ſeveral periods or epochas into which it is divided, ought to be taken from ſome great event,

event, which has had a conſiderable influence on the general ſtate of things in the world; ſuch as the eſtabliſhment of a new empire which in proceſs of time has ſwallowed up others; the downfall of a powerful kingdom, out of the ruins of which other ſtates have ariſen; an important change in the manners, or the progreſs of knowledge, in a great part of the globe; or laſtly, the life of an extraordinary perſon, who by his ſuperior genius has enlightened the face of a whole hemiſphere. Upon theſe principles, he divides his hiſtory into ſeven epochas, each of which is characteriſed by the name of ſome great man who appeared towards the beginning of it, and by the principal event by which it was diſtinguiſhed. The firſt epocha is entitled Clovis, or the foundation of the modern kingdoms in the weſt; from A. D. 476, to 632.—The ſecond, Mahomet, or the origin of the eaſtern empires, from 632, to 800.—The third, Charlemain, or the weſtern empire revived by the French: the age of ignorance, from 800 to 936.—The fourth, Otho the Great: the weſtern empire tranſferred to the Germans: the extinction of learning in the weſt, from 936 to 1095.—The fifth, Godfrey of Bouillon: the holy wars: the ſtudy of juriſprudence revived by the diſcovery of the Roman code, from 1095 to 1273.—The ſixth, Rodolphus I. the revival of the fine arts in Italy, from 1273 to 1492.—The ſeventh, Chriſtopher Columbus: the revival of all kinds of learning in the weſt, from 1492 to 1648, or the peace of Weſtphalia.—Under each of theſe heads, he gives his reaſons for the particular periods he has choſen: and at the concluſion of his preface preſents his readers with the out-lines of a plan of ancient as well as modern hiſtory; which he informs us is ready for the public view, if this attempt meets with encouragement.

In the work itſelf the author introduces each epocha with a general view of the ſituation of the ſeveral powers concerning which he treats, the extent of their dominions, and the degree of their importance. He then proceeds to ſketch out the principal facts of that period, and to give the character of thoſe princes that were moſt diſtinguiſhed during the courſe of it. After which he enquires particularly into the ſtate of religion, and the principal ſects that have ariſen, with their reſpective tenets, the grand revolutions that have taken place, with their ſecret ſprings—the different forms of government that have prevailed; and the improvements that have been made in legiſlation. He gives alſo ſome account of the manners of each period, together with the ſtate of commerce and navigation, and the names and characters of the principal hiſtorians of the age; and concludes with marking the progreſs of ſcience and the fine arts; under both which heads he pays due honour to thoſe great names, who have been inſtrumental in recovering them from the ſtate of obſcurity

obſcurity into which they were ſunk, and raiſing them to their preſent ſplendor.

Such is the general deſign of this work, which for the moſt part carries with it an air of candor and impartiality, particularly in the characters of thoſe who have been eminent for their abilities, either as ſtateſmen or men of ſcience. The author ſeems to have expreſſed himſelf with as much freedom as he durſt, with reſpect to religious diſputes; and his account of the tenets and characters of the principal reformers, is as favourable as could be expected from a profeſſed catholic.—His manner of writing is animated, and the work is much more agreeable and entertaining than abridgments of hiſtory uſually are; for he paſſes very ſlightly over thoſe periods which afford little that is ſingular or ſtriking, and by that means leaves room for a larger detail of the more intereſting events.

Upon the whole, this is a work, which, like Voltaire's hiſtorical pieces, may be read with pleaſure and improvement by thoſe who are already acquainted with the ſeries of the hiſtory; as, by collecting into one view all the moſt important events, and ſetting before the mind the progreſs of knowlege in different periods, it may ſuggeſt to the reader many uſeful reflections, that might eſcape him in going through a more minute detail: but it is neither † accurate nor particular enough, to give a perſon, who is a ſtranger to the facts, a juſt idea of them.

The following ſketch of the character of Charles the Firſt, and the cauſes of his misfortune may ſerve as a ſpecimen of our author's ſpirit and manner.

'England preſents us, in this period, with the moſt bloody ſcene and the moſt ſingular cataſtrophe that was ever known. Hiſtory affords many inſtances of kings dethroned and murdered by their ſubjects, but not one of a monarch's being tried in a court of juſtice, and loſing his head upon a ſcaffold. Something like this was ſeen at Lacedæmon in the caſe of Agis, who was hanged by the command of the Ephori. But the kings of Lacedæmon had only the name of a king; they were not ſo properly ſovereigns as hereditary generals of the army, ſubject to the authority of a republic. Charles I. was a real monarch, whoſe character was made ſacred and inviolable by the laws themſelves. The fanaticiſm of the Puritans, and the ambition of ſome private perſons were no doubt the principal ſources of the misfortunes of that

† In his account of the diſputes between Charles I. and the parliament, of which he has given a pretty large detail, he takes not the leaſt notice of the King's attempt to ſeize the five members; which had the moſt fatal effect, by ſo largely contributing to exaſperate the people againſt him, and to deſtroy all confidence between the ſovereign and the ſubject.

prince.

prince. Nevertheleſs, at the ſame time that we do juſtice to the underſtanding, the virtues, and a thouſand good qualities, which Charles poſſeſſed in an eminent degree; while we acknowlege that his generous delicacy, which would not permit him to give up his friends to the rage of faction, was one of the reſpectable cauſes of his diſgrace; and while we conſider him as one of the beſt princes that ever ſat on a throne; it cannot be denied, that he in part drew upon himſelf the calamities he ſuffered, by the faults he committed in his government. The blind confidence he repoſed at the beginning of his reign in a man who was ſo unworthy of it; the contempt he ſhewed for the laws, in the taxes he laid upon his ſubjects; the little regard he diſcovered for the liberties of the people; the loans he extorted from them; his exceſſive attachment to thoſe that were about his perſon; his averſion to parliaments, which for a conſiderable time he refuſed to aſſemble; his intolerant ſpirit, and his perſecution of the Preſbyterians; all theſe things muſt unavoidably have alienated the affections of his people. When he ſaw a ſpirit of diſſatisfaction ſpread throughout England, it was an unpardonable miſtake in him to break with Scotland about a few ceremonies. There is no excuſing his weakneſs, in ſo imprudently laying down the arms he had with ſo much confidence taken up againſt the Scotch: and ſtill leſs excuſable was the impropriety and meanneſs of accepting as judges between himſelf and his ſubjects, another part of his ſubjects, who were equally incenſed againſt his government. His conſenting to the Earl of Strafford's death, which left ſuch a ſtain upon his memory, gave the finiſhing ſtroke; as that criminal conceſſion, which afforded ſuch encouragement to his enemies, ſerved alſo to alienate the hearts of his courtiers.

'His conduct, during the firſt years of the parliament, was a conſtant ſeries of errors: he appeared obſtinate and ſubmiſſive, weak or raſh, almoſt always out of ſeaſon: he begun with exerting an authority which it was impoſſible to maintain, and ended with conceſſions which he was not obliged to make. When he had by degrees ſtripped himſelf of all his privileges, and was become incapable of reducing the rebels, then he began to think of uſing force. He diſcovered undoubtedly an heroic courage in the war; but then, even then he betrayed a weakneſs that was his ruin; for by his implicit confidence in ſome treacherous perſons he loſt opportunities of gaining a certain victory. His flying to the Scotch, by whom he muſt know he was hated; his unaccountable credulity with reſpect to Cromwell; his eſcape to the iſle of Wight, where his enemies had the command; and his ineffectual ſtiffneſs with regard to Epiſcopacy, threw as great a cloud over the laſt year of his life. But his laſt moments were worthy of a hero and a philoſopher. Charles never appeared

appeared so great upon the throne, as he did in Westminster-hall and upon the scaffold, in the midst of his murderers or his contemptible judges. In a word, this monarch, considered as a *private man*, was a perfect pattern. 'An affectionate husband, an excellent father, a faithful friend, the best of masters.' He had all the virtues of the heart, and was not without a considerable share of understanding. Considered as a *King*, he might have been one of the best that was ever known, if he had reigned in more calm and peaceable times, and in a nation less given to tumult and violence. But his hand was too weak to restrain the rage of fanaticism, and to keep a people in subjection, who never obey their sovereigns, unless they admire them.'—All this is very well, *from a Frenchman.*

Some judgment may be formed of the manner in which our Author treats the revolutions in religion that are included in his history, by the following account of the reformation in Germany:

'The authority of the Popes, which was quite absolute in all spiritual matters, had triumphed for eight centuries over all the enemies that dared to oppose it. Emperors, kings, nations, military force, fanaticism, science, all fell before it. At length a Monk from the midst of his cell, attacks his throne, forces from the sovereign one half of his empire, and shakes the other.

'Leo X. in order to defray the expence of building the church of St. Peter's at Rome, opens the treasure of indulgences: and these being farmed in Germany, the Dominicans were employed to make the best of them. The Augustins, jealous of this preference, engaged a young monk of their order to revenge their cause. He succeeded in it; and his success occasioned one of the greatest changes both in the civil and ecclesiastical system that the annals of religion can furnish.

'Luther was born at Isleb in Saxony, of obscure and indigent parents. Poverty drew him to the cloyster, and superstition fixed him there. Frightened at the death of one of his acquaintance, who was struck dead with lightning, by his side, he retired to a convent of the Augustins, at twenty-two years of age. Remarkable for his sagacity and close application, full of fire, and endowed with the inestimable talent of an animated and copious elocution, he applied himself eagerly to study, and soon gained a considerable name. His order, who were sensible of his worth, appointed him to the professorship of philosophy at Wirtenberg, and soon after to that of divinity, in which he acquired great reputation. Revered as the oracle of his country, for his learning and his eloquence, he was fixed upon by his brethren to oppose these new preachers. The young friar, flattered with so honourable a distinction, and delighted with

with an opportunity of ſignalizing himſelf by ſtarting ſome new and bold opinions, joyfully accepts this dangerous office. The real ſcandals with which the Dominicans were chargeable in this affair, laid them but too much open to his attacks. The indulgences, which the church of Rome diſpenſes, as the fruit of the ſufferings and death of a God, were become a merchandize, and publickly ſold in the groſſeſt manner, and the very nature and deſign of them quite perverted. Inſtead of being conſidered as the means provided for excuſing thoſe, who were already purged from their guilt, by the ſacrament, from ſome temporal penance to which they were liable; they were repreſented as grants from heaven, which of themſelves were ſufficient to cancel the moſt heinous tranſgreſſions, without any contrition or remorſe. Thus the conſolation deſigned for penitent virtue was perverted by ignorance or intereſt into an indulgence to vice. The eloquent Luther thundered againſt theſe corruptions, and, by diſcovering the true principles on which the practice was founded, abated the zeal of the purchaſers. Proud of this ſucceſs, he went ſtill farther, and attacked the doctrine of indulgences itſelf. After which, carried away by his warm imagination, he threw out ſevere ſarcaſms upon the opinions of the ſchool-men: and at length preſumed to attack the moſt ſacred tenets, the hierarchy, the biſhops, and the Pope himſelf. Rome deſpiſed him at firſt, and contented herſelf with threatening him: but when ſhe ſaw the ſtorm encreaſing, ſhe thundered out her anathemas, and demanded the criminal to be delivered up to puniſhment. The reformer, enraged at the ſentence, and protected by his countrymen and his ſovereign, is only rendered more daring. Armed with the torch of hiſtory, he attempts to overturn the altars of the Vatican and the throne of the Pontiff. His preſumptuous hand draws aſide the curtain, and offers violence to thoſe ſacred myſteries, which Europe had hitherto adored. Thoſe doctrines that were moſt valued by the church are attacked, the hierarchy is ſhaken, and the moſt auguſt ceremonies treated with contempt. The emperor ſummons this innovator to give an account of his opinions. Luther appears, ſpeaks with an undaunted ſpirit, deſpiſes his threats, and upon his return makes a croud of proſelytes. The clergy, alarmed at his progreſs, propoſe it to Charles V. to follow the example of Sigiſmond, who ſacrificed John Huſs, notwithſtanding the ſafe-conduct that had been granted him. But Charles having rejected the propoſal with abhorrence, a conſpiracy is formed to take away the life of one, who was conſidered as a dangerous diſturber of the peace of the church. Luther keeps himſelf concealed in a fortified place, and, under the joint influence of ambition and revenge, employs himſelf during his retreat in reducing his innovations to a ſyſtem. According to him, "The

Author of the Christian religion instituted but two sacraments, baptism and the Lord's-supper: the others are mere human inventions, dictated by interest and adopted by superstition. The invocation of saints is not only useless, but criminal, since it transfers to creatures a worship which is only due to the first of all beings. Prayers for the dead are a snare laid for the faithful; and purgatory, on which they are founded, is a chimera invented by the avarice of priests. It is an error to believe that the bread disappears in the sacrament of the altar; Jesus Christ in an inexplicable manner only conveys himself into it, which Luther calls Impanation. Confession is a ridiculous ceremony, which, while it is incapable of remitting former sins, is too often the occasion of new ones. It is neither by means of this, nor by the mortifications and penances enjoined by the Romish church, nor by the repentance founded on fear which only makes hypocrites, nor even by any sort of good works, that men can be absolved. It is faith alone that justifies; that is, a firm confidence in the mercy of the Redeemer, and an intimate persuasion that he has applied the merit of his blood to us. But this blood was shed only for those that were predestinated: God, who had in view only the happiness of the elect, has prepared from all eternity infallible means for their salvation, as he has predetermined the inevitable damnation of the rest." Luther did not spare the government of the church any more than its doctrines. "The Pope, according to him, was no more than one of the other bishops, and his power extended no farther than the diocese of Rome. The jurisdiction of prelates was entirely founded in the choice of the faithful. The greatest part of those distinctions that constitute the different orders of the clergy, were censured as the effects of a hateful tyranny; and the wealth of ecclesiastics was treated as a criminal usurpation. Celibacy was represented as a source of corruption; religious vows as contrary to nature and the gospel; and monasteries as gulphs in which idleness buries posterity." In consequence of these maxims, the reformer set open the monasteries, married the priests, spoiled the clergy of their wealth and dignities, encouraged princes to seize a part of these sacred treasures, and pointed out the wisest purposes to which the other might be applied. He advised them to make use of it to found colleges, to build hospitals, to encourage industry, and to mend the public roads. Thus Luther, by artfully connecting the most prudent regulations with his new opinions, secured in the most effectual manner his sovereign's protection. As soon as it was safe for him to appear again in public, Saxony received him with transports of joy. It was then he tasted what, to the head of a sect, is the sweetest of all pleasures. He saw his country reverence his tenets, and adopt his plan of reformation.

formation. From Saxony his opinions reached Heſſe, and ſoon extended over part of the north of Germany. A number of diſciples, who joined him, aſſiſted him by their pen, and their preaching. Melancthon was the chief ſupport of the ſect; Melancthon the moſt able man in Germany, one of the fineſt geniuſes of his time, and the moſt peaceable ſectary that ever was. Luther, having now triumphed over his enemies, gave himſelf up without reſtraint to follow thoſe inclinations which he had hitherto ſtudiouſly concealed. He quitted the monaſtic order, and married a young nun with whom he had long been in love. In the mean time his good fortune ſtill encreaſed. His zealous apoſtles carried their maſter's doctrine throughout all Europe. Bucer, educated in a convent like Luther, ſpread it in the imperial cities on the ſides of the Rhine: Olaüs taught it with ſuch ſucceſs in Sweden, his native country, that in the ſpace of a year the whole kingdom embraced it. The great Guſtavus received the new way of worſhip, and the ſage Chriſtian III. eſtabliſhed it as the religion of Denmark. At the ſame time England and a great part of Switzerland left the church of Rome. The new opinions prevailed in Scotland, and began to penetrate into France. Luther ſaw all Chriſtendom raiſed up at his call, one half of Europe withdrawing their allegiance from his enemy, whole kingdoms adopting his opinions, a powerful party conſulting him, and receiving his deciſions with reverence. Thus in the midſt of his triumphs, he died in peace, without any dread or remorſe, expreſſing his pleaſure in the reflection on the change he had produced in the world.'

Memoires de M. de S. H. &c.

Memoirs of M. de S. H.——Containing the moſt material Events in France, from the Deceaſe of Cardinal Mazarine, to the Death of Lewis XIV. 12mo. 4 Vols. Amſterdam. 1766.

THE principal deſign of this work is to give the Reader an idea of the military operations of this reign, to many of which the author was himſelf a witneſs. For this purpoſe, he enters into a pretty large detail of battles and ſieges; pointing out, as he goes along, the miſtakes that were committed on either ſide. But however uſeful ſuch a particular account of theſe bloody ſcenes may be to thoſe gentlemen, whoſe profeſſed buſineſs it is to find out the moſt ſucceſsful means of deſtroying their fellow-creatures, we apprehend the generality of our readers will excuſe our enlarging upon this part of the work.

In the intervals of theſe military tranſactions, the author has inſerted ſome account of the moſt intereſting event of a different nature; which ſerve to relieve the mind from a continual attention to the field of battle, and to throw light upon the reſt of the hiſtory. Amongſt theſe, the Revolution in England, though a little out of his plan, has a conſiderable place: in relating which, he very freely cenſures the raſh meaſures which King James took to eſtabliſh popery and arbitrary power. He alſo gives in another place the following advantageous character of King William, which perhaps the reader may be pleaſed to ſee. After mentioning the particulars of his death, he goes on in theſe terms. "This prince had but a weak conſtitution, but in reſolution and ſpirit was ſuperior to moſt: unfortunate in war, though a very great and brave commander; never diſcouraged by the diſappointments he met with, or loſing ſight of the objects he had in view. His talents were very conſiderable both in the cabinet and the field. He was free from all diſſipation, indefatigable in buſineſs, unblemiſhed in his morals, attached to his religion, but without bigotry; eaſy of acceſs, and void of all pride. In ſhort, he might have ſerved as a pattern to kings, if he had contented himſelf with reſtoring the conſtitution in England, without uſurping the crown from his father-in-law."

In the concluſion, we have a particular account of the circumſtances attending the laſt illneſs of Lewis XIV. ſome extracts from which may not be unentertaining to our readers.

The immediate occaſion of his death, we are told, was a diſorder which ſeized his leg, attended with violent pain and extreme weakneſs and waſting of the fleſh in that part. The ſurgeons having ordered that it ſhould be put in hot water, there appeared, upon taking it out, ſpots, which were the ſymptoms of a gangrene. The king inſiſted upon hearing the conſultations of the phyſicians and ſurgeons upon his caſe, and with great reſolution commanded them to make the neceſſary inciſions: and obſerving them under ſome confuſion, he ſaid, "Have you no lancets? you have nothing to do, but to cut away as you think proper." His firſt phyſician, who held his arm during the operation, declared he perceived ſcarce any alteration in him. When he found that nothing was to be expected from theſe attempts, he reſigned himſelf calmly to the ſentence of death: and ſomething being ſuggeſted by one preſent to comfort him, he replied, with great firmneſs and compoſure, "I have been for theſe ten years paſt continually preparing myſelf to die as becomes a Chriſtian king." The next day Cardinal Noailles, hearing of the king's danger, ſent a letter to Madam Maintenon, expreſſing his earneſt deſire to ſee his majeſty, and aſſure him of his attachment to him; at the

ſame time repreſenting to her, in the moſt reſpectful manner, that the king's conſcience was deeply concerned in the part he had been put upon acting with reſpect to the affair of the Conſtitution Unigenitus. The letter was ſhewn to the king, who was ſenſibly affected by it, and aſked the cardinals de Rohan and de Biſſy, who happened to be preſent, "Whether he had not gone too far in that affair, in which he had done nothing but by their advice, and that of his confeſſor;" adding, "he was afraid he had; and if ſo, it was not too late to apply a remedy." At the ſame time he expreſsly required them to declare, whether they had been governed by paſſion or any worldly motives in the advice they had given him? They aſſured him, "he might make himſelf perfectly eaſy in having followed the pope and the biſhops: and that they could anſwer for themſelves, that they had nothing in view but the glory of God, the good of the church, and the peace of their own conſciences." But, replied the king, "The cardinal deſires to ſee me: I have always had a regard for him; and I ſhould have no objection to a viſit from him." "That, ſays father Tellier, would be the way to deſtroy all that has been done." However, the king ordered the chancellor to write him an obliging letter; though there was reaſon to believe this order was not executed very punctually, for it was generally ſaid, that the chancellor added, that the king could not ſee him till he had made his ſubmiſſion to the pope. His majeſty put an end to the converſation by ſaying, "I have done all in my power to make peace between you: I pray that God would accompliſh it." And a little after, on another occaſion, he added, "I am in the beſt faith in the world: if you have deceived me, you are greatly to blame, for I have nothing in view but the good of the church."

The next day the king ordered the young Dauphin, then about five years of age, to be brought to him, and having embraced him with great tenderneſs, he addreſſed him in this manner: "My dear, you are going to be a great king; but all your happineſs will depend upon your obedience to God, and the care you take to relieve your people. In order to this, you muſt avoid engaging in war as much as poſſible. Don't follow the bad example I have ſet you in this reſpect. I have often made war upon too ſlight grounds, and have carried it on from a principle of vain-glory. Do not imitate me in this part of my character: but be a lover of peace, and let it be your chief ſtudy to relieve your people."—The ſame day, having ſent for the great officers of ſtate into his preſence, he addreſſed himſelf to them in the following terms: "Gentlemen, I am ſatisfied with your ſervices: you have ſerved me faithfully, and have ſhewn a ſolicitude to pleaſe me. I am concerned that the rewards you have received have not been more proportioned to your merit;

but the state of my affairs of late has put it out of my power to make the returns I could have wished. I leave you with regret. Serve the Dauphin with the same zeal and affection you have served me. He is but five years old, and has perhaps many difficulties before him; as I remember was the case with myself during my own minority. I am going; but the state will last for ever. Continue steadily attached to it, and let your conduct be an example to the rest of my subjects. Be all united; for union is the strength of the state; and follow the orders my nephew [the duke of Orleans, afterwards regent] will give you. He is to govern the kingdom, and I assure myself he will fill up his station well. I hope you will all do your duty, and sometimes remember me." At these last words all that were present burst into tears.'

The Author concludes with lamenting that so much blood should have been spilt, and the kingdom so depopulated during the long reign of this prince, only to conquer some countries which he was obliged to restore, and to place his grandson on the throne of Spain, on condition of his renouncing all claim to the crown of France: and very justly observes, that the concern he expressed in the advice he gave the young Dauphin, and the frank confession he made of his own faults, does him more honour than all the panegyrics of his flatterers.

Histoire des Rois Catholiques, &c. An History of the Catholic Sovereigns, Ferdinand and Isabella. By the Author of the Histories of the Empress Irene, and of Jean I. Queen of Naples. 2 Vols. 12mo. Paris, 1766.

EVERY reader knows that in the time of Ferdinand and Isabella, several petty states, into which Spain had long been divided, were joined into one kingdom, that the remainder of the Moorish power in Europe was finally crushed, that America was discovered, and that many other memorable events took place.

From several works which our Author says in his preface are very minute, and not entertaining, he has selected such circumstances and facts as he has judged would be most generally interesting. His narrations, although not written so well as those of Bossuet or Voltaire, are concise, and yet sufficiently distinct for an abridgment. He is not one of those biographers who write as if they were paid for praising their heroes, for he tells us very fairly, and more than once, that Ferdinand was a perfidious worthless prince, and Isabella, notwithstanding her sex, and a considerable share of sense, an hard-hearted merciless bigot. His accounts of several other famous persons are no less free and impartial;

impartial; and indeed he appears very clearly to have endeavoured, through the whole book, to tell truth, to render reſpect only to wiſdom and integrity, and to expoſe villainy and folly wherever he has found them.

Some judgment may be formed of his manner of writing from the following ſketch of the ſtate of the kingdom of Granada, ſo cruelly, ſo treacherouſly, and ſo madly depopulated by the two ſovereigns.

'In the time of Ferdinand and Iſabella, the Moors poſſeſſed in Spain only the province of Granada: but this fortunate country ſupported a greater number of inhabitants than any other of the ſame extent. Nature and induſtry had rendered it the moſt beautiful territory in Europe. In a ſpace which was no more than 70 leagues in length, and 25 in breadth, ſtood an hundred towns; moſt of which were enriched by a vaſt commerce. A multitude of villages were crowded with peaſants. The ſoil, naturally fertile, laviſhed into their induſtrious hands larger crops than would have been neceſſary to have ſupported a great nation. The Granadians drew from their plantations of mulberries, and from the fleeces of their ſheep, materials for commerce both with Africa and with Europe. Encouraged by affluence, their number continually increaſed; whilſt their neighbours, ſubjected to all the diſorders of feudal government, were victims to the quarrels of their lords, and to the rapacity of the Jews, to whom the haughty Spaniards had abandoned the advantages of trade, and the collection of taxes, as beneath a fighting race, who believed themſelves to exiſt merely for the deſtruction of mankind.' From this agreeable picture, let us turn our eyes to the horrible reverſe: the Author's account of the eſtabliſhment of courts of inquiſition in Caſtile is this:

'It is now time to talk of the inquiſition. Moſt infallibly it muſt have deſtroyed Chriſtianity itſelf, if that work of God were not proof againſt the baſeneſs and folly of men. The inquiſition was invented to maintain that very truth it diſgraces. It was introduced into Caſtile in the very beginning of Iſabella's reign. For a long time the Popes had violated the morality of religion, to ſupport its tenets. The chiefs of that church, which forbids her miniſters to ſhed in any caſe the blood even of criminals, had enjoined puniſhments without number, to lead back ſtraying members to the faith of their fathers, in Italy, in Germany, in Arragon, in ſhort in all countries to which their ſanguinary laws were extended. Abundance of ſovereigns had obeyed, but hitherto Caſtile had been exempted. The authority of this tribunal of blood had begun to decline in Arragon, when the prieſts repreſented to Ferdinand and Iſabella, that the church was in danger. They ſaid, and with truth, that the people

from despising the ministers of religion, were advancing gradually to despise religion itself; that the Spaniards were superstitious, and that superstition borders on error: that the Jews and the Moors, either by the charms of the wealth, which persons of their persuasions might acquire, or by their less austere manners, had perverted abundance of Christians. But the bloody priests did not say that religion can dwell only in the heart, and that persuasion alone can inspire it: that violence which terrifies and exterminates has never made one convert, and that persecuting fire can produce only martyrs to error, or hypocrites. The Cardinal of Spain, father Alphonso Torquemada, father Ferdinand of Talvera confessor to Isabella, and all the monks by whom she was surrounded, pressed her to introduce into her dominions this tribunal; which the unthinking subjects beheld at first with pleasure, because they believed it to be erected solely against the Moors, and the Jews, whom they detested; but they speedily discovered to what a grievous yoke they had submitted, and to what cruel extremities fanaticism is capable of proceeding! Isabella obtained from Pope Sixtus the fourth a bull, which seemed to wrest, and really did wrest the power of judging of heresies from the bishops, to whom alone that power ought to be trusted; and which rendered the monks absolute masters of the lives, the liberties, and the honours of every individual of the whole community. Indeed the manner of proceeding in a court of inquisition is as opposite to sound reason, and to natural equity, as the establishment itself. The accused are constantly presumed to be guilty. Two witnesses, however worthless, void of character, void of morals, void of religion, are sufficient to procure condemnation. They are not confronted with the person against whom they give evidence, they are not even named to him. The unfortunate man is not informed of the crime laid to his charge: he is obliged to impeach himself, and consequently to reveal all the faults he may ever have committed, although they may have been profound secrets until that moment; otherwise he is sentenced to the most horrible tortures. The judges of the inquisition alone assume a right of lying to extort truth from those they try. If, notwithstanding both stratagems and torments, the wretch should acknowlege no crime, he is nevertheless condemned to be burnt, on no better evidence than depositions of two men, whom he neither knows nor can know, and without any enquiry whether hatred or interest produced their testimony. Even a confession of a second lapse into heresy will not secure a prisoner from the flames. A confession of one only does indeed preserve his life, but subjects him to perpetual imprisonment, and to the confiscation of his whole fortune. This is a

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faint sketch of the means † which Isabella thought proper to oppose to impiety, to heresy, and to apostacy; and thus did the Spanish priests impose the yoke of the Lord, which the gospel says should be so easy and light!

† In the first years, says Mariana, 20,000 returned into the pale of the church, and 2,000 were burnt alive for their heresy:—*What diabolism!*

Histoire de l'Academie Royal de Sciences. Année 1763.

The History of the Royal Academy of Sciences at Paris; with their Memoirs, Mathematical and Physical, for the Year 1763. Extracted from the Registers of the Academy. 4to. Paris, 1766.

IN the appendix to the 30th volume of our Review*, we gave an account of the Memoirs of this Royal Academy, for the Years 1757 and 1758; and we then informed our Readers of the regulations which had been made, for the future publication of these truly respectable collections. In consequence of those measures, the successive publications have been kept up with more spirit and punctuality than heretofore; so that great part of the large arrear then due to the public, is already paid off,—the memoirs for the year 1763 (as the reader has seen above, in the title) being now before us: and of these we shall proceed to take a concise view.

The first memoir in the class of physics contained in this volume, treats of the inflammable matters which are met with in coal-mines, and of the means of preventing their bad effects; and is the joint product of Messrs. du Hamel, Hellot, and de Montigny, to whom the academy had referred the consideration of this subject, in consequence of orders from the Duke de Choiseul. A coal-mine near Briançon, which had been opened for the use of the king's troops, and long worked without any accident, suddenly took fire on the entrance of a lighted candle into it, so that the undertakers were obliged at last to abandon it. The nature of these inflammable vapours seems to have been so little known in Dauphiné, that the intendant of the province took measures to discover whether this fire was not the work of ill-intentioned persons. The Sieur Finant, surgeon at Briançon, and many others, were so fully possessed of this idea, that in the prosecution of it they exposed themselves so much as to be grievously scorched and bruised by the action of the inflamed vapour; particularly the Sieur Finant, who is in danger of being a cripple all his life, on account of his ignorance of this

* For the first half year of 1764.

branch of ſubterranean philoſophy. This may with propriety be added to the many examples which M. du Hamel gave us in the memoirs for 1757, of natural and ſpontaneous conflagrations attributed to deſign. In this iſland, where theſe mineral damps are too well known, they have long been diſtinguiſhed into two kinds. The firſt is called the Fulminating Damp, to which claſs, the inflammable vapour which forms the ſubject of the preſent article is to be referred. This, when kindled by the acceſs of a lighted candle, or as ſometimes happens, ſpontaneouſly, explodes with the greateſt violence, and generally kills the workmen, if they have not time to throw themſelves flat on the ground, and thereby elude the force of the blaſt, which would otherwiſe daſh them againſt the ſides or top of the pit. The ſpontaneous accenſion is ſuppoſed by ſome to be effected by the heat generated on the decompoſition of Pyrites, which abounds in coal-mines, and is certainly known to furniſh an inflammable air. The other, which may be called the Suffocating Damp, and which is equally dangerous with the former, is a ſpecies of factitious ſtagnating air, but is not, like it, inflammable: on the contrary, it extinguiſhes flame, and inſtantly kills thoſe who are expoſed to it.

Our academicians mention on this occaſion the practice of the pit-men in the coal-pits in Lancaſhire, who deſtroy the fulminating damp, before it gets to a height by the acceſſion of new inflammable matter, by ſending one of their body to ſet fire to it, which he does with ſafety to himſelf, by lying flat on the ground: but the beſt method of clearing the pits from both the kinds of damps is, they obſerve, to ſink air paſſages at the extremities of each drift; and in order ſtill further to promote the free circulation of air, to ſuſpend in them, near that part where they communicate with the drift, grates with coals conſtantly burning in them; or where the digging of many ſuch air ſhafts would be too expenſive, or on account of the hilly nature of the ground, impracticable, they recommend a ventilator, (which acts on the ſame principles with that propoſed by Sutton) deſcribed above a century ago by Sir Robert Murray in the Philoſophical Tranſactions, as uſed with ſucceſs in the coal-mines of Liege; by which a continual current of air is brought from the moſt diſtant parts of the pit, by means of tubes extending from thence to a fire properly incloſed near the mouth of it; the external air at the ſame time continually deſcending, to replace that which comes from below to feed the fire, and which muſt neceſſarily bring along with it, if the tubes are air-tight, the mephitic exhalations as well as the inflammable and other noxious vapours, as faſt as they are generated.

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The ſecond memoir of this claſs treats of a method of converting open chimneys into ſtoves, without loſing any of the advantages annexed to their former conſtruction, and is the production of the Marquis de Montalembert. Neceſſity, the mother of the uſeful arts, has long taught the inhabitants of the northern parts of Europe the moſt efficacious means of counteracting the diſagreeable effects of the moſt intenſe cold by a proper diſpoſition even of a moderate quantity of fuel. The Marquis, who has travelled much in Sweden and Ruſſia, and made ſeveral campaigns in the northern parts of Germany, deſcribes the ſtoves, at Peterſburg particularly, as adapted to overcome the greateſt cold ever felt there; ſo that in the moſt violent froſts a perſon may walk through a ſuite of rooms, whoſe doors are all open, or ſit in any part of the largeſt apartments, clothed in the thinneſt dreſs, without being incommoded; except ſometimes by too much heat. The ſtoves which produce theſe notable effects are placed at one or both ends of the room, and are large hollow ſtructures of brick, 10 or 12 feet high, and projecting 5 or 6 feet into the apartment, into which however they do not open; the fuel being applied from without. Nor is this great heat kept up by frequent ſupplies of fuel: on the contrary, in the ordinary degrees of cold, which vary at Peterſburg between the 25th and 30th degree of Reaumur's thermometer (and which we believe anſwers to about 30 degrees below 0 in Fahrenheit's) the ſtoves are heated only once in 24 hours. In a more moderate degree of cold, but which is repreſented as equal to that felt in France in the ſevere winter of 1709, in which Reaumur's thermometer fell to 16 degrees (equal to 0 in Fahrenheit's ſcale) freſh fuel is applied only twice in 3 days. Even during the ſevere cold in which the remarkable experiment of the freezing of mercury was firſt made, at the time when Reaumur's thermometer fell down to 40 degrees (equal to 55 degrees below 0 in Fahrenheit's) it was only neceſſary to heat the ſtoves a ſecond time 12 hours after the firſt.—But notwithſtanding theſe advantages, the Ruſſian ſtoves are not likely to be naturalized in France, without undergoing very great alterations. Thoſe enormous maſſes of maſonry muſt offend an eye of any delicacy, which, beſides, requires to be gratified with the ſight of the fire, and other *agremens*. The Marquis has accordingly attended to theſe circumſtances. Inſtead of the comfortleſs and aukward appearance of the Ruſſian ſtove, which is certainly not of a figure to be admitted into a grand ſaloon, or a lady's ruelle, in France, we are preſented with a conſtruction which ſeems poſſeſſed of its eſſential advantages, and even exceeds it in point of univerſality, and the diſtribution of the heat into ſeveral apartments from a ſingle fire; at the ſame time that it is ſet off with the neceſſary embelliſhments to accommodate

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it to the public taſte; and by the pulling of a ſtring, which moves a valve, is converted from a ſtove to an open chimney, or *vice verſa*. Nor is the article of oeconomy neglected. A fire kept up only for the ſpace of two hours in the twenty-four appears by the Marquis's account to be ſufficient to warm an apartment of a moderate ſize. By a proper diſpoſition of tunnels in a houſe while it is building, it is poſſible to warm all the rooms from the ground-floor to the garrets, by only one or two fires kindled on the ground-floor; the expence of which, in houſes divided into different tenements, might be borne in common by the occupiers, and would be very moderate, compared with the advantages received from it. In fine, the Marquis ſeems to have gone a great way towards the ſolution of the problem of producing the greateſt quantity of heat by a given quantity of fuel. There remain to be mentioned other good qualities poſſeſſed by the new ſtoves, viz. that of not ſmoaking, and, which is a ſtill greater excellence, of not being ſubject to take fire. Both theſe advantages ſeem to ariſe from the ſame cauſe; the very great velocity with which the ſmoak is ſaid to paſs through the tunnel. It is a natural conſequence of this, that little or no ſoot can be detained there. From certain data the Marquis concludes that there will not be collected a ſufficient quantity of ſoot to obſtruct the paſſage of the ſmoke, or to endanger the chimney's taking fire, in fourſcore years. This memoir, on which we have dwelt the longer on account of its evidently uſeful tendency, is illuſtrated by two plates of figures, which are abſolutely neceſſary towards underſtanding the general nature and deſign of this new conſtruction; but the Author intends to explain himſelf ſtill more fully in a ſmall work which he propoſes to publiſh on this ſubject.

In the third Memoir, Monſieur Guettard deſcribes and gives us his conjectures concerning certain ſtones called *ſolires*, found in the neighbourhood of Etampes, in the pits which furniſh the earth of which tiles are made, and which appear to be called by this name on account of their reſembling, in their grain, a lump of ſea ſalt.

The two following memoirs are drawn up by the ſame accurate naturaliſt, and are filled with a variety of minute mineralogical obſervations made by him in France and Germany, in his way to Poland. We ſhall give, from the firſt of them, which contains his obſervations made in France, an abſtract of his account of the diſappearance of the river Meuſe, near Bazoille. The bed of the river is covered at this place with flints, among which it diſappears, though there is no gulph or cavity to be ſeen. The water ſeems to be abſorbed or filtered through the earth at the place of its total diſappearance. There is reaſon to believe, M. Guettard adds, that part of the water is loſt long before

fore it reaches this place, and that there are probably on the ſides of the river ſeveral eddies, reſembling one which is viſible near the place where it wholly diſappears, and which take off a great part of its waters—a kind of little gulphs which have probably a communication with the ſubterranean bed of the river. That which Mr. Guettard ſaw did not exhibit ſigns of carrying off a great quantity of water; but he was aſſured by a perſon that lived near the place, that this was owing to the depth of water over that ſpot, cauſed by the rains that had lately fallen; but that, if he had come a few days ſooner, he would have ſeen the water of the river deſcending in this place with a circular motion, as fluids do when they paſs through a tunnel. On the whole, it appears that the Meuſe loſes itſelf nearly in the ſame manner with thoſe rivers in Normandy, deſcribed by our Author in the memoirs of the academy for 1758, whoſe waters are diminiſhed by ſlow degrees, by falling into little gulphs near their edges; ſo that they are greatly reduced before they arrive at the place of their total diſappearance. Mr. G. was informed that the river ſuddenly appears again at a place called Romain-ſur-Meuſe, riſing from under a rock in a ſtream of about the thickneſs of a man's thigh.

The next memoir contains Mr. G's mineralogical obſervations made in Germany. We have here, as in the former, a very minute detail of all the ſtones, earths, &c. which he met with in his journey to Vienna. The two memoirs may indeed be conſidered as a mineralogical itinerary, in which the conſtitution of the earth, with regard to its foſſils and minerals, is every where deſcribed with the moſt painful exactneſs; with a view, we ſuppoſe, towards a general ſyſtem which he has been ſome time forming, concerning the arrangement of theſe ſubſtances in different bands, on and near the ſurface of the earth. The reader is relieved from the dryneſs of theſe details by the deſcription of the ſalt-mines near Saltzburg, which is not unentertaining; but it is too long for an extract, and cannot well be abridged. At Vienna Mr. G. ſaw and examined the emperor's collection of natural curioſities. He confines his remarks to thoſe ſubſtances only which relate to mineralogy. Among the petrifactions, he was moſt ſtruck by a great number of pièces of wood converted into a more or leſs perfect agate, and of various colours; ſome, for inſtance, brown, others inclining to white, as well as grey and other colours. One of theſe pieces, which was agate at one end, was ſaid to retain its ligneous nature at the other: Mr. G. was told that it would even burn at that end. The experiment was propoſed, but not tried. Theſe petrified pieces are, in general, billets of half a foot or a foot diameter, and take a very fine poliſh. The rock-cryſtals in this collection are, according to Mr. G. very numerous, and

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in great variety with regard to ſize and colour. Several of the pieces contain moſs within them. There are others which incloſe the amianthus; and one in particular has a little portion of water incloſed in it. But Mr. G. ſeems moſt to admire a cabinet of minerals formed by a private collector, Monſieur Moll, whoſe ſagacity and addreſs he highly celebrates. Nothing, he ſays, can be more effectual towards the conviction of thoſe who deny the petrifaction of wood, than the obſervations of this gentleman. The compariſon which he has made between certain woods and plants, ſaid to be petrified, and the ſame kind of bodies, in their natural ſtate, ſeems to put this matter out of diſpute. Mr. Moll, having made a large collection of wood petrified, or turned into agate, ſawed off the thinneſt laminæ poſſible from many of the pieces, and after poliſhing them, examined them by the microſcope, where the difference of texture was very obſervable in the different ſpecimens. Mr. G. could plainly ſee that one of theſe was fir, another reed, or ſome aquatic plant of that claſs. To be more particular: Mr. Moll, at the ſame time that he obſerves the petrified laminæ by the microſcope, examines ſhavings or ſmall pieces of the wood to which he ſuppoſes they belong. It is impoſſible, Mr. G. affirms, to reſiſt the evidence furniſhed by this compariſon. In both the ſets of objects are perceived the ſame direction of the longitudinal and tranſverſe fibres of the wood, and the ſame arrangement of the veſicles. Mr. G. received likewiſe from this curious collector an obſervation, ſerving to prove, that the parts of plants may not only be petrified, but likewiſe metalized, or converted into pyrites. The ſubject of this obſervation is a cone of the *Pinaſter Auſtriacus*, found at Vienna, in the bed of the river, reduced to a metallic ſtate; together with ſeveral pieces of wood, which had undergone the ſame change. It is three inches and a half long, two inches and one line broad, and one inch and four lines thick, having been ſomewhat compreſſed on one ſide, and weighs nine ounces. Mr. G. received an accurate drawing of it, which he has cauſed to be engraved. He was preſented likewiſe by Mr. Moll with a ſtone, having on it the impreſſion of a body of the cruſtaceous kind; the hiſtory of which, and its companions, is curious. It formed a part of a ſet of factitious foſſils, which Mr. Moll had collected, on which impreſſions of the figures of animal bodies had been made by art, in ſuch a manner as to deceive *Beringer*, who publiſhed a treatiſe upon the ſubject. The ſequel of the ſtory is truly lamentable. He was ſo affected on the diſcovery of the trick by the fabricators of it, that he could not ſtand the ridicule which he had incurred by his credulity, and to which he had given a degree of permanence by the publication of his work; but ſickened and died upon it. One of theſe factitious foſſils might,

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we think, be worn with great advantage by a foſſiliſt, as an amulet or preſervative againſt thoſe deceptions to which he is ſo much expoſed. Few certainly among the votaries of ſcience are ſo liable to deluſion. He is not only in danger of becoming, like *Beringer*, the butt of human malice or waggery—a danger common to him with the medaliſt and virtuoſo; but even dame nature ſeems to take peculiar delight in leading him into an error, by throwing in his way ſuch an infinite variety of forms, on which ſhe has exerciſed her plaſtic power throughout the mineral kingdom, and played the mimic ſo effectually, as to tempt him often to miſtake reſemblance for identity.—We hope the metallic cone of the pine-tree above-mentioned is not the produce of one of her vagaries.

The laſt article of this claſs contains the uſual botanical and metereological obſervations, made at Denainvilliers in 1762 by Monſ. Du Hamel, in which there is nothing particularly intereſting.

Six obſervations follow, relating to phyſics in general. The firſt, by Monſ. Du Hamel, informs us of a remarkable ſinking of the mercury in the barometer down to 26 inches and 3 lines, obſerved by him on the 12th of December 1763, at Denainvilliers; and of the ſame obſerved at Paris by ſeveral academicians, on the ſame day; but without being attended with any tempeſt, or other effects apprehended from it. The ſecond deſcribes the appearance of a vertical and coloured column of light on the 23d of March 1763 at Lauſanne, half an hour after ſunſet, which followed the motion of the ſun. In the third, Monſ. Sauſſure, profeſſor of philoſophy at Geneva, gives an account of a remarkable riſing and falling of the water in a foſſe, immediately communicating with the lake of Geneva, on the 3d of Auguſt 1763, at 5 in the afternoon, and for ſome time after. When he firſt ſaw it, it was beginning to deſcend, which it did to the depth of 4 feet and 9 lines in the ſpace of a quarter of an hour. It then roſe again 4 feet 6 inches and 9 lines in 10 minutes, and in 12 minutes more ſunk 4 feet 2 inches and 9 lines. In its third oſcillation it roſe only 2 feet 8 inches and 9 lines, in 8 minutes, and then deſcended ſlowly, when Mr. S. left off obſerving it. He naturally enough ſuſpected that this extraordinary phœnomenon owed its riſe to the floods brought by the Rhone and the Arve, produced by the ſudden melting of the ſnow in the mountains: but on making enquiries up the lake, and along the banks of the Arve, where little or no riſe had been obſerved, he was obliged to abandon that ſuppoſition. On the whole, he finds himſelf neceſſitated to relate the fact ſimply, without pretending to aſcertain, or even to form a conjecture concerning the cauſe. In the fourth, is contained an account of an earthquake felt at Avignon. From the fifth, we

collect, from observations made by M. Houttyn, that water which contains a great deal of salt, freezes to a greater depth than water more slightly impregnated; though it is slower in beginning to freeze than the latter. In the sixth, we are informed, that in a certain district of France, six leagues in circumference, a temperate state of the air prevailed during the months of December 1762, and January 1763, while all around there was the most severe frost.

The class of anatomy contains two papers; in the first of which that celebrated physiologist, Baron Haller, gives an account of an epidemical disorder, which shewed itself in the canton of Berne towards the end of the year 1762, in the parish of Aigle, the seat of his government, and in some of the neighbouring districts. The first thing that strikes us in this memoir, is the extraordinary heat which we are told prevails in this part of Switzerland. The Baron, after celebrating it for the excellency of its grapes, and for the olives it produces, informs us that, for a fortnight together, he has observed Fahrenheit's thermometer up to 140, and even 150 degrees in the sun, and 110 in the shade. If there is no error in printing the numbers, this is indeed an extraordinary degree of heat. 'I know not, adds Mr. Haller, perhaps a little piqued at his brother academician, whether M. Guettard will be able to find such a heat in Canada, to which he has thought proper to compare Switzerland.'

The disorder which is the subject of this memoir, appears evidently to have been of the putrid kind. It began with pleuritic stitches and a sense of oppression in the chest, but soon shewed its true character by a sudden prostration of strength, attended with a frequent, soft and weak pulse, a great heaviness, vomiting and bilious dejections. Some were carried off in 24 hours, others in three days. In some an inflammation seized the contents of the abdomen, on the fourth day: the body appeared yellow, and symptoms of a mortification came on, which destroyed the patient on the fifth, sixth, or seventh day at farthest. M. Haller began his method of cure by soliciting, in some cases, a discharge by vomit, by bringing on, or encouraging a diarrhæa with cream of tartar, and other purgatives, and by endeavouring to correct the putrid tendency of the humours by excessive large doses of the mineral acids, the good effects of which he had formerly experienced upon himself; having taken two pounds of oil of vitriol to correct the putrid acrimony of his bile. When extreme weakness and stupor, with a frequent and soft pulse, indicated a cordial, he gave the *sulphur auratum acrimonii* * very copiously: but when the symptoms

* It is with extreme diffidence that we take upon us to animadvert on

tons were more moderate, he trusted to the common cordials. The best eulogium of M. Haller's practice, was the success with which it was attended. Out of 71 treated according to this method, there died only 12, some of whom perished in consequence of their own irregularities; whereas in the district of Gessenai, before the arrival of proper medical assistance, out of 91 persons there had died 85. It is probable that the distemper alone would not have been so very fatal: its violence, the Baron thinks, was increased by bleeding, a hot regimen, the immoderate use of wine and theriaca, and the closeness and heat of the apartments in which the patients were kept.—At least the distemper put on a more benign appearance, on a total change of system. We shall close this article with an observation of the Baron's, from whence we may naturally infer, that the very great influence attributed by many to air and situation, is in many cases over-rated. This epidemical disorder ravaged at the same time the plain of Aigle, where the air is nearly as warm as in Languedoc, and the bailiwick of Gessenai; which, though bordering upon the former, is so elevated, that the weather is there as cold as in Sweden: at the same time, the interjacent parishes of Lisin and Ormond, escaped its violence.

The second memoir is Mr. Bertin's, and treats very copiously of the alternate swelling and sinking of the jugular veins, those of the face, the two venæ cavæ, and their sinus, independent of that caused by the contraction of the right auricle of the heart. It has been observed by anatomists, that the motion of the blood, in its return towards the heart, may be accelerated, or retarded at the command of the will, by the action of respiration. If, after a long inspiration, the breath be held, and still more if a person contracts at the same time the muscles of the abdomen, or strains violently, the veins of the neck and face will swell; and there is reason to believe, that the same change happens to all the other veins of the body. The same effects are produced in violent expiration, and the various modifications of it; such as long continued coughing, laughing, &c. anatomists have hitherto explained the effects in both these cases with equal facility. In both, they suppose, that the blood meets with obstruction in its passage through the vesicles of the lungs: in the first case, by the distention of the vesicles in consequence of the rarefaction of the confined air, by heat; in the latter, by their continued collapsion; that the blood is accord-

on the practice of the very respectable Author of this memoir, in the particular instance to which this note refers: nevertheless, we cannot help expressing our surprize on seeing the *sulphur auratum antimonii* employed in an intention to which we should not have supposed it by any means adapted.

ingly accumulated in the sinus of the vena cava, and must flow back into, and distend the subclavian and jugular veins, as well as the other principal trunks of the venous system; so as in many cases, particularly where the obstruction has been increased by violent efforts of the muscles, to bring on the most dreadful disorders, such as aneurisms, dilatation of the heart, apoplexies, &c.

Though M. Bertin does not deny the existence or operation of this cause, it is not, according to him, the only, or even the principal one. He thinks, that if there was even no resistance to the passage of the blood through the lungs in a violent state of respiration, and consequently no accumulation in the right ventricle and vena cava from that cause; yet that the increased flow of blood into the vena cava, arising from the pressure of the muscles subservient to respiration on the venous system belonging to the liver, and particularly on the hepatic veins which enter the cava in ten or eleven separate trunks (four or five of which are very large) is a cause sufficient of itself to produce, in a long and violent inspiration or expiration accompanied with straining, the accumulation in the sinus of the venæ cavæ, the consequent swelling of the jugular and frontal veins, and all the other effects above-mentioned: but as this assertion is in part founded on the particular structure and distribution of the hepatic veins, our Author enters into certain nice anatomical and physiological discussions on this head, in which he differs, on some points, from Haller and Winslow, and in which we cannot pretend to follow him. On the whole, he appears to us to have rendered highly probable the existence of a regular flux and reflux of blood between the vena cava and the hepatic veins, effected, even in ordinary respiration, by the action of the muscles of the abdomen and the diaphragm on the abdominal veins, and sensibly extending to the subclavian and jugulars whenever the intensity of the cause is increased by any particular effort or exertion.

This memoir is followed by two anatomical observations. In the first, Mr. Bourru, surgeon at Paris, gives an account of a dropsy of the pericardium, or membrane investing the heart, in a subject whom he opened, and who had long been troubled with a swelling on the left side of his chest, which was painful when handled. The pericardium was of the size of a man's head, contained a large quantity of bloody fluid, was four lines thick in its thinnest part, and above an inch thick in some places. So daring is modern surgery, in consequence of the very improved state of the art, that it has been proposed to push a trocart into the pericardium, in cases of this kind. Mr. Bourru, who does not dissemble the dangers with which such an operation may be attended, nevertheless advises it in cases where death

death muſt otherwiſe be the certain conſequence of the diſorder.

The other obſervation relates to an ear of corn extracted from a ſoldier in the military hoſpital at Breſlau; the ſtalk of which had an ear of corn, and differs not materially from one preſented to the academy in 1755. This laſt mentioned account we find likewiſe related in a pretty large collection of ſimilar caſes, formed by Mon. Morand, and publiſhed in the 3d tome of the memoirs of the Academy of Surgery at Paris, 4to. where it is more particularly authenticated, by a declaration that the Academy had ſeen the ear of corn thus incruſted, of which they likewiſe give a figure.

☞ *As the whole of this article could not be comprized within the limits of the preſent* APPENDIX, *the remainder will be inſerted in the Review for* AUGUST *or* SEPTEMBER.

Principes de tout Gouvernement, ou Examen des Cauſes de la Splendeur ou de la Foibleſſe de tout Etat conſideré en lui-même, et indépendamment des Mœurs. The Principles of every Government, or an Examination of the Cauſes of the Grandeur or Weakneſs of every State conſidered in itſelf, and independently of Manners. 12mo. 2 Vol. Paris, 1766.

IN treating his ſubject, the ingenious Author of this ſenſible and uſeful performance, adopts the mathematical method of advancing from what is ſimple to that which is complex. This method he conſiders as moſt agreeable to the progreſs of the human mind, as the only one indeed that can conduct it to certainty, and as the beſt for examining objects of a complicated nature.

Upon this principle the general plan of his work is formed. He acknowleges that foreign trade, manners, and civil laws may contribute as much to the ſtrength and felicity of a nation, as agriculture, internal commerce, and political laws; he confines himſelf, however, to theſe laſt ſources of national proſperity, in order to remove difficulties by rendering his ſubject leſs complex, and to make thoſe truths, which he endeavours to eſtabliſh, more clearly perceived, by deducing them from a few diſtinct principles. He conſiders a ſtate, independently of its neighbours, independently of its manners too, and of the different laws of diſtributive juſtice which may be adopted by it.

In the execution of his plan, he follows the principle on which it is formed. After briefly conſidering the diſorders and calamities which would ariſe from a total want of laws and government, he lets himſelf to examine what is the moſt ſimple conſtitution that can be ſuppoſed in the infancy of a ſtate. It is that, he ſays, which ſeveral free and independent families, voluntarily aſſembled to form a nation, would infallibly make choice

of, in the firſt inſtant of their union, as being the firſt ſtep of political ſociety in the order of nature.

Every nation that applies itſelf to agriculture, we are told, in the moſt ſimple ſtate that can be imagined, neceſſarily contains five claſſes or orders of men, *viz.* huſbandmen, ſupreme and ſubordinate magiſtrates, ſoldiers, and artificers, ſuch as carpenters, blackſmiths, &c. Under this form he firſt conſiders a growing ſociety. After pointing out the natural cauſes of the eſtabliſhment of each of theſe claſſes, and the ſucceſſive effect of the operation of theſe cauſes, he examines the influence which the different claſſes have upon each other; ſhews what is the conſequence of the increaſe or decreaſe of them ſeparately conſidered; what ariſes from their general increaſe, or the progreſs of population in a ſtate; and laſtly, the greater or leſs degree of eaſe and convenience wherein a nation finds itſelf, according to the quality of the ſoil which it occupies, and the greater or leſs degree of labour which this ſoil requires.

In this examination, the Reader ſees the true baſis and foundation of every ſtate that applies itſelf to agriculture, without having his judgment confounded and perplexed with thoſe circumſtances which might prevent his having a clear and diſtinct view of it. He ſees the play of the ſeveral parts of which the ſtate is compoſed, and is naturally and neceſſarily led to the knowlege of thoſe principles, which ought to ſerve as an invariable rule to every ſyſtem of political legiſlation.

Eaſe and convenience give riſe to arts and luxury. Accordingly, after taking a view of thoſe claſſes which are neceſſary to a ſtate, our Author goes on to the eſtabliſhment of artiſts, and to that of all the other claſſes of citizens which are found in populous and opulent nations. He endeavours to explain their ſucceſſive progreſs; ſhews the conſequences which muſt ariſe from them, and the effects they muſt neceſſarily produce upon the fundamental claſſes of the ſtate.

All theſe new claſſes, excepting that of merchants, we are told, clog and weaken the political body, in proportion as they multiply and become powerful; and this, our Author ſays, is not only true in regard to a ſtate conſidered in itſelf, and detached from others, but likewiſe in regard to every ſtate, which has not a ſource of power in foreign trade, and which has not the art or the convenience of exchanging with its neighbours, thoſe articles of luxury which it manufactures, for thoſe things which are uſeful and neceſſary.

Theſe claſſes, however, he thinks, ought to be tolerated, becauſe they take their riſe from nature herſelf, and ſpring from that plenty and felicity which the citizens enjoy. Accordingly their riſe cannot be prevented, without putting a conſtraint upon the citizens, depriving them of part of their happineſs, and

and that liberty which they ought to have in the uſe of their riches and the fruits of their labour. When they are once eſtabliſhed, they cannot be deſtroyed, without occaſioning a general diſorder; and every attempt to check and confine them by degrees, muſt neceſſarily be attended with the ſame inconveniencies that would ariſe from endeavouring to prevent their riſe: muſt reduce part of the citizens to ruin, and conſequently be prejudicial to population. But though theſe claſſes ought to be tolerated, the government ought to be far from favouring them, becauſe this cannot be done without prejudice to the neceſſary claſſes, which ought to be the objects of its peculiar care and affection.

After accompanying the political body in the ſeveral ſteps of its progreſs, till it arrives at that point where the principal nations of Europe are at preſent to be ſeen: our Author goes on to conſider by what methods it may arrive at the greateſt poſſible degree of grandeur, and to point out thoſe obſtacles which may check its growth or occaſion its ruin. What he advances on this part of his ſubject ſeems applicable to all the nations on earth, and deſerves to be attentively conſidered.

The ſtability of each of the particular claſſes which compoſe a nation, our Author ſays, is the only cauſe of the proſperity of every ſtate; at leaſt, when conſidered ſeparately, and detached from others. Accordingly, every thing that ſhakes the ſtability of theſe claſſes, every viciſſitude, is pernicious to a ſtate, and contributes to its ruin. This our Author explains and illuſtrates, and then goes on to obſerve, that it is neceſſary to have recourſe to the Authority of laws, in order to confine the different claſſes of a ſtate within proper bounds. Nature, he ſays, ſtrives to keep them all in that juſt proportion, wherein they ought to be in regard to each other, in order to produce the greateſt general good. When they depart from this proportion, ſhe labours effectually to bring them back to it; ſo that if ſhe were left to her own operations, and not obſtructed by political legiſlation, ſhe would carry each ſtate to the higheſt degree of power and grandeur which it could poſſibly reach.—It would neceſſarily riſe to the higheſt poſſible degree of ſtrength, becauſe its population would increaſe till there were no new lands to cultivate, and till all the known methods of rendering the ſoil more fruitful were exhauſted.—The people would enjoy all the pleaſures ariſing from arts and luxury to the higheſt degree the nature of the ſoil would permit; ſince at all times, the extent of luxury and the arts is proportioned to the degree of population, and the fertility of the ſoil.

A very ſmall degree of attention, our Author ſays, is neceſſary to ſee that nature has granted to all the nations on earth, every ſource of increaſe and ſplendor which is diſcoverable in any particular ſtate whatever; ſo that what is ſaid in regard to the one,

is equally applicable to all the reſt. Accordingly, in order to arrive at the higheſt point of grandeur that is poſſible, and to eſtabliſh the general welfare in the higheſt degree, ſtates need only ſtudy, follow, and aſſiſt nature.

The laws of nature, according to our Author, conſtantly weaken, and at laſt put a final ſtop to all thoſe deſtructive changes and commotions that can ariſe in a ſtate, and conſequently bring it back to the beſt ſituation for repairing the loſſes which ſuch changes have occaſioned. When theſe changes are often repeated indeed, when the evil becomes extreme, nature which is generally ſlow in her operations, cannot, till after a long time, entirely re-eſtabliſh that equilibrium which is neceſſary between the different claſſes of a ſtate: then it is that the wiſdom of the legiſlature muſt aſſiſt her in her operations, and haſten the return of that happy balance which ought to be his principal object.

Many external cauſes too, ariſing from the different intereſts and jealouſies of neighbouring nations, in regard to ſtates which are connected with them, check and prevent the return of that ſtability in the ſeveral claſſes which conſtitutes the happineſs of a people; but thoſe external cauſes, though they have a very conſiderable influence on the happineſs and proſperity of nations, do not belong to our Author's plan; he reſerves the conſideration of them for another work, which, he tells us, will probably ſoon follow that which is now before us.

This is a general view of our Author's plan, which is executed with great ability. There is much leſs pomp and parade in his manner, and much more ſolidity and judgment, than is to be met with in the generality of French writers. He appears to have ſtudied his ſubject carefully; and we are perſuaded, that thoſe who are competent judges of it will receive both pleaſure and inſtruction from the peruſal of his work.

Supplément à la Philoſophie de l'Hiſtoire de feu M. L'Abbé Bazin, neceſſaire à ceux qui veulent lire cet Ouvrage avec Fruit. A Supplement to the Philoſophy of Hiſtory *, written by the late Abbé Bazin. 8vo. Amſterdam, 1767.

THE deſign of this Supplement is to ſhew that Voltaire, the author of the work entitled, *Philoſophie de l'Hiſtoire*, is a very unſafe guide in point of hiſtory; that he has no acquaintance with any of the learned languages, excepting the Latin; that he is one of the greateſt plagiaries that has appeared ſince the revival of literature; that he is ignorant of the firſt principles of criticiſm; and that he has drawn all his erudition from Burhart, Hyde, and the Biſhops of Avranches and Gloucester,

* See our Appendix to Rev. Vol. xxxii. page 505.—Bazin is a fictitious name for Voltaire.

whom

whom he pillages with impunity, and without acknowledging it; whom he does not underſtand, and conſequently makes them often ſay what they never ſaid. Theſe are heavy accuſations; the learned and ingenious Author of the *Supplement*, however, has produced many ſtrong preſumptions, if not direct proofs, in ſupport of them. Hear part of what he ſays in his preface.

"Thoſe to whom the antients, ſays he, gave the title of philoſophers, were diſtinguiſhed from other men by their piety, their reſpect for the laws, and their love for their country. Every ignorant wretch, who, by captious reaſonings, attacks the moſt reſpectable principles of religion, the exiſtence of God, and the immortality of the ſoul, which are the foundation of all our virtues, the pure ſource of our joy in proſperity, and of our conſolation in adverſity; every ſuch ignorant wretch, I ſay, we call a philoſopher. When the antient philoſophers begun to degenerate, and endeavoured to cover their vices with the mantle of philoſophy, the title of ſophiſt, which they had always bore, and which had been always taken in a good ſenſe, became then a term of offence. Our modern *Beaux Eſprits* do every thing in their power to render the appellation of philoſopher odious; and if they continue their endeavours, they will ſucceed.

"Impiety, till the times we live in, had recourſe to a vain and trifling philoſophy only for aſſiſtance, and endeavoured to ſupport its favourite notions by idle ſophiſtry alone. At preſent, it purſues a different courſe, which, though not ſo direct, has ſtill, however, the ſame end in view. Learning, till now, was always employed in clearing up the obſcure parts of hiſtory, and difficult points of chronology, in reſtoring paſſages that had been corrupted, and thus throwing light upon dark but important events. Huet, Bochart, Warburton, &c. have ſometimes employed it with ſucceſs to ſecure the triumphs of religion; impiety, ſeized with jealouſy, wanted to try the ſame weapons.

"A bold and daring man has ariſen, a Capaneus, to whom nothing is ſacred, who has taken pleaſure all his life in ſporting with the moſt important truths, which, if they were errors, would be happy and reſpectable errors in the eyes of every wiſe man, ſince they would be, at leaſt in this life, the ſources of inward joy and ſatisfaction. After having, in his *Philoſophical Dictionary*, played off all the ſophiſtry which a wild and wanton imagination could ſuggeſt to him, he wanted, in another work (the *Philoſophy of Hiſtory*) to make trial of the ſame arms which Bochart and the Biſhop of Avranches employed with ſo much advantage, and with ſo much ſkill, I mean thoſe of Erudition. But being never deſigned by nature for diſtinguiſhing

himself in a province of literature where imagination has no share, and where its place must be supplied by an uncommon strength and vigour of judgment, he stumbles at every step. One should have imagined that, before he had engaged in a design of this kind, he would, after the example of the two great men I have just mentioned, have entered upon a serious and accurate study of the learned languages, history, chronology, and especially criticism. But instead of this, we are surprised to find only a pompous and disdainful ignorance, which, by means of a lively and animated style, however, succeeds with the multitude. Though he is acquainted with none of the learned languages, excepting the Latin, of which it is not even certain that he is master; and though he is ignorant of the first principles of criticism, he nevertheless runs over all the monuments of antiquity. No wonder therefore that we see him heap errors upon errors; it is surprising, however, that knowing his own strength, he should think of writing upon subjects he was utterly unacquainted with. He imagined he should give religion a mortal blow, and he has scarce touched her. At first I intended to have vindicated her cause; but having only studied religion as a man of the world, who wants to be informed, and who does not believe merely because he is told that he must believe, I was afraid of letting some indiscreet expression escape me, of which this sophist would not have failed to avail himself. I shall leave the defence of religion therefore to those, whose business it is to watch over the precious *depositum* of the faith, and confining myself within the bounds of erudition, shall be contented with producing instances of plagiarism, false citations, passages misunderstood, and marks of ignorance in history and chronology. If I had been desirous of animadverting upon every blunder, I should have swelled my work to a much more considerable size; but I was afraid of abusing the patience of the public, and thought the mistakes I have mentioned would be sufficient to give an idea of the *Philosophy of History*, and to enable the reader to form a just estimate of it. The generality too much prejudiced in favour of the pretended Abbé Bazin, seduced by the beauties of his style, and dazzled by the erudition which he scatters by handfuls, listen to him as to a divinity, and with humble reverence, receive the oracles he is pleased to pronounce. I thought it my duty to remove the veil which concealed the idol from us, and to expose it naked and open to the view of its worshippers, being convinced that they would not be able to bear the sight of its deformity.

Whether I have succeeded in my design or not, the reader must determine. The only thing of which it is necessary to inform him, is, that I have not endeavoured to weaken objections by the manner of stating them. I have always given them in the words

of

of the author, as the reader may easily be convinced of; and I have cited, in the margin, the pages of the edition I have consulted; which will enable the reader to verify my citations. I could have wished that the pretended Abbé Bazin had observed the same method; which would have saved me a great deal of time and trouble: but he generally contents himself with vague citations, and he had very good reasons for so doing.

Many of our Readers will probably think that the Author of this Supplement entertains too contemptible an opinion of Voltaire's learning; be this as it may, he has certainly pointed out many gross mistakes and blunders in the *Philosophy of History*, and shewn, on his own part, no inconsiderable share of learning, and critical acumen.

As the generality of readers cannot be supposed to be competent judges of such performances, it were greatly to be wished that some writer, properly qualified for the task, would take a general view of Mr. Voltaire's writings, and, without noticing such inaccuracies and mistakes in history and chronology, as are sufficiently known to the learned, point out and expose those striking instances of disingenuity in matters of religion with which he has been charged.—This would be doing a real and important service to mankind. There is scarce any modern writer who is so much read, or so much admired as Mr. Voltaire; and in many respects, every candid reader must acknowlege, he is worthy of admiration: some of his writings, however, we are fully persuaded, may have a pernicious influence upon the minds of youth. The high rank he holds in the republic of letters, the great reputation he has acquired, his wit, his humour, his lively and animated stile, his agreeable and entertaining manner, his many striking and beautiful illustrations and turns of fancy, all conspire to make him the favourite author, the very idol of youth. His manner of thinking, in matters of religion, suits the general taste of young persons in the present age; falls in with and strengthens those prejudices which they receive from the manners and maxims of the times we live in: and as we seldom entertain any degree of reverence, even for the most sacred and important truths, when we find they are constantly turned into ridicule by those whom we admire for their genius and abilities, Voltaire's numberless sarcasms on Christianity, and his burlesque manner of treating it upon almost every occasion, contribute, in a more considerable degree than is generally imagined, to strengthen the cause of infidelity. It were greatly to be wished, therefore, we cannot help repeating, that some author of genius, taste and spirit, would furnish us with an antidote to this fatal poison.

CATALOGUE;

CATALOGUE; or, A *brief View* of *ſome other* FOREIGN PUBLICATIONS.

Art. 13. ΓΡΗΓΟΡΙΟΥ, ΜΗΤΡΟΠΟΛΙΤΟΥ ΚΟΡΙΝΘΟΥ, ΠΕΡΙ ΔΙΑΛΕΚΤΩΝ. *Gregorius, Corinthi Metropolita, de Dialectis. E Codicibus MSS. emendavit & Notis illuſtravit Gilbertus Koen, JCtus. Accedunt Grammatici Lugdenſis et Meermannani de Dialectis Opuſcula ab iis, quæ ſub Joannis Grammatici Nomine vulgo circumferuntur, longe diverſa.*

Gregorius on the Greek Dialects. 8vo. Leyden, 1766.

GREGORIUS was biſhop of Corinth, and flouriſhed about the 12th century. He wrote his treatiſe on the Greek Dialects, at a time when the works of the elder grammarians and ſcholiaſts were moſt of them loſt; Philoponus Joannes, Tryphon the grammarian, and a few others, being his principal reſources. His own work for a long time ſhared the ſame fate with the labours of his predeceſſors, and his very name was a ſubject of diſpute with grammarians and philologers. His work on dialects is very valuable to thoſe who aim at a critical and accurate ſkill in the Greek language. He has diſtinguiſhed the ſeveral dialectic characteriſtics with great care, following the authorities of Ariſtophanes and Thucydides in the Attic, Hippocrates and Herodotus of Halicarnaſſus in the Ionic, Archytas and Theocritus in the Doric, and Alexus in the Æolic. This is an accurate and elaborate edition.

Art. 14. *Examen du Béliſaire de M. Marmontel.*—An Examination of Marmontel's Beliſarius*. 12mo. Paris, 1767.

The Author of this examination endeavours to ſhew that Marmontel, who has ſucceeded ſo well in his other Moral Tales, has fallen ſhort of the expectations of the public in his Beliſarius; that it is disagreeable to the rules of art; that the plan of it is bad, and badly executed; that the characters are ill ſupported; and that the Author's pen was not under the direction of wiſdom or truth.—Some few of the Examiner's remarks appear to us to be juſt and pertinent, eſpecially thoſe that relate to the conduct of Marmontel's plan, and the characters of his principal actors; there are ſome ſmart obſervations likewiſe upon the French philoſophers and *beaux eſprits*; but the Examiner's principles, in religion and politics, are thoſe of ſuperſtitious and ſlaviſh bigotry.

* See an account of this work, in this preſent volume of our Review, p. 290.

Art. 15. *La Theorie des Songes.*—The Theory of Dreams. By Abbé Richard. 12mo. Paris. 1766.

This Author has employed a good deal of time and pains upon an enquiry which many will think rather curious than uſeful; his profeſſed deſign, however, is to do ſervice to mankind, by deſtroying that ſuperſtitious

fictious regard to dreams, which has often been the source of great uneasiness and extravagant folly. He justly decries the pretended arts, of which some persons have availed themselves, as *interpreters of dreams*, and shews, that the play of the imagination in the time of sleep has no connection with futurity, at least, not in any such way, as to enable us to predict from thence, what shall afterwards arise. He makes no *discovery*, in tracing the origin of dreams to the objects or ideas about which we have been occupied in our waking hours, and also to the state of the body, and the animal spirits.—The book contains many extracts from ancient and modern writers: it is rather amusing and entertaining, particularly in some accounts which the Author gives of those whom he calls *somerambules*, persons who walk in their sleep, and of visionaries, but it has no great depth of thought or marks of genius. The Abbé employs one chapter in opposing the celebrated Mr. Locke, who has expressed some doubt upon the point, whether the soul always thinks, because after a profound sleep, we often do not remember, that we have, during that time, had any ideas:—it must be acknowledged that this seems to be but a slender argument against it.—The work concludes with extracts from *Artemidorus of Ephesus*, and some other ancient authors, concerning the art of interpreting dreams; which sufficiently shew its futility.

Art. 16. *Tableau du Bonheur Domestique, suivi de quelques Discours sur des Vérités intéressantes de Religion et de la Morale. Par Mons. Formey.*—A View of Domestic Happiness, to which are added some Discourses upon important Subjects of Religion and Morality. 12mo. Amsterdam, 1766.

The Author of these discourses is well known in the learned world by many works which he has published. If he is too hasty and diffuse in his writings, it must also be said, that they are upon subjects of importance, and have a tendency to do service to mankind.—The work before us is introduced with a long preliminary discourse, in which, after having justly observed, that it is part of the office of a *Christian* preacher, to enforce *relative* duties, he employs several pages in considering the different kinds of oratory suitable to the pulpit. We find here some sensible observations, but nothing very striking or new; and as this part of the work has no immediate connection with the subjects on which he professedly treats, it has rather the appearance of a design to swell the volume.

The four sermons, which he has entitled, *A View of Domestic Happiness*, are intended not only to recommend the conjugal state, but to assist persons in their choice, and lead them to the proper views with which they should enter into that most important connection, so as to obtain all its advantages. In his method of treating this subject, he shews both piety and knowlege of mankind.

Nine discourses upon important subjects of religion finish this volume. They are plain, serious, and practical.

Art. 17. *Theocriti Reliquiæ utriusque Dialectus cum Scholiis Græcis et Commentariis integris Henrici Stephani, Josephi Scaligeri, et Isaaci*

Isaaci Casauboni; curavit hanc Editionem, &c. &c.—The Works of Theocritus, in Greek and Latin, with the Greek Scholia, and Commentaries of H. Stephens, Jos. Scaliger, and I. Casaubon;—revised, corrected, and illustrated with additional Observations by Jo. Jam. Reiske. Leipsic. 4to. 2 Vol. 1766.

Notwithstanding the marks of haste and inaccuracy that are to be found in this edition of Theocritus, it is certainly the best that has yet appeared. Besides the notes of Stephens, Scaliger, and Casaubon, and many useful remarks, taken from the works of different critics, who have occasionally explained some difficult passages in Theocritus, the learned and laborious Editor has added many judicious notes and illustrations of his own.

It is proper, however, to acquaint our Readers, that the price of this edition is considerably increased by an absurd and enormous index of about three hundred pages. Mr. Reiske committed this part of his task to a young man who appears to have been very ill qualified for it, at least to have had nothing but *industry* to recommend him. He has been wrong-headed enough not only to point out all the places where each word of Theocritus is to be met with, but likewise to set down several of the words which go before and after it, and sometimes whole verses: which, besides the absurdity of it, renders the size of the two volumes very disproportionate.

Art. 18. *Jo. Jac. Reiske Animadversionum ad Graecos Auctores, Volumen V. quo Libanius, Artemidorus, et Callimachus pertractantur, &c.*—The fifth Volume of Mr Reiske's Observations on the Greek Authors; containing his Remarks upon Libanius, Artemidorus, &c. &c. Leipsic. 8vo. 1766.

In this, as in all the other works of Mr. Reiske, there are evident marks of extensive reading, vast application, and great learning. There are, at the same time, evident marks of haste and inattention, so that, were the Author to engage in fewer undertakings, he would perhaps be a much more useful member of the republic of letters.—The fifth volume, we are told, will soon be followed by a sixth; and Mr. Reiske gives us likewise reason to expect from him a new edition of Demosthenes.

Art. 19. *A Cor. Celsi de Medicina Libri octo; ex fide vetustissimorum Librorum recensuit, &c. &c. Car. Christ. Krause.*—The Eight Books of Celsus, with the Notes and Observations of Scaliger, Casaubon, Almeloveen, Morgagni, &c. Revised, corrected and illustrated with additional Remarks, by Char. Christ. Krause. Leipsic. 8vo. 1766.

This edition of Celsus is evidently preferable to any of the preceding editions. The Editor is very happy in many of his corrections, and his remarks shew him to be a man of learning and judgment.

Art. 20.

Art. 20. *Mémoires sur L'Egypte ancienne et moderne, suivis d'une Description du Golfe Arabique ou de la Mer Rouge.*—Observations concerning ancient and modern Egypt, together with a Description of the Arabic Gulf or Red Sea. By Monf. D'Anville. 4to. Paris, 1766.

Monf. D'Anville's accurate and extenfive knowledge both of antient and modern geography, is well known.—This work does honour to his abilities, and throws great light upon many paſſages of Herodotus and Diodorus Siculus. A further account of this work may be expected.

Art. 21. *Potiores Philoſophiæ recentioris Controverſiæ, &c.*—A View of the principal Controverſies in modern Philoſophy. By Mich. Chriſt. Hanovius. Leipſic. 8vo. 1766.

This work is deſigned for the uſe of young ſtudents, to give them a ſhort view of the different ſentiments, and principal controverſies, of modern philoſophers. The Author writes with ſuch clearneſs, preciſion, and elegance, that thoſe who have made the greateſt progreſs in their ſtudies, will peruſe his performance with pleaſure.

Art. 22. *De Deo Tæranuno Commentatio.*—An Enquiry concerning the God Taranuenus. Jena. 8vo. 1766.

The following inſcription was found upon an altar dug up in the neighbourhood of Heilbrun: *Deo Taranuno Veratius Primus ex juſſu.*—*Taranuenus*, we are told by Mr. Profeſſor Walch, the Author of this learned work, is a Celtic word, with a Latin termination, and is the name of one of the gods that were worſhipped by the ancient Germans, called by Lucan *Taran*. The god *Taran*, or *Tanar*, (thunder) was among the Germans what *Jupiter Tonans* was among the Greeks and Romans.—As to *Veratius*, it is the name of a Roman ſoldier who belonged to a garriſon in the place where the altar was diſcovered; it having been a cuſtom among the Romans to conſecrate ſuch monuments to the deities of the ſeveral countries where they reſided.—The words *ex juſſu* ſignify that the god *Tanar* had ordered *Veratius*, in a dream or viſion, to erect this altar to him.—Theſe ſeveral explications Mr. Walch endeavours to juſtify, and what he ſays in ſupport of them appears extremely probable. In the courſe of his work he illuſtrates ſeveral other points of antiquity, and gives a very curious hiſtory of the eighth legion, which ſeems to have continued upwards of ſeventy years in Germany.

Art. 23. *Georg. Chriſt. Gebaueri J. C. et Antecеſſ. Primar. Veſtigia Juris Germanici Antiquiſſimi in Cornelii Taciti Germania obvia, ſive Diſſertationes 22. in varia aurei illius Libelli Loca, &c.*—Twenty-two Diſſertations on various Paſſages in Tacitus's Account of Germany, &c. By Geo. Chriſt. Gebauer. Gottingen. 8vo. 1766.

Thoſe who are fond of German antiquities will read theſe learned diſſertations with pleaſure. The greateſt part of them were at firſt publiſhed

lished separately, but were become scarce, and the public was desirous of seeing them collected in one volume. The very learned Author has, accordingly, revised and corrected them, and added some new ones.—The titles of them are as follow: 1. *De regia nomine apud Romanos.* 2. *De regia potestate apud Germanos.* 3. *De regia successione apud Germanos.* 4. *De nobilitate veterum Germanorum.* 5. *De comitatu principum Germanicorum.* 6. *De comitiis veterum Germanorum.* 7. *De duce veterum Germanorum.* 8. *De ritu nuptiarum vet. Germ.* 9. *De potestate patria vet. Germ.* 10. *De potestate dominica vet. Germ.* 11. *De libertinitate vet. Germ.* 12. *De dote et sponsalitio vet. Germ.* 13. *De jure successionem apud veteres Germanos.* 14. *De judiciis vet. Germ.* 15. *De re judiciaria militaria vet. Germ.* 16. *De judiciis capitalibus vet. Germ.* 17. *De judiciis non capitalibus vet. Germ.* 18. *De homicidii non capitali apud vet. Germ. ejusque multa, Weregeldo.* 19. *De pœnitate adulteriorum apud vet. Germ.* 20. *De supplicio adulteratum apud vet. Germ.* 21. *De sylvis Pagnis et iis quæ ad judicia Pagana Vicanisque pertinent.* 22. *De jure sacrorum apud Germanos.*

These several subjects are discussed with great erudition;—the last dissertation is new, and contains many curious and interesting particulars concerning the religion of the antient Germans, who, according to our Author, acknowledged only one invisible deity, the creator and governor of all things.

Art. 24. *Maximes et Caractères de Morale et de Politique, &c.* Moral and Political Maxims and Characters. By Mr. de Moser, translated from the German. 12mo. Utrecht, 1767.

An entertaining and instructive work; abounding with bold and manly strokes, with which every reader of genius and spirit will be highly pleased.

Art. 25. *Histoire de la Republic de Venise, depuis sa Foundation jusqu' à present, par Monsieur L'Abbé Laugier. Tom.* 8 & 9.—The Eighth and Ninth Volumes of Abbé Laugier's History of the Republic of Venice, from its Foundation to the present Time. Paris. 12mo. 1766.

This work has, deservedly, met with a favourable reception from the public. The two new volumes are not inferior to any of the preceding.—The ingenious Author promises three more.

Art. 26. *Histoire du Bas-Empire, en commençant à Constantin le Grand. Par Monsr. Le Beau, &c. Tom.* 9 & 10.—The Ninth and Tenth Volumes of Monsr Le Beau's History of the Lower Empire, beginning with Constantine the Great. 12mo. Paris, 1766.

The merit of this work is sufficiently known;—these two volumes comprehend the interval of time from the year 527 to the year 554, and do honour to the Author's abilities.

Art. 27.

Art. 27. *Histoire de Bertrand du Guesclin, Comte de Longueville, Connétable de France, par Mr. Guyard de Berville.*—The History of Bertrand du Guesclin, Constable of France, &c. By Mr. Guyard de Berville. 12mo. 2 Vols. Paris.

This work has little to recommend it in point of composition; the manners of the times, however, in which Du Guesclin lived, his many heroic and romantic deeds, the genius of ancient chivalry, &c. will entertain and interest the reader, who is pleased with a view of times and manners so different from his own.

Art. 28. *Traité des Stratagèmes permis à la Guerre.*—A Treatise concerning the Stratagems allowed in War, or Remarks on Polyænus and Frontinus, with Observations on the Battles of Pharsalia and Arbella. By Mr. J. De M——, Lieutenant-Colonel of Foot. 12mo. Metz. 1766.

It is impossible to read this short treatise, without conceiving a very favourable opinion of the Author of it, who appears to be an officer of great humanity, of a very delicate sense of honour, and to have a sincere abhorrence of all the paltry, little arts of treachery and perfidiousness. Frontinus and Polyænus make no distinction between those stratagems which are authorised by the principles of honour, and those which are condemned by them. The Author of this treatise is much more delicate, and allows of nothing but what is fair, open, and honourable.

Art. 29. *Laocoon: oder über die grenzen der Mahlery und Poesie, &c.*—Laocoon, or a Treatise concerning the Limits which separate Painting and Poetry, &c. By Mr. Lessing. 12mo. Berlin, 1766.

Mr. Lessing is well known in the republic of letters, by several works and particularly by his very ingenious Fables.—The performance now before us does honour to his taste and judgment, and will afford both entertainment and instruction to every Reader who is conversant with the fine arts.—It contains some observations, which appear to us to be very pertinent and judicious, upon Mr. Spence's Polymetis, Count Caylus's book, entitled, *Tableaux tirés de l'Iliade de Homere, &c.* and Winckelmann's treatise of *Art among the Ancients.*

Art. 30. *Dictionnaire d'Anecdotes, de Traits singulieres et Caracteristiques, Historiettes, Bons Mots, Naïvetés, Saillies, Reparties ingenieuses, &c.* Dictionary of Anecdotes, little Stories, ingenious Repartees, &c. In Two Parts. 12mo. Paris, 1766.

The Author of this Dictionary has placed under different articles, a variety of historical facts and anecdotes, with a view to exemplify and illustrate moral virtues. He attacks what is ridiculous by a lively turn rather

rather than a grave moral ſentence, and characterizes virtues and vices more frequently by facts than by reflections. Reaſon, he obſerves very juſtly, is ſomewhat dull of hearing, in the generality of mankind; and the beſt way to gain their attention, is to place ſuch objects before them as they can ſee and handle. Now facts which impreſs their imagination, arreſt their attention, and, conſequently, are more likely to be uſeful to them, than dry precepts which always leave them cold and languid.—As to the merit of the work, we ſhall only ſay, that it is compiled with more taſte and judgement, than is uſually met with in publications of this kind.

Art. 31. *Inſtructions importantes au Peuple, ſur L'Oeconomie Animale.*—Important Inſtructions to the People, concerning the Animal Oeconomy; containing a general Account of the Parts of the Human Body, and the different Diſorders to which they are liable, with the moſt proper Methods of Cure. Being a Supplement to Dr. Tiſſot's *Advice to the People*. By Dr. Philip Fermin. 12mo. Hague, 1766.

The very favourable reception which Tiſſot's excellent work met with from the public, has encouraged the Author of this performance to ſupply what he thought wanting in it.—Tiſſot confines himſelf to thoſe diſeaſes which require ſpeedy relief, and takes notice of few chronical diſorders, though they are very common. Dr. Fermin, to ſupply this deficiency, confines himſelf to chronical diſorders, and gives a clear, diſtinct, and conciſe view of what the ableſt phyſicians have ſaid in regard to them.—His deſign is highly commendable, and he has no inconſiderable ſhare of merit in the execution of it.

Art. 32. *Mémoires pour ſervir à L'Hiſtoire de la Maiſon de Brandebourg. D'après L'Original. Par le* ROI de PRUSSE.—— Memoirs of the Houſe of Brandenbourg. Written by the King of Pruſſia. In One large Vol. in Quarto. Berlin, 1767.

Of this very curious, important, and elegant work, juſt imported from Berlin, by Meſſ. Becket and De Hondt, we ſhall give an ample account, if poſſible, in our next Review.

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ERRATA in this VOLUME.

REV. for *January*.

Page 25, l. 5, dele *in*.
—— 33, l. 11 from the bottom, for *that*, read *yet*.
—— 46, l. 2, for *deferred*, read *referred*.
—— ib. l. 10, for *it appears*, read *they appear*.
—— ib. l. 15, for *the*, read *that*.
—— ib. l. 9 from the bottom, for *excuſes*, read *exceſſes*.
—— 48, par. 3, l. 9, for *there*, read *their*.
—— 74, par. 3, l. 6, for *therewith*, read *wherewith*.
—— ib. par. 5, l. 4, for *we do*, read *we do not*.
—— 80, l. 3 of the Sermons, for *Lev.* xxvi. read *Lev.* xxvii.

REV. for *February*.

—— 83, par. 4, l. 8, dele *of*.
—— ib. l. 13, for *evil, which*, read *evil of which*.
—— 85, l. 15, for *we able*, read *we be able*,
—— 91, l. 6, for *Me*, read *We*.
—— 96, par. 4, dele *who*.
—— 97, par. 2, l. 3, for *cauſes*, read *caſes*.
—— 104, l. *ante penult.* for *ſome*, read *ſoon*.
—— 129, par. 2, l. *penult.* for *far*, read *fair*.
—— 134, l. *ante penult.* for *N. Teſt. which*, read *in which*.
—— 142, par. 5, l. 3, for *Irendus*, read *Irenæus*.
—— 156, par. 2. l. 9—10, (in the account of Mr. Patterſon's plan) for *a public paſſage*, read *public paſſages*.

REV. for *March*.

—— 240, l. 6 of the poetry, for *Has*, read *Have*.
—— 241, l. 2 of the poetry, put a comma at *ſpar'd*, and *dele* the comma after *finger*.
—— 246, l. *ult.* of the character of Dr. Dodwell's Book, after *from*, put *his model*.

REV. for *April*.

—— 280, l. 10, place a comma at *taxes*, and *dele* the ſemicolon after *intereſts*.

REV. for *June*.

—— 476, l. 7, for *neceſſaries*, read *companies*.
—— 485, l. 9, for *almanac-maker*, read *almanac-maker's companion*.